

Notes

Wanted

People have been sending donations in cash for the All-India Village Industries Association, but there are other donations also required by the Association. There are the handicrafts or village industries, or indigenous crafts based on the making of village tools, and specimens of articles manufactured in villages. All these are things that are required for the MUSEUM, which is being set up by the Association. There are also village fairs in use in different parts of India for passing sale and passing suits. The two are different types, and each type differs also according to the province in which it is used. Of those who are interested in village industries would take the trouble of finding out the various instruments of production and send them to the Central Office, it will be the business of the Office to classify them, to experiment on them and to recommend those which may be considered to be the best by the experts. It is only he in his possession White's "Dictionary of Economic Products of India", Lt.-Col. Director's "Indian Medicinal Plants" or Sankar's "Indian Crafts", which he does not use and is not likely to use, he will certainly put these to use by presenting these volumes to the Association.

M. K. G.

Gleanings from Bihar Report for December, 1934.

A noteworthy event of the month was the organization of a Harijan propaganda party, consisting of three prominent workers of Patna, Sri. Kumbhar—a don worker—and three Harijan students, aged 18 to 25. This party of seven toured an area of a distance of about 115 miles, between 14th to 31st December, 1934 and visited about 23 villages. Wherever they halted, they addressed meetings, visited Harijan harts and led processions in villages. All schools, wherever they existed, were also inspected.

A new sub-committee was formed at Arrah, in Muzaffar Dt., and two new schools opened in the villages of Sangrampur and Paragan.

A Brahmin worker, Pt. M. K. Tripathi, read Harijan on the house of Sri. Khadii Ram in Arrah. It has been arranged that he is to give such religious discourses in every village where the Shree has a school, for 15 days at each place.

Ranchi Dt. has now 11 schools with 682 boys and girls. Monthly expenditure is Rs. 115-4-4, of which Rs. 65- is supplied from the Dt. Board,

Muzaffarpur and some donors. The remainder, Rs. 50-4-0, is paid from Gauding Panch Fund.

The Harijan school at Jharkhand, Dt. Munger, was started in March, 1934. The teacher had to suffer much for his seat in the Harijan room by being boycotted by the caste of Chamar Brahmins. One day he was assaulted near a well, where he had gone to fetch water. He was also denied the services of the village barber. All these he has for come past quite patiently, but now all his troubles are over, and he conducts the school very peacefully.

The touring party visited village Sangrampur on the 15th December. They were assaulted by a colony of quacks, when the Harijans were asked to leave off carrying water. These Chamars whose women-folk carry on such water and who remove themselves were afraid that their brother Chamars would not help them in removing the quacks, so once they gave up carrying water. It was, however, decided unanimously that these Chamars who help others in removing quacks are to get one anna per head from the Chamar who is entitled to the skin and flags the quacks. They also resolved that the men who cut quacks are to be fined by the Panchayat. The resolution was written out on the spot and signed, or their thumb impressions taken in token of acceptance.

The touring party learnt in the village of Arrah that the Dandias of that village were all vegetarians and hermits also. They were all found to be sending their children to schools. But the poorer parents could not provide money for books and clothes to their children.

The teacher of the local Hindi school in a village of Banka promised to attend children of Dandias and Musahars in his school free and also to give them leave for 10 days at each harvest time. This was a great relief to Harijans, who depend upon the work of their children at the harvest time.

The party had put up at a Dharamshala in the village of Hira, where in the evening they were asked suddenly to leave the place, as the proprietor did not like to give shelter to Harijans in the building. A friend, however, intervened, and after some persuasion the party was allowed to remain there for the night only.

The schools Inspector visited the Harijan quarters at Jharkhand in Chhagan town. There are 20 houses on three sides of a quadrangle, occupied by Harijans (for now mainly Doms). Very close to this location night school is being operated by the Municipality. Well-wishers of the Harijans put in this!

A. V. T.

TO SUBSCRIBERS

To ensure immediate shipment, subscribers are requested to remittance their Rs. 10 all their own contributions to us.

Manager.

HARIJAN

FRIDAY, FEBRUARY 15, 1935.

ALL ABOUT RICE

The problem of rice is daily presenting interesting features. Sir Shewchuck Baskin has already mentioned experiments on unpolished rice. He writes—

"When Kennedy paddy was hand-braked, it underwent three processes after the removal of the outermost husk, and many people instead believe with me that that process has to be gone through. I therefore had some paddy got and, after removing the husk, had three potatoes by pounding once, twice and three, of which specimens are being herewith sent. The rice that was only once polished was much sweeter to the taste than that which was polished twice and thrice. The first process of removing the husk was gone through by means of the chakri, and the polishing or pounding was done by using the village pestle and mortar. The rice which was obtained by merely removing the husk was in colour almost like that which was first polished. But it took a longer time to cook. The next time, therefore, I cooked the rice in water for seventeen, and there was no difficulty about cooking. The sweetest was all the greatest. Some explain that rice that is not polished at all is difficult to digest. But that is not likely. The part that is removed by polishing contains vitamins and oils, which help digestion. If, however, the belief is not well-founded, you will perhaps procure adequate information. You will be interested to know that on removing the mere husk from 10 seers of paddy it was reduced to 8½ seers. Thus the weight was reduced by 15 per cent. On polishing three times it was reduced by 40 per cent. The paddy that I used for my observation was the variety called *paund*. In Orissa there are eight varieties of rice. They are as follows:

1. *Parasahi* (परासी) The grain of this paddy is red. The grain is 12 in. in the round. The grain is very large.

2. *Saberal or Shab* (सबरील शब) This, too, is popular among the villagers. This is naturally unpolished. The price varies from 12 in. to 1 Rs. in the market. The grain is white.

3. *Chahal* (चाहल) It is considered to be superior to the first two. Price varies from 14 in. to 1 Rs. 4 in.

4. *Balhad* (बलहद) This does not grow so much as the first. Price varies from 1 Rs. to 1 Rs. 1 in.

5. *Shado* (शदो) This has a pleasing appearance. Price is almost the same as the fourth.

6. *Jawal* (जवाल) Price varies from Rs. 1-4-0 to Rs. 1-4-0.

7. *Kahal* (काहल) This has a rich fragrance. The price varies from Rs. 1-4 to Rs. 1-10-0.

8. *Tranpathar* (त्रानपथर) (Three brands) The price varies from Rs. 1-10-0 to Rs. 1-4-0.

The only comment I would like to offer on this letter is that I do not think that any further medical opinion will help. The opinion I have gathered and reported on three columns is emphatic in favour of unpolished rice. But so far as I am aware, we have nothing in medical literature describing experiments of which Sir Baskin has, like many of us, made the commencement. Proof of the pudding is in the eating, let everyone make the experiment for himself.

One caution, however, as a practical cook I would like to offer. Among the many domestic queries I used to have with my wife was one over rice-cooking. She would have every grain expanded. I had developed into a domestic reformer and I knew that that rice was not half as good as that which was well and properly cooked. But as much of water in which I cooked rice was thrown away. But at that time I knew no distinction between polished and unpolished rice. I simply took the ordinary basmati rice and cooked it through till it became too much. The reader will be glad to know that the quoted method, as a remedy for the reform, and the wife became a convert to properly cooked rice. The precaution about unpolished rice is all the more necessary, because the germ of rice, which contains all the major constituents, requires to be cooked thoroughly. Therefore, if unpolished rice is cooked in cold water for at least three hours before cooking, and then well boiled, there is not only no danger of its proving indigestible, but it will be decidedly more palatable, as has already been found at Madras, the shops of the Association in Wardle. We have been having here what may be called half-polished rice, and the perfect variety that is described in the foregoing letter. Nevertheless, the rice is well cooked. Nobody has complained about its indigestibility. But, being far more nutritious than polished rice, which is almost pure starch, naturally unpolished rice cannot be, and must not be, eaten in the same quantity as polished rice. This is true of all conservative cooking.

M. K. GADGOL.

FROM A NEW ANGLE

Some time back, during a visit which I paid to Dandi, a small village in Wadhwa district, where some members of the Satyagrahists have established a base for their village work, I was particularly struck by the sad plight of the poorest plough community. These story faithfully reminded me of the experience of the ill-fated rural which is described in the old ballad as occurring

"With five men of her crew all
That set to sail with seventy-five."

Out of seventy or eighty families that used to eke out the subsistence business only a few years back, there were only eight now engaged in that pursuit, and even they were carrying on a precarious existence. "In Wadhwa, similarly," my guide told me, "there were 300 families engaged in this occupation some years back; now they are only ten to twelve."

We visited some of these families in their houses.

"How much oil-seed you deal with every day on your land?" I asked the first man whom I met.

"20 sars of linseed in winter," he replied.

"And how much oil does it yield?"

"8 sars of oil."

"What is the cost of your production?"

"Rs. 1-6-0 for seed, but sarsa to feed the bullock, half an anna for interest and depreciation, etc."

"And what is your net profit?" I asked next.

"Hardly any," was the forthcoming reply.

"Kain oil and oil cake fetch a slightly higher price than the corresponding products from the mills. Five annas per sar for the oil, as against four and a half annas which the mill-ground oil fetches, brings me Rs. 1-10-0 for 8 sars of oil; 1½ sars of cake and 10 annas. This leaves me 4½ an. for me and my family. If I had to sell my oil at a competitive price with the mills, it would leave me a margin of only 1½ an., and I and my family would starve."

I discussed the question of indigenous linseed oil with the manager of a big oil mill in Bombay. He pointed out that the village life had got to go. "It is wasteful," he argued. "We can extract 1½ lbs. of oil from 50 lbs. of seed. In the case of the life, you lose 1 lb. of oil on every 30 lbs. of seed you press."

"But the oil is not lost in the case of the life. It remains in the cake," I replied.

"What of that? It is merely foolish to deprive human beings of oil to give it to cattle," he retorted with impatient indignation.

"Not so that, my friend," I answered back. "For once, in this case, the selfless wisdom of the village has got the better of the one-sided commercialism of the industrialist. Let me tell you what the village folk directly concerned with the matter

told me when I put this very question. We don't despise ourselves of oil by giving oil cakes to cattle. We only use cattle as a means for performing the work that is left in the cake after ghee."

The friend who explained that determined not to give in easily, he returned to the charge. "The oilcake turned out by the life is not good as fertilizer, it is too oily," he said.

"But what do you do with the oil-cake which your cattle produce?" I asked.

"It is mostly exported, it does not find a market in India," he replied.

"Then, it is lost to the soil, is it not?" I asked.

"And do you know why it fails to find a market in India? It is because what you have called 'oil cake' is after all not useless as a fertilizer and is cheaper, into the bargain, in spite of its higher selling price."

"How?"

"Because it is first used as cattle feed and then made to serve as manure in the form of composting. It is thus made 'double duty to pay'. Moreover, the life-produced cake proves cheaper to the cultivator, as it is produced from the oil-seed grown on his own farm."

"But I have another charge against life-produced oil," broke in the friend.

"Unrefined oil turns rancid very soon and develops a high and constant rancidity sometimes to 10 and 12 per cent."

"But that is hardly an argument against life-produced oil. It may be an argument against crude oil," I replied. The physician, who was concerned for the quantities of fresh oil which they gave down, have repeatedly died and let bodies." I then told him what I had read in a recent book on vitamins, viz., that fresh vegetable oil under the action of sunlight gets charged with vitaminous properties. "I speak subject to correction," I said. "I doubt whether the 'rancidified' oil, from which several elements that exist in it as natural impurities have been removed through the process of refining, retains any vitamin-bearing properties."

Well, on that point I must admit that the reply is in the negative. In the 'Coconut', which we produce, we introduce Vitamin 'D' artificially. But we cannot afford to introduce Vitamin 'A', it is too costly."

"Now, what about the 'hydrogenated' oil—'brass' oil as they are called?" I put in at this point, assuming the offensive. "Hardly a day passes but we find in the newspapers a string of names of persons who are convicted and punished under the Food and Drug Adulteration Act for selling adulterated ghee."

"What can we do? Look, here I have a letter from one of our customers asking for 'extra hard' oil, because, as he says, 'we can use a larger quantity of refined groundnut oil with it to prepare vegetable ghee'."

"Oh, refined groundnut oil and 'extra hard' oil is a very long together lot, isn't it?" I asked. "We have the medical testimony that 'extra hard'

oil is useless oil feed, or it passes out of the system 90 per cent unutilized."

The friend was silent. "Let us consider the question, not in terms of rapeseed, sesame and peas," I proceeded, "but in terms of national health. There are millions upon millions in India who do not get either grain or milk or milk products. To them oil is the only form of fat available to keep the system greased and going. You will see how closely related are the question of national health and an adequate and pure supply of edible vegetable oils. Have you considered what effect would wholesale adulteration of inferior oils like refined, groundnut or cottonseed oil have on the health of the poor masses of India? Then, there is the question of rural economies. According to the last Census Report, even today there are in India, in spite of progressive decline of the indigenous oil-pressing industry and increasing export of oil-seeds out of the country, there are no less than 12½ million people who directly depend on the operation of the oils for their living. The way that India oil is done today, it is so today in terms of rapeseed, sesame and peas. But, you must not forget that, in the same village where this takes place, there live also a number of spinners and weavers, and a metal worker who turns out brass-work. Today each one of these complains that the product turned out by the other is best, and they all purchase cheap imported articles from the cities, with the result that all of them run in different directions dissipated and disoriented. The various strata is in full swing and grows narrower and tighter every day. But supposing, now, that all these three parties, instead of complaining of the shortcomings and the initial 'disavowal' of the other's products, determined not to work, instead of rejecting, and mutually exchanged their products, there will be no question of 'cheap' or 'dear' oil. None of them will probably have money to spend in the towns chiefly from Japan or Lancashire or, for that matter, Bombay or Ahmedabad, but all of them will have the means of life in plenty as producers in their industry and skill. But that means that they must first break through the various systems into which they have all got. And that means that somebody must make some little sacrifices to begin with. The old-fashioned viewpoint will probably call such an action a violation of the laws of economics." But is it not time we looked to regard economics from a new angle?"

"Yes," replied the friend with some resignation. "Our economic thought has too long been dominated by the city. It is time we turned to be rural-minded."

P.

MEANING OF 'STATUS'

A very valued Harjani friend puts the following question arising out of the working of the recently passed new constitution.

"The term 'status' in the pledges A and B. If by the term is meant that in the eye of God there is no superior or inferior human being, so in the eye of law there is none, the members are prepared to subscribe to it. That is to say, they accept it as a religious or philosophical doctrine, the status referred to being spiritual. But if by it is meant that no difference in worldly status should be recognized as between master and servant, teacher and pupil, husband and wife, judge and person and so on, it is difficult for us to sign the pledge. Kindly let me know if it is spiritual and not worldly status that is meant here."

Here is the portion of the pledge referred to:

"I do not consider my human being as inferior to me in status and I should strive my utmost to live up to that belief."

I should think that the manner suggested by the pledge itself. Evidently, however, equality has been achieved by the water with obliteration of differences. If there were no differences or no variations, there would be no phenomenal world, and the question of equality, or, inferiority and superiority, would not arise at all. But when God became man, differentiation became a necessity of the case. It would be merely rebellion against the Maker for any of the component parts to claim superiority over others. They must be all equal in status, though different in stature, colour, form, qualities, etc. Husband and wife, pupil and teacher, master and servant, judge and criminal, father and prisoner are undoubtedly different, but none beside the husband who considers himself as superior to his wife, or the master as superior to his servant, or the judge as superior to the condemned criminal. All the money in the world is born of the belief in inequality. Unbelievability in Hindu practice it is in explicit form. And what can be more appropriate than that a Harjani friend should, while purging himself of the ancestral belief, think upwardly and get rid altogether of the poison of inequality? But what is to be the mark of a master who nonetheless has servant to be his underling and of the one who considers him to be his equal? Well, the one has no consideration for his servant, for he has no interest in him even that he might service from him against the pay he renders. The other treats him as a member of his family. Old servants in God-fearing families take the place of parents in their master's children. The masters are shares in their servants' misfortunes and trials. The servants do not feel that they are any different from their masters, whom they will even uphold if they go wrong. The difference between the superior master and the humble master is the difference between chaff and chosen. It is a difference in kind, not merely in degree.

* "Oil presses have been closed by 27 per cent during the last five years" (R. B. The Guardian's International Address, International Conference, Columbia, 1932)

† "The share of oil seeds in the total value of raw produce exported was in 1925 and 1926 respectively 21.4 per cent and 20.5 per cent. In 1925-26 it rose to 24.5 per cent. The value of the increase is no less than 50 per cent."

We are all far from the attainment of this equality, though it is natural and becoming to each human being, endowed with reason and heart. But it is our duty, as also privilege, to strive to achieve that which is truly life and not merely hope to live it in the world hereafter. If we do not make an honest effort, what can be the meaning of equality in the eyes of the law?

That friend, who is a conscientious lawyer and honored member in the house, has also difficulty in understanding the implications of the expression, "whole-time workers" occurring in Rule 13 of the Constitution, which provides for one-third of Provincial Board being whole-time workers. His difficulty is real, because there is nothing to suggest in the rule that they should or may be paid workers. As I was present when the constitution was being partially hammered into shape, I can easily fill in the gap which was purposely left there. A permanent paid service by whole-time workers is in contemplation. It is already in the process of formation. It will not exclude honorary whole-time workers who have means enough to enable them to give their whole time to the work. The word "paid" seemed also to be alien to the connection. Hence it was dropped. But it is clearly contemplated that one-third of the workers should be drawn from paid whole-time workers wherever they might be available, always assuming that they possess other qualifications for the responsible office.

The friend has a third difficulty which he stated as follows:—

"The members of our Board, and especially the Harjane members, stress that Rule 13 should be modified by inserting a minimum proportion of one-third of the place of "as many Harjane members as it is possible to secure." In a place like Malabar, it is nearly possible to secure 10 Harjane members, and as the rule now stands, it would not be practicable to get any others on the Board. That would defeat the very object of the clause which is the service of Harjane, by non-Harjane, Malabar."

The difficulty arises, perhaps, from his overlooking the clause "consistently with its maintenance." Let me give the whole sentence in the rule. "Every Board or Committee shall have as many Harjane members as it is possible to secure consistently with its maintenance." The qualifying clause was intentionally put in to avoid the interpretation sought to be placed upon the rule. The suggested alteration was sanctioned by the Board at Delhi. But many members had experienced difficulties in securing suitable Harjane to make one-third of the membership of their Boards. The existing rule meets both the difficulty.

I must, however, illustrate my own case. Here I was opposed, as I am ever now, to the inclusion of Harjane in Harjane Servik Boards. If the Harjane Servik League is a society of political fellows,

as it has been considered to be, it can contribute no wisdom. Overseers are there. They will some day or other denounce their terms. Today the vast majority are hapless. Some even believe that they would commit a heinous sin, if they regarded themselves as anything but the instrument and obedient creation of God. The pious Hindu has to render service to all humanity. It may or may not be accepted. His responsibilities may be too late. But whether late or in time, he must perform it. He won't leave Harjane to do it for him. No wonder, with the possible interpretation put upon the rule, the Harjane friends were frightened to shoulder the burden. Were they to do so, would not be on the Board at all?

But the tangible difficulty of members from the different provinces who wanted some Harjane as their Boards members my opposition. My ideal had to recede before their hard experience. The proper, unadvised interpretation of the rule, therefore, is that the Harjane Servik Boards are to contain as many Harjane as possible, but always containing a preponderance majority of non-Harjane, who shall not be less than two-thirds of the whole Board. But they are not bound to have even one-third Harjane, if duly qualified persons cannot be secured. The pledge to be signed by them has been purposely made extremely light and simple. There should, therefore, be no difficulty in securing one-third Harjane members. The rule being there, it must be honestly worked.

M. E. GARNETT.

EXHIBIT REPORT FOR NOVEMBER, 1934

General. The programme of work in the Harjane Board carried out their programme of work regularly from day to day during the month. One open service was held during the month in the All-India Hall.

Religious. *Prayer.*—Our schools and those under supervision 144 prayers during the month. The Prayers in our churches held with 31 prayers. These prayers are largely attended by men, women, and children and give opportunity for service in the different centres for co-ordinating social contact.

Propaganda. Meetings were held during the month in the different districts at which the work and programme of the Harjane Servik League were explained.

Educational. 35 Schools.—In the 35 schools in Calcutta 1,000 students were added in November, thus making the total number of students under the Board 37. The 3 new schools are one night school at Panditpur, one day school at Pabarghata, one Kalyanpur, at the Kalyanpur Dutt, and night school at Chakrabarti, at the Rajanagar Dutt. All the schools maintained their previous monthly circulation, and in some cases in the Harjane school in Malabar, in the Harjane school at Panditpur and in Mysore, there was increase in circulation. All the schools carried out their programme of various sorts of activities, and in some cases students were admitted into other existing schools in Malabar through the efforts of H. K. S. workers.

32 The New Free Sunday Assembly at Thiruvananthapuram conducted their classes regularly, and the 30 boys in there are making good progress. The Board gave each a monthly grant of Rs. 20 for November.

Boards. The 31st Harijan Boards at Teluk-don, Kanchipuram and Tiruvannamalai completed their total strength of 37 during November. The 3 boards cost Rs. 44-15-0, during November. The Girls' Board at Chidambaram for November cost Rs. 10-0-0. Nearly Rs. 100 were spent for giving some work to poor Harijan students, at different school centres.

Admissions. The 4 Admissions under the Board carried out their programme in their respective rural areas. A new worker was appointed at the Sathiyamangalam Admissions in place of the one who resigned. The Srivilliputhur Admissions has nearly completed its second and extensive survey within a radius of 5 miles.

Sanitation. Sanitary works were undertaken in Coimbatore and Tiruvannamalai during the month. In the Madhav Dist. 64 Harijan houses were visited by Kharag workers during sanitary visits.

Harijan Day Events. Kharag Day events functioned in Marudair, Panchkottai and Kanchikallu. These events are primarily sanitation and temperance rallies.

Harijan Child Welfare-work. The Nagapattinam Dist. led in this work by conducting child welfare work 4 times at 7 centres, giving altogether 1,491 school soap baths to Harijan children. In the Qudus Dist. at Erudupattinam, this work was done 9 times during the month. In 2 colonies at Tiruchirappalli, child welfare work was organized once every week during the month. At Kattankulathur in the Madhav district, 25 parish children were clinically treated.

Marriages. 25 meetings were held during the month for anti-death propaganda in Coimbatore and Tiruvannamalai. In the Madhav Dist. H. S. S. workers visited 400 houses at their 5 centres during the month for the same purpose. One marriage at Chidambaram, and 2 at Palayam in the Madhav Dist., were conducted without delay.

General Notes: 1. 61 students in Madhav were paid Rs. 51 as scholarships. One student in Tiruvannamalai, South Tiruvannamalai, was paid Rs. 4-0-0 and 2 students at Nagapattinam Rs. 4 for learning typewriting. The Tiruvannamalai Dist. Committee paid scholarships to the value of Rs. 20-0-0, and the Provincial Board paid Rs. 20 of the two college students in Tiruvannamalai and Rs. 1 to a college student at Alangudi in South Tiruvannamalai.

2. The Qudus Secretary got 3 students selected for training as motor mechanics.

3. 12 Harijans in Madhav, 14 at Erudupattinam in Coimbatore and 56 and 56 Harijans at Panchkottai and Kharagudi, respectively, in Tiruvannamalai, were given free medical aid by the respective H. S. S. Committees.

4. The Provincial Secretary toured the Qudus Dist. and visited 3 centres of work. Meetings were held at Thattaiyur and Panamalai in connection with establishing centres of work in these places.

5. The total expenses for the month under different heads are as follows:—

	Rs.	ms.	p.
Administrative.	99	10	0
Programme.	27	1	0
Welfare of parishes, including Schools, Hospitals, Amrits etc.,	1,710	14	0
Total	1,836	25	0

G. Sathiyamangalam,
Provincial Secretary.

ALL-INDIA VILLAGE INDUSTRIES ASSOCIATION

List of Donations up to 11th Jan. '35

No.	A.	P.	
17	0	0	Small collection up to 11th October, 1934.
113	0	0	A. contribution.
114	0	0	Sp. Narayan Donations.
115	0	0	Gifts presents of articles presented to Gandhi at the Swadeshi Exhibition, Bombay.
116	0	0	Sp. Nageswari Periyar at Chidambaram.
1	0	0	" R. Narayanaiah Madhavai, Rajapettah.
2	0	0	" P. Subbaiah Narayanaiah, Madhavai.
10	0	0	" T. Subbarao, Fort St. John, South Africa.
100	0	0	" P. D. Marudair, Kanchikallu.
101	0	0	" Chinnaiyil Periyar at Chidambaram & Co., Bombay.
1	0	0	" T. Narayanaiah, Kanchikallu, Chidambaram.
2	0	0	" N. Narayanaiah, Kanchikallu, Chidambaram.
3	0	0	" A. R. Narayanaiah, Kanchikallu, Chidambaram.
4	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
5	0	0	" T. Narayanaiah, Kanchikallu, Chidambaram.
6	0	0	" O. Narayanaiah, Kanchikallu, Chidambaram.
7	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
8	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
9	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
10	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
11	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
12	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
13	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
14	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
15	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
16	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
17	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
18	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
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24	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
25	0	0	" Chinnaiyil Periyar, Chinnaiyil, (Panchkottai).
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1917-1928

By Mahatma Gandhi

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EDITOR, B. V. BHATT

Under the auspices of The Harijan Sevak Sangh

Vol. III.]

MADRAS—FRIDAY, FEBRUARY 15, 1935

[No. 2

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Mahavirji being in the Chair:

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and those who have been so regarded hitherto will have the same right as other Hindus to enter the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindus to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

COW'S MILK vs. BUFFALO'S

The question whether cow's milk is superior to buffalo's has come up for inquiry in connection with the village re-construction. I have addressed friends on this subject. Shri Harichand Phadke has forwarded to me a letter received by him from Prof. Hans Behnke-Schumacher, which reads as follows:

"With regard to your enquiry about the difference between cow milk and buffalo milk, I have to say that the fat and cream of cow milk are more easily digestible than those of buffalo milk. The cow milk has also greater content of vitamins than buffalo milk. These qualities affect children and adults equally, but as adult can digest buffalo milk while a child cannot. I think this is all that you want."

He has also received an opinion from Dr. S. K. Agte of Sholapur, Vice-President, Copalok Sangha, which is reproduced below, the contents of those who sent replies to his questionnaire and some of the replies themselves being omitted.

"The question whether cow milk is superior to buffalo milk is being discussed during the last three years, and this has had a good effect in attracting the public attention to the utility of cow milk. In India, from older writings and age-long belief, it is considered that cow milk is superior to buffalo milk. The same conclusion can be drawn from the fact that in other countries only cow's milk is used. But in this age of science, as theory is taken as accepted until it is proved by demonstration. It will not do merely to say that cow milk is superior to buffalo milk because our ancestors did, and other countries do, use cow

milk. The burden of proving that it is superior lies on those who assert it. There are several ways of proving the scientifically. They can be summarized as follows:-

1. To compare the costs and demands of both milks by analysis of their components. It is possible scientifically to ascertain the nutritive value of their components. Such an experiment has been made by Prof. Hans Behnke-Schumacher of the Agricultural College, Ponnai, the details of which he has published in the *Supplement* dated 11-9-1934. He has made a clear statement not only that cow milk is very useful for the sustenance of young children but that buffalo milk is actually harmful to them. Prof. Schumacher writes:-

"The buffalo milk is rich in fat, which children cannot digest. On account of indigestion they suffer from diarrhoea. The milk in the unripest fat does very injurious to the body which are necessary for the building of bones and the lack of which is responsible for rickets. The fat in cow milk and buffalo milk differ from each other in their digestive properties. The percentage of curd and whey in cow milk is greater in cow milk, and consequently it is more easily digested."

The experiment which Prof. Schumacher has made also proves that the cream in cow milk is digested in the stomach more easily than that in the buffalo milk. The whole essay is informative and instructive.

2. To make two equal groups of boys or men living under the same conditions and to provide one half with about a litre of cow milk and the other with an equal amount of buffalo milk for a certain period and to watch and record the physical, mental and intellectual development of each member of both

the groups. This is the usual way of ascertaining which milk is superior to the other. No such experiment is made in Europe or America as there are no buffaloes there. The Gopabandhu Singh of Sholapur had written to the *Board's Dairy-man* for information as to which countries except India use buffaloes as dairy animals. The reply to this query shows that buffalo milk is used outside India only in the Philippine Islands and the southern part of China. As for the Philippine Islands however, the records there prefer cow milk to buffalo milk as they are convinced of the utility and importance of the former (see *Sanitation*, P. 100, of 25-3-34). An experiment of the above nature is, therefore, not likely to be made anywhere outside India. The experiment will have to be made in some schools working on a boarding basis. This being an expensive task, the Gopabandhu Singh, Sholapur, had requested other cow-protection societies and philanthropists such as to finance the Singh for a comparative study of the nature, but it is regrettable that none of them came forward. If sufficient pecuniary help had been obtained, the experiment could easily have been carried on in the De Chaul Asathi Vaidika Gurukul, Sholapur, by selecting two groups of boys in that boarding and providing each group with a sufficient quantity of either milk and marking the results. I earnestly request every institution and individual to see if any one can make such an experiment and to publish the result thereof.

3. The comparative experiment on human beings and cattle of great expense. It is possible to try this experiment on animals, especially rats and guinea-pigs but on experimental inconvenience. As the Gopabandhu Singh has no material available for the cost of experiment, it has written to the Government Public Institute at Coimbatore to try such an experiment on single has yet been received from the authorities there.

4. The Gopabandhu Singh, Sholapur, took recourse to a fourth, and the easiest, way towards the end. A questionnaire regarding cow and buffalo milk was prepared and sent into six months back to various doctors, physicians, research experts, newspapers and periodicals, and Government offices in Medical and Health Departments in and outside India. About seven hundred copies in Marathi and English of this questionnaire were then sent out. Many newspapers and periodicals in India and *Board's Dairy-man* in America published it and asked for the views of their readers thereon. Of the replies we received, only two came from outside India—one from America and the other from the Government Medical Department in Ceylon. About fifty replies have been received so far.

The following are the conclusions deducible from the studies:

1. Buffalo milk is injurious to the development of children, and only cow milk is, in the opinion of mother's milk, useful to them.

2. Cow milk, being easily digestible, is most beneficial to patients than buffalo milk.

3. There is sufficient evidence to show that the use of buffalo milk by infants is in any way injurious.

Mr. Pandey, the livestock expert in the Government of Bombay, says that buffalo milk is hard to digest by a person of any age, because the curdles fast in buffalo milk, when it comes away in the intestine, is harder to digest with the usual amount of acids, and it takes the fullness quantity of the curdled milk from being, which are consequently weakened. This does not occur in the digestion of cow milk.

4. Cow milk is useful for intellectual growth, mainly of children. No definite conclusion can be drawn regarding better effect of cow milk on the intellectual growth of adults.

5. It, instead of coming up to buffalo, cows are kept in the city, it will produce a beneficial effect on the general hygiene of that city with less expense.

The experiment that Dr. Apte has suggested is worth making. The question of the comparative merits of the curd and the buffalo is of national importance from many points of view. In no other country in the world do these animals play the part that they do in the life of the nation in India.

Even without further experiment, the opinions collected by Dr. Apte of eminent medical men and dairy experts sufficiently prove the superiority of cow's milk over buffalo's.

M. K. GANDHI.

A. I. V. L. A. PROCEEDINGS

[The following is an abstract of the proceedings of the Board of Management, A. I. V. L. A. met at Wardha on 1st to 4th February. It includes vital announcements of the constitution. The General before paragraphs signify members of the constitution. M. K. G.]

Some Announcements

1. The following are proposed to be a permanent Board of Trustees, who shall hold funds and properties on behalf of the Association and shall discharge them in accordance with the instructions of the Board of Management, provided, however, that, if the said instructions are, in the opinion of the Trustees, in conflict with the objects of the Association or with the best interest thereof, there shall be a joint meeting of the Board of Management and the Trustees and that, if, in spite of the joint meeting, two-thirds of the members of the Board of Management, then, such instructions, would be deemed to have lapsed.

- (a) Dr. Shrinikrishna (Sec. Treasurer (Wardha).
- (b) Dr. J. C. Karmarkar (Wardha).
- (c) Dr. J. S. Karmarkar (Wardha).
- (d) Dr. K. S. Karmarkar (M. W. F.).
- (e) Mr. Gopabandhu (Lahore).
- (f) Dr. Vaidya L. Karmarkar (Bombay).

In the event of a vacancy occurring by reason of resignation, death or otherwise, such vacancy shall be filled in by the remaining Trustees from amongst the ordinary members of the year standing on it, at the time of the vacancy occurring, the Association has not been in existence for that period, then from the list of members then in existence and registered on or before the 31st day of March, 1935.

2. The following shall be the Executive Members

and shall also be the first Board of Management to hold office for seven years from date, the 2nd of February 1935, along with such members as may be co-opted in the manner hereinafter provided.

- (1) Mr. Sridharadasa Japa
- (2) Sri. J. C. Kumbhanga.
- (3) Mr. Govinda Chaitanya.
- (4) Dr. Kama Sahib.
- (5) Sri. Shashi Vallabhadra.
- (6) Mr. Pichala Chandra Ghosh.
- (7) Sri. Sankaradasa Pandey.
- (8) Mr. Lakshmana P. Acharya.

Mr. Sridharadasa Japa shall be the first President and Sri. J. C. Kumbhanga the Organiser and Secretary.

After the expiry of the term of office of the first Board of Management, succeeding Boards shall be elected every three years by Ordinary Members of at least three years' standing from amongst themselves.

Each member of the Board shall be jointly and severally responsible for the enforcement of the policy of the Association and shall, therefore, be expected, to the best of his ability, when the Board is not in session, to represent it and enforce its policy and programme within his sphere of influence.

8. Any person, who subscribes to the programme issued, who is recommended by a Member of the Board of Management and whose admission is approved by the said Board, shall be an Ordinary Member of the Association.

9. Agents may be selected out of Ordinary Members by the Board for representing it without any pay in villages, villages or districts and shall be chosen for their knowledge of the area of their jurisdiction, for their organising ability and known influence within their area, and shall be subject to the Bye-Laws defining their duties.

10. Honorary workers shall be workers other than Agents or Ordinary Members and shall be approved by a Member of the Board or an Agent. Such workers shall perform such laudable service of the Association.

11. Paid Workers shall be chosen by the Board or persons duly authorised thereto, subject to the confirmation of the Board, and shall give their whole time and attention to the work of the Association.

12. Any person who sympathises with the object of the Association and pays in annual subscription of not less than Rs. 100 shall be an Associate, and one who pays a lump sum of Rs. 1,000 may be enrolled as a Life Associate.

Total receipts upto 31st January were Rs. 11,613-4. Dr. S. K. Datta, Principal, Foreman's Christian College, has agreed to be on the Board of Advisors.

Srs. Mohanlal Kewari (Bombay) and Suresan Fokler (Bangalore) have become Life Associates, and Srs. Shriyama Ramakrishna (Mumbai), Ramakrishna Jaisankar (Dindia) and Wimala Devi (Bansari) ordinary Associates.

AMMENDMENTS

The following rules for affiliation were framed and passed :-

1. Institutions, which have as one of their objects the promotion of village industries and the welfare of the villages and in whose constitution and rules there is nothing that is antagonistic to the aims of the Association, may be affiliated to their undertaking, to abide by the Rules and Regulations framed or to be framed hereinafter, framed in this behalf by the Board of Management under Bye-Law No. 8.

2. Such affiliated institutions will be subject to the inspection and supervision of the Association.

3. Every three months, they shall submit a report of work done during that period.

4. Affiliation fees will not be less than Rs. 50 per year.

5. Such affiliated institutions will be entitled to receive free copies of all literature published by the Association, and advice and guidance whenever sought.

CERTIFICATION

The following rules for certification were framed and passed :-

1. The associations and persons, who are prepared to deal in village handicrafts coming within the province of the Association and who undertake to abide by the Rules and Regulations framed or to be framed hereinafter, framed in this behalf by the Board of Management, may be certified.

2. Such certified organisations will be subject to the inspection and supervision of the Association, and shall furnish from time to time such information as may be required by the Central Office in regard to their dealings periodically when called upon to do so.

Officers and employees of certified institutions and certified dealers will be expected to live up to the ideal of the All-India Village Industries Association.

3. They shall pay such fees as may be prescribed by the Board or any one authorised by the Board for the purpose.

4. Such organisations will be entitled to receive free copies of all literature published by the Association, and advice and guidance whenever sought.

MISCELLANEOUS

It was decided to supply, free of charge, a copy of the *Harjan* each (English, Hindi or Gujarati) to each Agents and workers as may apply.

It was resolved that out of the annual subscriptions received by the Association valued by an Agent, 75% should be allotted to the work in that district, unless it be suggested by the Board for a specific use or purpose.

Srs. Venkatesh L. Nataraj of Bombay, Srs. Ravi Shrinani Prasad of Bihar and Mr. Chandrahari Bhargava of Lahore were co-opted members of the Board of Management.

M. E. CHAKRA

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Manager.

HARIJAN

FRIDAY, FEBRUARY 22, 1935.

MEMBERSHIP OF A.I.V.I.A.

From the abstract of the proceedings, to be found elsewhere, of the last meeting of the All-India Village Industries Association (Headquarters: Worli, C.P.), readers will find out how one can become a Member or Associate of the Society. It is to be hoped that those who can fulfil the conditions of Membership or Associateability will send in the forms duly filled in to the Secretary at Worli. It will be wrong to wait for invitations. People await invitations when it is a matter of getting power or prestige. They do not, when it is a matter of seeking the privileges of service. Let the interested members realise that, unless they are registered as such before the March end, they lose in certain circumstances the opportunity of appointment as trustees. In the event of a meeting being called before the expiry of five years of the existence of the Association, the governing trustees should have as long a range of choice as possible. This is not possible, if many members are not registered before the March end. Without a wide range of choice, the progress of the movement towards the ideal would suffer a check. For, the trustees are not merely custodians of the funds, but they are also custodians of the ideal for which the Association stands. But even they, however capable they may be of representing the ideal, will be a shaky foundation, unless they have the knowledge that they have the support of a large number of men and women from whom they can draw inspiration and strength and on whom they can rely when they have to choose a successor or successors.

Trusteeship of the Association has been made a position of heavy responsibility by the trustees being made locally responsible for the protection of the ideal, in the remote, but not altogether impossible, event of its being advanced to the process of democratisation of the Association. And yet democratisation is so necessary for the growth of the movement as the permanence of the ideal, which must not be put in the melting pot. But the working out of the ideal is no put. For, it is made to rest solely in the hands of a few which seven years hence becomes subject to election by voters whose sole qualification is subscribing to the creed of the Association. It is true that the application for membership is subject to rejection by the Board. That is a procedure merely to prevent an influx

of bloating a number only to shelter the ideal in peace. The franchise is more extensive than even adult franchise. Every villager who is conscious of the dignity of village life and the infinite capacity for promoting the happiness of mankind can belong to the Association. Let those, therefore, who believe in the policy and the ideal of the Association become members and work for the economic, moral and physical welfare of the villagers of India, irrespective of differences in political faith, religion, caste or race. The Association recognises no caste, religious, political or racial differences.

M. K. GANDHI.

A LESSON FROM JAPAN

II

One of the lowly and disagreeable tasks that Marambi took upon himself was that of cleaning up the smoking-slung paths. Many cows grazed there, but no one cleaned the paths. So every morning Marambi went and cleaned them with his broom for four years.

Marambi visited in familiarity himself with the geography of the district of Illeshawa, which is 25 miles from north to south and about 27 miles from east to west. He therefore asked his friend, the village postmaster, to let him work as postman without pay. The postmaster gladly permitted him, and he thus made daily trips into the country. Besides this, he went out to deliver telegrams, which would come any time and often at night.

When Marambi delivered a letter, the recipient, holding it up to his face, would often say, 'Teacher, please read it.' Marambi would read it and ask if he might write the reply for him. 'Yes, please do so,' would be the tearful answer. Marambi, therefore, performed education, writing materials and always with him on his trips. At first he took a horse and cart, but gave it up when the villagers said that they were afraid such delicate letters would fall in transit. He then took a horse, the most suitable for a horse and cart in Japan, and the day began his journey of the Japanese traveller.

Marambi also carried Maedai and a few simple medicines for the many who could not call in a physician either because he was too far away from them or because they were too poor to pay his fee.

Marambi carried two bags, one for the post and the other for the medicine bandages, stitched cotton and gauze. Marambi treated their eyes, their colds and other minor ailments, and he called a doctor in serious cases.

There is a great deal of snow in Illeshawa. It is often 25 feet deep in winter. The roads disappear entirely and it is very dangerous to travel. When snow is falling, it is easy to lose one's

map, and there is the danger of falling into traps. Maruaki often found himself walking in bare tracks, and while used to freezing his feet while he was delivering night messages.

III

Maruaki steadily hoped ahead. He founded a residential girls' school on Okazaki, the postmaster's land, and a kinder-garden day nursery for little children. Three years later he started a small hospital with a physician friend of his as hospital surgeon.

Maruaki organized a club of young men who dug great stones out of the mountain side and sent them to cities to be sold for building purposes, and an association of women who raised silk cocoons and spun the thread, and did weaving, laundering and dyeing. The motto was *Shō to Jōze* (Progress and Industry).

Maruaki then started schools in nine rural centers during the farm vacations, which lasted for three weeks in summer and five months in winter. Once a year at least he would stay two weeks in each place, teaching the women care of children, cooking, sewing, knitting, dyeing, and the making of cushions, stencilled with artistic patterns, out of scraps of cast-off clothing, and rice bags, and teaching the men carving, basket-making and the manufacture of various useful articles and saleable articles out of the bamboo which they could gather in the hills. This stimulated their artistic and creative faculty and at the same time enabled them to add to their earnings, without spending a pin on raw materials, which were available to them in their own homes and fields.

When the women came to Maruaki to have handkerchiefs, they were only too glad to be taught to use old materials which would otherwise be thrown away. At first they would not believe him when he said that it could be done, but would still bring the waste from their homes at his request. Then he would ask, "Have you a table cloth for your parlor table?" Most of them would have nothing but a white cotton cloth full of stains. Maruaki would then show how to make a beautiful stencilled table-cover and many other things.

During the World War the people of Hirotsuwa earned some money by digging iron ore from the mines and melting it, but later on the price of iron dropped, and the industry, becoming unprofitable, had to be closed down, and the people lost their employment.

One day Maruaki went into the woods to pray for those dismissed handless. He noticed that the trees around him were "Ho" trees, commonly used for fuel, and considered the idea of teaching the people to make chopsticks of this wood and sell them. To make these attractive to married couples, he asked them to be two pairs, one large and the

other small, together with a *dama* representing engaged kissing. These chopsticks sold readily at a profit. But one pair of sticks does not sell for ever. People always want variety. Maruaki, therefore, planned other varieties in chopsticks.

From the huge masses of iron ore discarded in war time, Maruaki devised a container for little ink, which is used by every Japanese when writing with a brush. Now the men of that region is prized by all Japanese, because it comes from Iwano, the holy land of Japan. In these containers, too, commanded large sales.

These industries proved to be the salvation of the despairing and poverty-stricken villagers, some of whom were driven by their poverty to sell their sixteen years old daughters for so many dollars.

Our work, whether for Harjapan or for the rest, can bear fruit only if it is pursued in the Maruaki spirit.

V G D

MY TOUR DIARY

JETPUR

1st December, 1934. The quarters of Chamara, Shada and Shanga were inspected. They have no difficulty of water. But they, especially the Champars, have to pay very heavy interest on the loans they take for marriage expenses. Almost all sweepers were found to have taken loans from a Municipal pawn, who was in an easy position to recover them at the time of monthly payment. The sweepers here were found in need of a place of worship, and they promised to subscribe Rs. 20 by monthly payment of eight annas per person for two months, an equal amount to be added to it by the local Singh. The sweepers have carried out their promise, and a temple costing Rs. 100 will be soon built. A restaurant for serving tea etc., has been started by a Harjian in the town in the great neighbourhood of themselves. In all Hindu and Muslim houses they are carried tea only on the footpath, in their great hat of self respect. In the case of this hotel, the Municipality has notified the usual house fee, which happens to be as high as Rs. 100 in the town. A very pleasing feature of the town was that several Harjians have had been admitted into the government school, which is a novelty for any town in Kathiawar. The number has now increased to 45 boys.

VADAL (Panagarh State)

2nd December, 1934. A novel feature that was observed in this town was that all Harjians including sweepers were allowed to draw water from the common well situated in the heart of the town. This is not a recent introduction, but a very old custom peculiar to this town, and nobody knows of any disposition having been taken to fix.

The State conducts a Harjian school, but it is

attended, though the Harijan population is not less than 100 families. It is badly formed also. A hand-pump was once fixed in a bore-well in the Chamar quarters, and this has brought water nearer to them.

JUNAGARH

2-12-34. Harjans are distributed in three localities here, (1) Gajawal Vas, (2) Kathiawad Vas of about 100 families and (3) Bhanga Vas of about 110, 150 families. The last is swampy, as it is all in one place, an unusual thing for a big town like Junagarh.

Water supply. There is a well for locality No. 2, while No. 1 and No. 3 have recently been supplied with water-tanks. Harjans of No. 3 were obliged to buy water from a Muslim woman, who used to charge two pice for a $\frac{1}{2}$ gal. of the water pail. These women have now lost her job and cannot do water tank. Some paving under the tank and drainage is necessary.

Pay of teachers is Rs. 7-4-4 for women and 8-8-4 for men. This requires to be increased for a city like Junagarh, where living is more costly than in villages. No doubt they make something more by cleaning private houses. But this keeps them only a very trifling income.

Schools. Three primary day schools are being run by the local Sangh in the three localities, one of them being three years old. There is also a night school for adults in the swampy locality. A good building for school in the Bhanga locality is a great necessity, as the schools there are held under the shade of a tree. The State may be requested to build this, as also to give a grant in aid to the three schools conducted by the Sangh, the fourth being already in receipt of it.

A Co-operative society for Municipal swappers is a great necessity for relieving them from the present debt with various interest and term-making their economic life regular. They may be made to subscribe four or eight annas a month from their pay, for forming a part of their capital. At present, for every 10 rupees borrowed from Nandlal Adhikari from Gulabkhan Bhatkhand, they have to return Rs. 10 in eight instalments of Rs. 1 each. This works at about 250 per cent. per annum interest. If regular instalments are paid, the society can be easily made a success by non-affiliates, only the co-operation and good will of the Municipal officials being necessary, for the recovery of instalments of loans from the pay direct, to make it successful.

Medical help costs at present one anna per day's medicine in the State Dispensary. Should not the State be requested to exempt this for Harijans?

VANTHALA, KIRNOD AND MALIA

2-12-34. These are important Taluka towns. They were visited on the way to Veraval.

Vanthal has about 80 families of Hindu and 15 of swappers. A school for their children is a great necessity, and the State may be requested to start one. At present a Harjan teacher is engaged by them, and he has only three boys in his pupils, who have to pay Rs. 1 per month, besides the fee of the teacher.

No Chamars also have an account of some traditional practices against them, and the Hindu day exercises and goes on the buses and the share to the Chhatras of the adjacent village, Kothara.

Sanitation is extremely bad, as the road leading from the western gate of the Hindu quarters along and inside the city wall, which is over a furlong long, is used by the lower people as public latrine.

Embod Vell or bonded labour was complained of as being excessive, and the remuneration, Rs. 50 per annum, too low and undesirable among families.

The number of families is 100 plus 7 (Bhanga). A class for their children may be attached to the Gajawal school.

Veraval was also visited. Two schools, one in Hali or Chamar Vas and the other in the Bhanga Vas, have already been started here after sanction by the local Sangh. The population here is very large—100 families of Kathiawad Muslims and 60 of swappers, the two localities being distant from each other. Swappers have seemed to be more anxious for schooling their children than Hali.

Sanitation in Hali Vas is not what can be expected from a locality which consists of well-built houses with wide streets. No sweeping is done here and dung heaps are scattered all over. Street lamps are also a necessity. Two dust bins may be provided by the Municipality.

Water supply is good for Hali Vas, but not for the Bhanga Vas. The latter has a well, but the water is undrinkable. They steal water from the adjacent well of Kothara.

CHORWAD

4-12-34. Harjans from 12 surrounding villages had come here to meet us and give information about their condition. None of these places has any surface water locally.

Chorwad has a private Harijan school which Mr. Bhatkhand Bhatkhand has been conducting efficiently for the last three years. There are three wells in these localities for drinking water. Housing is also good and the open space round the houses ample. The number of Vanthal, Chorwad and Bhanga families are 80, 5 and 8, respectively.

Bandari village has 21 Harijan families. The former village school teacher used to teach Harijan boys, though they were hated and taught at a distance. But the present teacher is said to deny that even, so no Harijan children go to school. About 10 boys are ready and eager to be taught.

BALASAM

4-12-34. There are 30 Dalit and 4 sweeper families.

It is a good starting centre. If a school is started here, a good number of boys from this town and the surrounding villages—1. Gao, 2. Palsavi, 3. Indawa, 4. Ambala, 5. Mahasa, 6. Samasa, 7. Saral, 8. Akhota, and 9. Panchala—are likely to attend. The State may be requested to undertake this. Now that a good road will be soon completed to this busy town or village, it will be easily accessible even in the rains.

SHIL ON SHIL.

4-12-34. This is a Telugu town of about 1,000 people. The number of Harijan families is 21 plus 5 (Bhangis). Boys from 7 surrounding villages are likely to be attracted here. The State may be requested to open a school or a club.

Dumra village has a Harijan well which requires to be deepened 5 to 10 feet, so water drains up in the hot season. The State may be requested to attend to this.

A. V. THAKUR

BHARATA BHAGYA YATRA

By G. Narayana Sastry has sent us the following:

"A party called the Bharata Bhagya Yatra started from the Vinayakaram about 7 p. m. on the 11th December, 1934, and returned there about 12 a. m. on the 16th January, 1935. The party consisted of two women and 14 men, led by Narayana Sastry Sahasraji and Reddy Venkateswaraiah. Three people including the women worked all the 14 days. Others worked for shorter periods ranging from 5 to 12 days.

They had a gramophone and a magic lantern with them. They had taken (bath) from the Gauri District Khadiar Association; sweated articles from the Vinayakaram Swastika Store, Tanak; articles were from Mr. T. Ramaswami. Cups of Begunade and coffee and cotton seeds from Warliha. One double-bullock cart and a single-bullock cart were accompanied them. They delivered lectures in one place; gave Harijanite performances in 4 places; danced in five places with the aid of the magic lantern and arranged music parties in 12 places. Cotton-seeds were distributed two; articles were were displayed; lectures and sweated articles worth Rs. 120.00 and Khadiar valued at Rs. 200.00 were sold during the tour. The expenses came to Rs. 100.00.

The party visited 21 villages and reported the people to do the following:

(1) Attend evening, (2) become Congress members, (3) become sweated articles, (4) promote village advancement, (5) Chandra Kumar and wife,

(6) Sarita village education, (7) Dhar village—sweated articles, (8) Warliha local women, (9) Reddys—sweated rice and various health, (10) do for as possible give up village and sweated milk-made articles, (11) Reddy unemployment and drive away poverty, (12) British officers, (13) destroy the ghostly system, (14) Laxmi Khadi, (15) Ramachari that can may be prepared, reserved in hand—books and sold in respective villages by poor people, (16) Reddys at independence, (17) Work on the basis of full work for the hand, full work for the stomach, full clothing for the body and full goodness for the mind, so that they contribute the poor man's share.

The party was heartily received and kindly treated and enthusiastically helped in their propaganda. The Harijan leaders the heartiest thanks to you and all, for the help and encouragement showed on the party. It is proposed to take out similar parties in the other taluqs of the division.

[The value of each party cannot be over-estimated. Apart from establishing real contacts with the villages and enabling officers to understand and enter into their life, such tours will serve as a correct approach to the work that has to be done among the villages and as the most effective propaganda carried on simultaneously in a variety of manner. A list of the list, given above, of the subjects that engaged the attention of the party will carry conviction, even to the most sceptic, of the immense possibilities of such tours. (36)]

MAHARASHTRA REPORT FOR NOVEMBER & DECEMBER '34

1. Kolhapur District

Schools: The Sangh conducts 4 day schools in the following different villages:—

(1) Walsad, (2) Keri, (3) Karmadale and (4) Dharmapur. The number of boys and girls taking lessons in schools was 10 in October, but the number at the end of the period under report increased to 22.

Scholarships: Scholarships of the value of Rs. 5 were given to primary school boys, and of Rs. 10 to boys studying in High Schools.

Books: Books of the value of Rs. 240, were given free.

Hostel: There is one Sangh hostel at Mahasa, and the Sangh schools giving grant to it amount to the new budget is constructed.

Services employed: These Harijan teachers are employed in the day schools by the Sangh. One Harijan secured employment in Bombay through the efforts of the Sangh.

2. Sholapur City Sangh

Schools: The Sangh conducts two schools—one for boys with 10 boys and the other for girls with 15 girls.

Books: Books of the value of Rs. 140 were given free. The work is connected with the children's class and the public hall room continues in work.

3. Sholapur District Sangh

The main activity is the hostels for 10 boys—conducted

at Barli. This hostel is supervised by the Secretary of the Saugh and was used by a local sub-committee.

4. Ambarnath Saugh

Schools: The Saugh has started two day schools—one day school and one night school near Kalyan—in addition to the four already existing schools conducted by the Saugh.

The total number of boys and girls in the day schools is 171 and 40, respectively.

The night school gives lessons to 15 adult men.

4 Harjan teachers are employed by the Saugh.

Books: Books worth Rs. 22-4-0 were given free to needy Harjan students.

5. Nark City Saugh

Scholarships: Scholarships of the value of Rs. 70-11-0 were given to 19 students during November and December, '34.

Books: Books worth Rs. 24-0-0 were given free.

Admission: Shree Shree Chetpurji Bhawan was given a grant of Rs. 500 for building a library room in memory of the late Mr. J. P. Ambekar.

Medical Aid: Medicines were distributed free to 121 Harjans during two months.

6. Pali Saugh

Work: One well is being constructed at Pali out of the local Shastras and grant from J. K. Fund.

Student's delinquency scheme: Rs. 400 has been provided to the co-operative grain society started for giving aid to Harjan parents and for gradually redeeming them from debt. To support the operation of this scheme, Shree B. J. Masoley, Balabhai Kantare and Dhruva were specially created by the Saugh. They requested a few Harjan families around them Pali and asked if the Harjans about sending their boys and girls to schools. At Pali, a public meeting was held in Mr. Ganga's compound. The guests expressed upon the Harjans the necessity of standing up boldly for their civil rights, and so the early Harjan the need for doing away with the pernicious doctrine of considering any Harjan being an untouchable.

The Secretary inspected the work of the Co-operative grain Society and its efforts to redeem the Harjan parents from their debt. The problem was rather difficult. The efforts in this co-operative have at present been one centred on a village named Neeran. Last year grain was lent to Harjan parents according to their needs. The same was applied to the Society by the parents with the exception of one or two cases. This method saved the Harjan parents from accumulating new debts. But the old debt remained and was increased with the high rate of interest. The Saugh desires to negotiate with the money lenders with a stipulating for amounts for the loans loan for all without additional interest arising on it.

7. Ambar Saugh

Scholarships: Scholarships of the value of Rs. 9-4-0 were given to 4 High school students.

Books: Books worth Rs. 4-8-0 were given free to needy students.

Night School: One night school was started, to which 10 adults came to take lessons daily.

Equipment: was secured for one Harjan in the local well.

8. Jangar Saugh

Students: The chief activity of the Saugh in the Harjan students' hostel with 5 boys. Five boys study in the English School, and the rest in the primary school.

9. Chhapla Saugh

Scholarships: Scholarships of the value of Rs. 11-8-0 were given to 5 Harjan students studying in the local English schools.

Admission: (Shree Harjan) On the 15th December a fire broke out in the Harjan quarters of Chhapla. Some huts of the poor Harjans were burnt and destroyed. The Saugh helped these Harjans, in the shape of clothes, grain and books of material, of the value of Rs. 35-0-0.

10. Wari Khambh Saugh

Students' hostel: A Harjan students' hostel has been started since August last. There are 7 boys in this hostel all studying in the local High schools. The total hostel expenses for November and December 1934, are Rs. 25-0-0.

Scholarships: Scholarships worth Rs. 17-4-0 were granted to 5 students—one college student, two students studying in a technical school, two in primary schools and 2 in secondary schools.

Books: Books worth Rs. 45-0-0 were distributed free to needy students.

Clothes and soap: Clothes and soap of the value of Rs. 12-0-0 were given to school-going children.

11. Bhadapur H. S. A.

Medical relief: This Association conducts a charitable dispensary, where Harjans are treated free while others are charged for their private.

During 12 months of November and December, 1934, 1,041 Harjan patients on all were treated free. 29 non-Harjan and 28 Hindu-Muslim patients were treated at our cost for Rs. 60-.

12. Khambh Saugh

The centre of activity in the Saugh hostel for 19 boys conducted by the Saugh. The boys are being trained in technical and vocational subjects like carpentry, masonry and tailoring.

13. Khambh Saugh

The Saugh conducts one high school for boys of Harjan. There are 17 boys studying in the school.

14. Poon City Saugh

The chief activity of this Saugh is the maintenance of three reading rooms in three different Harjan localities. The Saugh also granted scholarships of the total value of Rs. 40-0-0 to 11 students, of which 6 are girls.

J. J. MARATHI,

Secretary,

Maharashtra Provincial Board, N. S. S.

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HARIJAN

LONDON: E. V. RASTH

Under the auspices of The Harijan Sevak Sangh.

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Notes

Economics, false and true

A friend has sent me the following extract from Dr. F. D. Farrell, President of the Kansas State College:—

"Social welfare must not be sacrificed for economic values. One of the greatest failures is to progress economically and ethically together. We all need to recognize that we work and strive so that we may live better, rather than that we live only that we may work and strive. If we live badly, we are poor, no matter how much money we have.

Achieving an increasing large number of poor people with this fact, there, the living the foundation for the acceptance of a moral philosophy that would likely be desired to prevail. This philosophy holds that the chief objective of farming is not to accumulate monetary wealth, but to promote human happiness in the countryside, that the farm should be expanded primarily as a home and only incidentally as a business enterprise.

Achieving an increasing large number of poor people with this fact, there, the living the foundation for the acceptance of a moral philosophy that would likely be desired to prevail. This philosophy holds that the chief objective of farming is not to accumulate monetary wealth, but to promote human happiness in the countryside, that the farm should be expanded primarily as a home and only incidentally as a business enterprise.

Indeed, remember that value one's health is false, because money without health has no value. Only that economy is true which enables one to conserve one's health. The whole of the social programme of village reconstruction is, therefore, aimed at true economy, because it is aimed at promoting the health and vigour of the villagers.

M. K. G.

'Kudambur' to the rescue

Who would imagine that the famous Kridambur of all Hindustani leaders would turn out to be a witness in support of touchability? Yet, Pandurika in that story is carried to a Chandal woman's house and refuses to touch food or water there. The Chandal woman, who was Lakshmi in disguise, then says:

कामरुपि तु लोकोर्नि [पाण्डुराश्लोकीर्नि] अतिदुःख
एव । शरीरकानि पाण्डुराश्लोकाणि मुनि पीयं पीयं
देवेदेव नमः कामरुपि । अतिदुःखकामरुपि तुल्य निराश्रय
यु पाण्डुराणि ।

Truths are accepted even from a Chandal. The people say that water even in a Chandal's pot

becomes pure so soon as it touches the earth. Why then, do you needlessly suffer from hunger or thirst?

This shows, that (1) one may live with a Chandal, (2) one may accept food offered by him and (3) one may drink water from his pot transferred to one's own earthen bowl, according to the practice, current in the days when the author of the *Kudambur* flourished and referred to by him with evident approval.

Separatists may or may not accept water from a Chandal's pot, but will they not even seem to lower the business side of coping some of the hundreds of their co-citizens. God's gift of pure drinking water?

F. G. D.

A Shame

A strongly-built young man, of about 35 years presented himself to me one yesterday and asked me whether he could stay with me for two or three days. He had been discharged. His people have a few acres of land. He attended the Bombay Congress. Ever since he has been travelling and living on the hospitality of strangers. He mixes with Parsis only. They, he tells me, give him food and something towards his railway fare. On my telling him that I was, as he was doing, on charity was not right, his reply was: 'I see nothing wrong in my begging for my food and expenses, as I expect to serve the people'. He could see no inconsistency in demanding his maintenance first and then expecting, at some distant date, to render service against maintenance paid, of course, wages. As he had come at the dinner-hour, I invited him to share the meal with us. I told him after the meal that he could not stay with us any longer, unless he was prepared to labour with us the whole day long and do the work allotted to him. Upon the topic of working he has not been seen by any of us.

I wish it was possible to say that this was the first case of its kind that came under my observation. Young men and women should be ashamed of begging for the supply of their wants. If the sense of shame that wrongly attaches to physical labour could be got rid of, there is work enough and to spare for young men and women of average intelligence.

M. K. G.



200-135, 1-1 SEP 1935

MYSORE REPORT FOR OCT. '34 TO JAN. '35.

General. The Provincial Board of the Sangha met at Mysore in the town of the Representative Assembly in October 1934, and the members of the Board and a large number of sympathisers attended the meeting. The report of the working of the Sangha for the year ending 30th September 1934, with the audited statement of the accounts, was presented and adopted. The budget for the next year and the draft constitution were discussed and recommended to the All India Board.

Religious. The usual weekly *Agarvas* or *Satvatsyas* were performed in all the places where the Sangha is conducting schools, in addition to other places where *Agarvas* have been specially established. Two *Hari-Kathas* were performed by a Harijan.

Propaganda. Propaganda among the caste-Hindus was carried on at the Harjan Conference in Mysore, at the People's Party Conference at Hassan, at the Teacher's Conference in Hale and during the Cattle Fair at Hassan, Channarayana and Other Subdivisions.

Schools and Sanitation Propaganda. The teachers in the Sangha schools and other workers are carrying on systematic day-to-day propaganda among the Harijans for the giving up of drink, conservancy, extravagant expenditure on marriage occasions and other costly and wasteful habits. The advantages of sending their children to the schools, keeping their houses well plastered and clean and buying sanitary linen, were also explained to them. There are on whole more propagandists, of whom few are provided with cycles. Three of these daily visit the slum quarters in the city of Bangalore and Channarayana, and the other three visit the rural parts, travelling by cycles along the track roads and stopping at each place on the way for a day or two. There they teach the Harijans and also the caste-Hindus, deliver lectures with magic lantern slides on temperance, co-operation, Harjanism, etc. In this visit the Mysore State Temperance Federation, the Datta-Sena-Sangha, the Gaudakula Ashrama and the Red Cross Society are rendering great assistance. These cycle propagandists bring information to the Sangha as to the needs of the Harijans in the rural parts. They organised numerous propaganda during the Cattle Fair at Hassan, Channarayana, Other Subdivisions, etc. During the months under report, they visited 143 villages, and in the city the slides were put in the Harijan slum quarters, and the Medical worker treated 2,616 Harijan patients at the Dispensary and during the three visits. About 1,000 herbs with soap and oil were given to Harijan children, and more than 4,000 cubes of soap were sold at half price.

Educational. There are still in day schools and in night schools managed by the Sangha, with the total strength of 496 scholars. In Nethuramankote, the colony situated in the village have acquired 50,000 lakhs and built a pure building 22 ft. x 45 ft. for a permanent school house. It is very gratifying that some caste-Hindu villages have given their lands, etc. From these other villages requests have come to the Sangha to give them sites for erecting the buildings. They are constructing. Special attention is being given to localising class habits in the children, and teachers take the trouble to give them bath, etc. The total amount spent for schools during the 4 months was Rs. 354-2-6.

Hostel and Scholarships. The Sangha is conducting one hostel in Davanagere with 8 students, and one in Haranaga with 12 students. The Davanagere hostel is being managed by hostesses who are paid by grant from the Municipality. They are putting up a pure building at a cost of Rs. 2,000 on a plot of land given by the Municipality. The Davanagere Board and the Municipality have given a grant of Rs. 1,000 each, the balance of the amount being the grant from the Gandhi Purse Fund. Mahatma Gandhi had the foundation stone of this hostel during his last visit. The Haranaga hostel is run with small grants from the Municipality and the District Board and with monthly contributions by the Sangha.

The Sangha is giving a monthly grant of Rs. 12 each to the two Harijan aided schools in Pargalur City and also distributes as scholarships and stipends Rs. 40 per month among deserving Harijan students, who are not in receipt of any other help. The total amount spent by the Sangha during the four months on hostels and scholarships was Rs. 473-13-6.

Legislative measures. During the Representative Assembly in October 1934 several questions were asked, and representations were made regarding the education of Harijans, the hostel conducted by the Government, the number of appointments given, etc. Special requests were made for greater prominence in the budget for giving grants to Harijan hostels. A resolution was moved requesting all the major and minor Municipalities in the State to provide housing facilities for their Harijan employees and requesting the Government to give special grants towards the same. This resolution was very sympathetically received by the Government, and an appeal has since been issued to all the Municipalities to take the necessary steps. In the Legislative Council, a special amendment motion was moved in December 1934 to discuss the case of a Harijan teacher, a *Waddi* by caste, who along with his two Brahmin colleagues, was fined Rs. 40 for polluting a temple in Melwaseppa, where he had been to worship. All sections of the house, with the exception of an orthodox Brahmin member, supported the motion and pleaded for Temple Entry Reform. The Government gave the assurance that they were well appreciating the effect of the appeal, though, as the law and custom stood at present, they were not in a position to take necessary action till favourable public opinion had been created.

As a result of representations made, the Bangalore City Municipality has opened a school at Channarayana, a Harijan colony. The Municipality has also given three lakhs to the Gaudakula Harijan quarters, where a very large number of City Harijans are living. Further representations are being made to the Municipality to improve the conditions in Harijan hostels.

Co-operation, etc. In Doddballapur, Sp. H. C. Thekkur Katti, s.d., s.l., Adavada, has organised a Co-operative Society for the benefit of the Harijans who are employed as milkmen, weavers, etc., and the Municipal President has given assurance of necessary help for improvement of the lives of milkmen from their own Rs. 2-60 have been issued as loans.

One well had been constructed at Belurpet for the Harijans by the Bangalore Dist. Board at a cost of Rs. 300.

TO SUBSCRIBERS

To ensure immediate attention, subscribers are requested to inscribe their No. in all their communications to us

Manager

HARIJAN

FRIDAY, MARCH 1, 1935.

MANURE PITS

Mr. Purnia, Commissioner, Rural Reconstruction, Patna, has sent me, at my request, a parcel of literature published by him. This contains useful leaflets of general information to the villagers. From these, I propose to publish a selection from time to time. I take first the bulletin on Manure Pits.—

"Have pity on yourself, and do not suffer like this. Take manure and dig a pit near the village."

"If you go to the lanes and streets of a village or anywhere else there, you will find heaps of rubbish, dung and other things. Some of them are thrown away by wind, some are carried away by water and some are scattered by cattle. The poison which comes with an epidemic from the body and spreads the skin and produces internal diseases by getting into the stomach through the mouth. When it gets into the eyes, it causes diseases of the eye. If these things remain unremoved, they do harm not only to human beings but to cattle also. For example, the cattle will pay in various kinds of diseases by licking it, and drinking from the pond into which a portion of the dung flows after it has got mixed with water. All this is due to the fact that the villagers neither appreciate the real worth of sweepings and dung nor do they know how much harm is done to man and cattle, if these things are left unremoved. Indeed, this thing is 'gold for the field and poison for the village.' If it is properly processed, as poison of it will be treated, so the stinking smell will pervade the atmosphere. It will benefit us in two ways. Firstly, we will utilise it as an excellent manure, and secondly, we will arrange the diseases which attack man and cattle if it is not so removed. In short, there is nothing but gain in collecting the rubbish and refuse in pits.

(a) If this is done, three-quarters of diseases which attack man disappear.

(b) The quantity as well as the potentiality of manure increases, and the effect of the manure on our numerous fields. The only way in which these benefits can be derived is to dig pits at some distance from the houses and to collect in them all the rubbish, etc., which is thrown in the lanes and streets or around the village.

These pits should be not too deep and six feet wide, but their length may vary according to requirements. At one end there must be a slope running down into the pit, so that when they are filled they may be easily emptied. When the pit is filled, it

should be covered with a few inches of earth, and the work of filling another pit should be started. By the time the second pit is filled, three-quarters of the first would have come to an end, and it would then be covered with black earth with an oblong canal or any convenient gas, etc., and its strength and quantity would also increase. In short, it will become an excellent manure, and in whichever field it is put, an excellent crop will be obtained.

You must have now realised why it is necessary to dig pits in each and every village. They will not only keep the villages and their cattle healthy but add to their wealth also. But all this depends upon effort and courage. God helps those who help themselves."

One can subscribe to all that is said here. I know that the plan such as Mr. Purnia suggests are generally recommended. In my opinion, to be sure, superficial burial recommended by Purnia is more scientific and more comprehensive. The cost of digging is increased and that of removal avoided altogether or certainly lessened. Add to this the fact that the excreta are turned into manure in almost a week's time, for the reason that the bacteria, which live within it or also on the surface of the earth, and the air and the rays of the sun, act upon the excreta and turn them into sweet manure much more quickly than when the refuse is buried deep.

But the chief thing to remember is not the various methods of disposal of refuse, so much as the necessity of bettering all the refuse for the double purpose of promoting the villagers' health and their material condition, through the better yield of their crops which the manure must produce. It should be remembered that organic matters other than excreta must be separately buried. Attention to hygiene is undoubtedly the first step in village re-construction.

M. K. Gajen.

WEEKLY NOTES

THE A. I. V. I. A. HOUSEHOLD

On my return from Bengal, where I was absent for about ten days, I found myself in an entirely new home. There was a kind of a cook when I had gone, some servants at least to help me with the water and with the food we used to get ground at home. But on my return I found that the cook had gone, the servants had disappeared, the women who are members of the household, with Kuster Ba (Jin, Gandhi) at their head, not only in full charge of the kitchen, but doing every little thing, from the cleaning of the grass to the cooking, themselves. The progress follows from amongst the men who were grading the floor, and what was more surprising was that, in spite of his heavy arrears of work, Gandhi seemed to be giving more time to the kitchen and the little details of the household

than in her papers. I found her standing on looking the larger vessels (for washing) himself and, after prayers in the evening, joining in the cleaning of the grain. The kitchen maid had undergone radical changes too, the second-cooking had of course improved as a house, as Esther B., when ill, said the prisoners look ashamed by the cheerful energy she was putting into her work.

"We have had considerable changes, Mahadev, since your departure for Bengal," were the kindly words of Ganeshji, which greeted my return and expected my falling into line with the new changes. I confess I could not without some difficulty take them in. The morning after my arrival I found him talking the mathematics and making experiments with them with a view to finding out how best the pulley could be pulled or handled, and I gazed with wonder.

As I have said, the men had undergone radical changes. The few spices that were being used had disappeared, and there was no cooked vegetable in the evening, the place being taken by vegetable salad. Not that all the changes had been enthusiastically received. Some parties were, indeed, won, and some losses were also elegant over the changes, as we sat down to clean our vessels or sit on wooden parishes in the morning. Exactly a week after my arrival, we had to go to Nagpur, and on the eve of our departure, therefore, a kitchen meeting took place to consider all kinds of suggestions for reforms that had been received from the disgruntled prisoners and the counter-suggestions received from Mahadev!

As Ganeshji dealt with one suggestion after another, he brought home to us the necessity of every change. "I have been a cook all my life," he said. "I began experimenting with my diet as our student here in London. I ran the kitchen throughout my stay in South Africa, and some of you know how much I had to do with the kitchen at Johannesburg. Now we have embarked on a mission the like of which we had not undertaken before! We have got to be ideal villages, get the villagers with their eyes closed, or almost closed, about sanitation and giving no thought to how they eat and what they eat. Let us not, like most of them, eat anywhere, eat anywhere, here, anywhere. Let us show them the ideal diet. Let us not go by mere likes and dislikes, but get at the root of these likes and dislikes. Don't react content with simple saying, 'The food disagrees with me.' Find out the reason why it disagrees. Whether you like a thing or not will depend on the ideal of village life that you have kept before yourselves. The habit of the villagers, we know, lies on wheat, jowar, rice, or rice, and dal, but they don't have green leaves and other vegetables. We have got to show them that they can grow their vegetables, their greens, without much expense, and keep good

health. We have also to show them that most of the vitamins are lost when they cook the leaves. These are not my facts. I am simply trying to put into effect what all the doctors are saying and prescribing, and I am asking you to do what hundreds have done to their great benefit. Therefore, if you agree with my reasoning that the villagers ought to eat the green stuff raw, that they must cook their rice, but husked and not polished or polished, you must set them the example. But also remember that we have to show them an inexpensive way of getting all the best part of our food products and of thus getting in health. We have to teach them how to economise time, health and money. If I could carry you all with me, I could make even the present more simpler. But I want your hearty and intelligent consent and I want you to feel that, in doing what we are doing, we are discharging a sacred trust. We must agree to carry on the work of the Village Industries Association. Well, in that case, we must start with becoming agents for our own communities. Local Customs described our villages as dump-heaps. We have to turn them into model villages. Our villages folk do not get fresh air, though they are surrounded by fresh air; they don't get fresh food, though they are surrounded by the freshest foods. I am talking like a missionary, in this matter of food, because my mission is to make villages a thing of beauty. Let all that we do be in accordance with our mission. Even jokes have a meaning hidden in them, and when Jhambhaji visited Mahadev with the remark that she was recommending the village, driving in a motor-car, he certainly pointed our attention to giving motor-cars to our lives. People prefer inconvenience to their own lives, but remember that they will not pardon them in us, their servants."

As a result of the discussions, we simplified our food still further by confining ourselves to wheat in the morning with cooked vegetables and milk, and to rice and dal with vegetable salads in the evening.

AN AGENT IN THE MAKING

The next morning we left for Nagpur, where Ganeshji had been invited to open a Khadi Bhander, in addition to the two already in existence, and to open an existing Bhander in a new building of his own. Shri Chaudhura Tilakar, who was our host and who had lined up the Nagpur programme in collaboration with Mahadev Anandlal Kola, had arranged for our cooking and sugar-making demonstrations in the compound of his own bungalow. He had worked hard to make the Khadi Bhander successful in the city, and he had now taken up the agency for Nagpur. He had, therefore, to live up to the pledge he had taken as agent of the Village Industries Association. And he had, indeed, begun

is right moment. Nothing surprising for one with a very large family, who was already sowing his own stalks out of his own paddy, who himself carpet-weaving in jute and who had woven, for his own home, a big carpet measuring seven by ten feet, during his leisure hours. Sri Thakur had already got an earthen rice-boiler made at home and had just started the use of home boiled rice. His wife Gaudiji, ever in his back-yard, where the paddy was being boiled—Inconspicuously it was boiled, the women proceeded to put it into a wooden mortar. 'Stop,' said Gaudiji, 'why are you putting it into the mortar?' 'It has got to be,' said Thakur, 'for it will not be properly cooked if you cook it just as it is.' 'Well, there it is that we are making a mistake,' said Gaudiji. 'It is on this point of pounding that much of the real substance of the rice is lost and only the starch remains!' 'We don't polish the rice,' said Thakur, 'as they usually do. We have it pounded only once and not three or four times.' 'Well, then, let's see the processes,' said Gaudiji, and proceeded to show him the difference, quite apparent, between the boiled rice and the rice pounded after it was boiled. 'Look at the difference. The pale white rice shows that it has been rubbed off some of the substance. The whole boiled rice can beat off the other rice in the mortar. We multi-polished rice can never beat the whole boiled rice, in quality and in price. That is how we see that the people here they can avoid a triple waste. This rice is cheaper, lesswork on the labour of the women pounding is saved. It is twice cheaper, inasmuch as you don't need to eat so much of it as you do of the polished rice, and it is three times cheaper, because the polished rice gives you ill-health, whereas the whole boiled rice keeps you in good health. This is what you have to teach to the villagers.'

Sri Thakur had from his initiation as agent of the A. I. V. I. A. But he had other aims, too, in order to be able to complete his qualifications as agent. He had requested an agent of Kolarhar Brothers to install a little steam-grinder in his compound and also a little sugar-manufacturing machine. This friend had kept the cogwheel fresh ground into the gear kept ready for boiling it into por. 'That took about three hours.' 'What do you do to keep the fire away?' he asked. 'We used them a lot' was the reply. 'Do the villagers do it?' 'We have to keep the por-making pot as clean as a derry and the por as clean as the milk boiled in a metal derry,' said Gaudiji. The sugar-making machine was a centrifugal vessel, into which the canejuice, boiled to a certain temperature was poured, and then it was worked by a small oil engine. In a few minutes sugar began to settle on the surface of the vessel whilst treacle settled down into another receptacle. As the engine was turning, the friend sprinkled soap-and-water over it in order to wash it white. 'Why is

this necessary?' asked Gaudiji. 'Because people want the thing white and would not touch it if it was reddish or yellowish?'

'And what do you do with the treacle?'

'That is turned into gur. We sell it with a little oil and salt juice.'

The gentleman produced this second quality gur in about half an hour and in the evening appeared with the pure gur, with sugar and with the second quality gur. Gaudiji tasted all the three and said to Thakur: 'Now, this is an actual demonstration of what the doctors have been saying. There is nothing equal to the pure gur made out of the cane's juice. This pure gur too, apart from its sugar contents, a refreshing value, and more sugar is less digestible than por. The second quality gur, made out of treacle, is not a patch on the pure gur. Now, therefore, exactly as in rice, we go in for a double waste and buy disease instead of health.'

As the friend who demonstrated all the processes came in for a catastrophe, Gaudiji asked for good por and village ink and hand-made paper. The por and ink were immediately produced, but there was no hand-made paper. Every one broke into hearty laughter, as Gaudiji said to Thakur: 'Well, we shall stop looking to you for certificates for agency so long as you have not got in stock hand-made paper.'

IN ASHTANEARNAGAR

There were other aims, too, on the programme based on the main aim of opening the Khadi Bazaar and the public meeting. We all missed very much the beloved leader of Nagpur, the late Sri Abhyasir, but his brave widow, who is bearing the bereavement with fortitude, accompanied Gaudiji wherever he went. Gaudiji made a point of visiting the local bazaar run by a Hindu gentleman, Vallabhai Sundarkar. He collects mostly dead cattle's hide. We were shown over the bazaar. There are ten students in the bazaar, and it is obviously making a great deal. Thence we went to the Harijan quarters, now named after the late Sri Abhyasir, who gave a good deal of his time to the service of the Harijans. It was here that during the last Nagpur fair Mrs Abhyasir gave away her bangles to Gaudiji. The Harijan school here was opened during the last 11 days' fast of 1933. It was started with 18 boys. It has now an attendance of 28, about 18 being girls. It is worth noting that, in this school, situated in a locality mostly inhabited by Muslams, there are some children of the Muslams and of the extreme Hindus too. There is a Homage well in the locality, which also Gaudiji visited. It was not quite in good condition, and the Harijans had their complaints. 'When will you attend to our complaints?' asked one of the Harijans. 'There is so much work to do in the city too,' replied a Councillor on behalf of the Municipality.

"If this has to wait till all the city work is done," said Gandhi, "this is in danger of being neglected, whereas it should be attended to at once." The friction with which the Harijans were mixing with the city people and criticizing the Municipality, which does take an interest in their welfare, was more an index of their awakening than of the indifference of the public and the Municipality. Sh. Narain, Thakur and Mohan Anandjiwan Kala are looking after their welfare, and it is expected that their own and interest in them will go on increasing.

A PUBLIC WORKER'S DIFFICULTIES

Sh. Thakur had invited those who wanted to have an interview with Gandhi to an informal meeting at his house, and quite a number of them responded to the invitation. Gandhi explained to them the situation and the effect of which one, while wheatmeal and whole grain is distributed, and asked them to study the processes themselves in Thakur's own house. One of the friends was, however, perplexed by questions more important, to him, than these, and he had written them out in great detail. This is the explanation of his difficulty: "You ask us to go and settle down in the villages, and work for our living like the villagers. I have done so, done all kinds of jobs, weaving, rope-making, having wood etc., but I find it difficult to make both ends meet. What are we to do? I think most of our life has due to exploitation. The capitalists are ruining us by their exploitation. Why should we spare them? Please do not bring at me poor gospel of 'loving thy own neighbours as thyself.' It does not satisfy me."

"I am afraid," said Gandhi, "I must repeat the gospel to you, and remind you that, when you demand Gandhi, you do not want Gandhi for yourself alone, but for your neighbour also. The principle is neither metaphysical nor too philosophical for comprehension. It is just good common sense. If you love thy neighbour as thyself, he will do likewise with you.

What you say about the difficulties of a worker in the village is too true, but we have got to satisfy it. We have to be true villagers without their shortcomings and failings, and I am quite sure that, when made so, there would be no difficulty for an honest labourer to earn a living wage. But let us give some aid and see, 'I have a mother, three widowed sisters, a brother who has to be sent to England to be called in the Bar, another residing in Muir College and a third to be sent to the Indian School.' Sure enough, work in the village will not give such a case a 'living'. But it is possible to earn a pittance (bring for all the members of one's family, if all those members also will work, as do all the members in a peasant's family.

There is a conflict of interest between Capital

and Labour, but we have to resolve it by doing our own duty. Just as pure blood is tried against poisonous germs, so will labour, when it is pure, be tried against exploitation. The labourer has had to realize that Labour is also Capital. As soon as labourers are properly educated and organized and they realize their strength, no amount of capital can subdue them. Organized and enlightened labour can decide its own terms. It is no use forming combinations against a party because we are weak. We have to get strong. Strong hearts, enlightened minds and willing hands can break all odds and remove all obstacles. We, 'love thy neighbour as thyself' is no counsel of perfection. The capitalist is my neighbour of the farmer, and one has to ask and win the willing co-operation of the other. Now does the principle mean that we should accept exploitation lying down. Our inherent strength will render all exploitation impossible."

KHANDI IN KANPUR

Two years ago, no one could have said that Nagpur would have three Khadi Bhandars by now. The whole Maharashtra was then sceptical and critical, but the fact that the A. I. S. A. should have encouraged to have a Khadi Bhandar, in addition to the two already had, and that it should have created an atmosphere so favourable that the Municipality should be persuaded to offer a land to build on at the nominal cost of a rupee per year is a sign of the times. The new building on the land is a fine structure, more than half the expense having been met from public funds and the contractor, the engineer and the labourers having made working for the building more a hobby of love than for money. For this Khadi atmosphere, too, the efforts of the late Sh. Abhayajiwan Thakur, the A. I. S. A. would not think of having a third Khadi store. The old store, which will now be housed in the new building, and during the years 1931-32 Rs. 1,47,388 worth of Khadi, and the Mahal store opened in 1933 sold Rs. 36,388 worth of Khadi. A third store has now been opened by Gandhi, and the responsibility for raising it will be borne by the energetic workers of the Khadi Village, in whom the credit for the successful marketing of the other two Bhandars is mostly due. As a result of the activities of the A. I. S. A., not less than 15,000 people in the village shed out their livelihood. The Municipality has another thing to be proud of, that it accepted Khadi from the marginal tax. Of him who does much, more is expected, and Gandhi's appeal to the Municipality to make all its cloth purchases in Khadi, and to the Councilors to adopt Khadi themselves, as so to set the example to its employees, will not, I hope, fall on deaf ears.

THE PUBLIC MEETING

At the public meeting, Gandhiji referred to feeling terms to the late Sir Abhyankar and asked those in charge of the memorial to collect quickly the money necessary for a memorial worthy of the departed leader. They did not seem to be definite regarding the shape it was to take, but Gandhiji said: "The memorial in these days can be a memorial in name. It must be such as would yield ten times the result of the money expended on it, and it must be such as would satisfy not only sentiment but the need of the city and the country."

He next addressed himself to explaining the aims and the function of the A. I. V. I. A. "It was during my work in Orissa, in the storm of my Harijan tour, that it was clearly brought home to me that the village industries must be revived if India is to be cultured."

I could not have realised this in any form by realising, as the late Mahabharata Das had said, our villagers were fast being reduced to the state of the brutes with whom they worked and lived, as a result of the forced alienation in which they passed their days. If they continued in their state, not even independence would improve the state of India. I therefore decided that I must, even in the evening of my life, make a heroic effort to end this alienation, this slavery. This may be considered to be patriotic, but it is my firm faith that he who undertakes to do something in the name of God, and in full faith in Him, even at the end of his days, does not work in vain, and I am sure that the work I have undertaken is not mine, it is God's.

The principles of economics are not, like the principles of Mathematics, for instance, immutable, and for all times and places. England will not accept the economics of France, nor France that of Germany, nor Germany that of America, and they would be wrong if they did so. A country which produces no handicrafts and produces only minerals must have different economics from that which produces handicrafts but has no mineral resources. India, therefore, must set itself to learn the economics of France, England, America or Germany. India was once the land of gold. Not that it produced much gold, but it had such treasures of art, its produced cloth of such high quality and spaces of such value that other lands paid for them in treasure of gold. We have lost that great position today and have become mere buyers of wool and diamonds of wool. But even now we can regain that great position, for, our natural resources are unique and no other country in the world, excepting China, can boast of the extent of living machines we have. Now, how can a country with scores of living machines afford to have a machine which will displace the labour of scores of living machines? It would spell their unemployment and their ruin. We

have to employ all these scores of human machines that are idle, we have to make them intelligent machines, and, unless some drastic step is taken for the necessities of life and for most of their other needs in the villages, this can never happen. We are guilty of a grievous wrong against the villages, and the only way in which we can atone it is by encouraging them to revive their lost industries and arts by securing them of a ready market. There is no one more patient and forthcoming than God, but there comes a limit even to His patience and forbearance. If we neglect our duty to our villages, we shall be meeting our own ruin. This duty to us means one. It is incredibly simple. We have to read-minded and think about ourselves and the necessities of our household in the terms of rural-mindedness. The task does not involve much expenditure either. Villagers are needed to go to the nearest villages to secure them details about their produce would find a ready market in the towns and cities. This is a task which can be undertaken by men and women of all castes and creeds, of all parties and all faiths. It is in accordance with the true economics of our country. I have no time to expatiate on this, but I would ask you to read what is written in the columns of *Harjan*, English and Hindi, from week to week."

H. D.

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Under the auspices of The Harijan Sevak Sangh

Vol. III]

MADRAS—FRIDAY, MARCH 5, 1938

[No. 4

RAIPUTANA REPORT FOR DECEMBER, 1934

Religious: 1. A Hindu temple situated at Jharkar and Sangar villages were thrown open to the Harijans, as a result of the efforts of the Bhamra (Katak) Harijan Sevak Sangh.

2. Hindu Rajas Akbars were held at Harijan villages.

3. Hindu from religious scriptures were copied to Harijan villages at Harijan villages.

Educational: 1. Harijan students were secured admission into ordinary public schools.

2. Night school for Harijans was opened at Rajput (Mewar).

Water Supply: The efforts of the Ajmer Harijan Sevak Sangh resulted in the issue of a declaration by the Ajmer Municipality, allowing the use of a Municipal tank by the Harijans.

Occupation: 1. Harijans were given work at Sava Akbar, Marh (Ajmer).

2. Harijans were given work at Kalahar (Jaipur).

3. Harijan students were supplied with dress books, pencils, etc., free of cost.

4. Harijans were supplied free sets of clothes.

5. About 300 Harijan people, agents, funds and other articles were distributed by the local branches.

Religious: 1. 121 meeting rooms were taken in Harijan villages, where the advantages of Christianity were explained to the Harijans.

The Harijan villages at Katak were closed by the Akbarian authorities.

124 Harijan people were supplied with free washing soap cakes and were helped in washing their clothes and bodies on weekly holidays.

124 Harijan people were given beds by the teachers and workers of the Board.

124 Harijan students were taught to clean their teeth properly in our schools.

124 Harijan people were taught to clean their hands, feet and faces properly in our schools.

Religious: 1. Harijans took view of Christianity from various angles.

44 Harijans gave up celebrating deities and 2 Harijans gave up caste.

The Chairman of Bhamra (Dangpur) district held a large Panchayat, attended by representatives of all important villages. It was resolved to give up liquor and caste. The representatives proceeded in writing to inform from the Panchayat and send a committee of five members of Rs. 1 for each district. 8 Harijan meetings followed by over 400 Harijans were held, where those assembled were educated in giving up drink and caste, taking education their children and live a better and cleaner life.

Eight were made by the Bhamra (Mewar) Harijan Sevak Sangh in the Harijan villages there to explain the religious effects of drinking wine and usage of a small uncleaned vessel were taught to them.

Propaganda: The Harijan Sevak Sangh was used out and explained to 1000 Harijans and the caste-Hindus.

The teachers of our Bhamra (Katak) branch daily

carry on propaganda work. The Harijans in the form of religious characters and letters in the night.

The members of the Board visited six villages to pay visits of propaganda. The accounts and work of 5 local branches were completed.

Medical and other Harijans were provided free medical aid.

Three visits by doctors and physicians were arranged to Harijan villages.

Class & School: The social and economic conditions of 10 Harijan families were surveyed.

1. Hindu public meetings (of over 100 members) were held in which Harijans and caste-Hindus joined on an equal footing. The significance of the Harijan movement was explained. No caste Hindus were allowed to show disrespect and the Harijans in giving light, culture and other better habits and customs.

2. Harijan children took anti-contaminability classes.

Organisation: 1. Harijan Sevak Sangh was organized at Panchayat.

Expenditure on Welfare Work: The Board and its members spent during the month under review a sum of Rs. 180-11-3 on Harijan Welfare work as follows:—

1. Schools, Akbarian and Katak	180 11 3
2. Training of workers and workers	100 12 9
3. Books, dress etc., distributed free	100 12 9
4. Clothes and soap distributed free	60 12 9
5. Scholarships	25 12 9
6. Water supply	10 12 9
7. Medical aid	7 12 9
8. Miscellaneous help	5 12 9

Total Rs. 180-11-3

S. M. CHAUDHRY,

Secretary, Rajasthan Harijan Sevak Sangh, Ajmer.

PUNJAB REPORT FOR DECEMBER, 1934

Religious: 1. A Hindu temple situated at Gurgaon and was demolished in Amritsar. The branch then proceeded to stop its demolition, but was unsuccessful in its efforts. Now proposed to build an private land another Hindu temple for the workers.

The members of the Amritsar branch visited the Harijan villages in the Bhamra quarters of four villages.

Educational: The Harijan Sevak Sangh has decided to start a night school for the Harijans and as a result of a special locality for housing of the Harijan families in maintaining an Amritsar for Harijan school boys with 100 students.

The Provincial Board gave a grant of Rs. 2-0-0 to the Harijan Panchayat in Amritsar.

The Amritsar branch started a meeting class, with 10 Harijan boys inspired by the local branch of the Harijan Sevak Sangh.

The opening ceremony of the Gurdwara school for girls, which was started in November last, was performed.

Books and stationery, worth Rs. 2-0-0, were distributed by the Lahore, Amritsar and Jalandhar branches.

Peeth scholarships of the total monthly value of Rs. 25 have been granted by the Provincial Board and the American, Pioneer and Labour branches.

The Labour branch at its village centre at Hantal has arranged to teach 3 girls and 3 boys the weaving of awar in a voluntary work for them.

Remains.—Employment was secured for six Harijans by the American and Labour branches.

The Sakhat branch provided appliances (karkas) to the Harijan women, raising Rs. 30 and repaired the building of the Harijan school.

The Ludhiana branch secured the gift of three pairs of warm clothes and three pairs of cotton clothes and distributed them among the Harijans.

The Sakhat and Labour branches distributed warm karkas and clothes worth Rs. 50-14-3, among 32 Harijans.

Sanitary.—Soap, worth Rs. 10-10-6, was distributed by the Labour, Sakhat and American branches, mainly among Harijan school children.

Medical aid was given to 49 Harijans by the Shikharpara, Ludhiana and Labour branches.

One well was cleaned and another repaired by the American branch.

Out of the People's quota of the J. K. fund of the Central Harijan Sevak Sangh, the construction of wells has been undertaken by the Kala Prabhu and Kallian villages of Ludhiana and Kangra districts respectively.

Propaganda.—The American branch arranged a major lecture lectures in villages, and at which time workers, Sh. Gita Ram, W. delivered lectures on anti-casteability in various forms of the press.

The members of the Ludhiana branch explained to the Harijans of all villages the necessity of health co-operation, the encouragement of the Local Government to the abolition of caste (Hartal Harijan).

The President of the Sakhat branch, Pandit Chohan Kishu Tikka, together with local workers, did personal propaganda in the villages during the Christmas vacation.

Miscellaneous.—The Ludhiana branch has started a rural culture centre at Dijkot for doing Harijan night work in a group of 20 villages round about Dijkot.

The American branch released a complaint of the ragpickers against Jajpur and gave legal aid to Harijans in two cases.

Miss Fawn Wirth Thapar, Principal, Mohali (Madrach), Lahore, offered an opportunity to Harijan children to mix with the girls of the Vidyadhar, by working over a hundred of the former in a breakfast.

The welfare expenditure during the month has been as follows:—

Schools (25-5-5), Grant to aid to schools. 4-8-0, Expenditure on books. 5-4-0, Admission. 10-1-0, Cost of books, stationery. 10-3-0, Subsidies. 10-1-0, Cost of clothes, soap, etc. 10-4-0, Medical aid. 1-0-0, Miscellaneous aid. 12-8-0, Wells and temples. 10-4-0, Pay of supervisory staff. 11-4-0, Travelling expenses of donors. 8-4-0, Total. 86-1-0.

MORIANLAL,

Secretary,

Panjab Pra. Board, P. O. S.

WELL BEGUN

A man who in conjunction with another has just begun work in a Hindu village in C. P. writes a deeply interesting and earnest letter from which I take the following extract:

"As I have had 11 days of village life, I feel it is time I write to you. So far I am enjoying it. I like the physiotherapy and the idea of meeting and working. I have carried over old habits of me and my first time the job about 11 yards away where I dig it, to the back of our house where I am making a verandah. Two days I carried it each day. This verandah is a bit of sidewalk, but there is a beautiful view from the back of the house—open country and distant wooded hills—and it seemed foolish to me to only be able to enjoy it from two little windows, so the verandah 14 x 8 is to be our chat living and sleeping room.

M. B. and I had our first and only real disagreement about this so far wrote to you. She felt that I was likely to go wrong and do a lot of unnecessary work and that, therefore, we should have a mode to follow what to do. I thought that I enjoyed the work, that I did not want a mode, that one should not have help for things one could do oneself and that as a village, where most people did things more lightly, one should be able to get enough free information not to go wrong.

After the verandah I am going to start gardening. We have moved the terrace—M. B. and I—with the help of the help, as it was too heavy for the stone, to a place near a well that is an good for draining and good for the hot weather, but will be all right the rest of the year. Also, I think the earth is quite good there, and they are going to leave it to keep out the cattle. This will be our main garden, but for the hot weather, I am going to dig up the back part of the old house, and also I am going to build up a little mud-trench with a wooden floor in which we will stand for our bath and which will have a hole near the bottom, so I had planned to that back, so that our bath water will do for watering the garden, for, of course, the great thing in village gardening is water. Also the man who has the nearest good well says I may place some fruit trees near and use his water. I hope the fruit won't be stolen. M. B. seems to think it well."

There is much more that is valuable in the letter before me. But I resist the temptation to quote more. I must not divide with her share the emphasis which I wish to lay on the necessity for village workers of labouring like the villagers, which the question is already recognition, if these two others are blessed by God with health and can stick to their work for long. If not for life, they will certainly make of their village a model—not merely because they have begun with physical labour, but also because of the purity of their whole scheme of work and the sincere love of the villagers, which flows from them.

M. E. GARNER.

Notes

Grass Seed Sough (Gobra, Ganjam Dist.)

This Sough was started by 16 young men, in village Gobra, on 25th June, 1934. The membership is now eighteen. Every member pays one pice per week and the total collection from members is 72 pice per month. There are 120 families in the village. Each family pays one pice per month (including 40 Harijan families). Thus the total collection is 120 pice, or roughly Rs. 4 1/2 p. Besides this, there are local donations and collections from stalls during the bi-weekly markets. Thus the Sough has Rs. 10 pice to spend on village welfare.

Up till now, 7 kerosene lamp pots have been fixed at village meetings and others at an initial cost of Rs. 10. Rs. 5 are spent each month on oil and lighting. These lamps need to have been repaired by the members. The village tank has been cleaned twice. A man is employed to keep watch on the tank so as to prevent pollution. Formerly villagers entered the tank after attending a call of nature. Now most of them carry a pot and wash the distance from the tank. One side of the tank is being used by cattle, another for washing, a third for bathing and the last for drinking and cooking purposes. During the last session, which, a free dispensary was opened. It is now intended to propose two pit latrines, one for men and another for women, outside the village. A village well to pump up water and diesel, morning and evening, would be the use of pit latrine-benches indicated. A few buckets have been purchased to meet any fire emergency.

The members take out a Jathra party every morning through caste-discriminatory and Harijan quarters. All members are taught various exercises, specially "aerob" for physical development. The Public Health Officer is the Secretary of the Gobra H. S. Sough and the Gobra Grame Sevak Sangha.

S. R. M.

The Talpada (Balasore Dist.) Harijan Settlement

Shrimati Kalya Devi is the daughter of the late Mr. Mahant Mahant Prasad Mahapatra, formerly Dr. President of the Bihar Council. After returning from 2nd, 3rd, Kalya Devi started a Harijan school in Talpada, where her father built lands and is now leading a retired life. A school, clinic, till and very cottage has been put up outside the village on the top of the village tank, growing a steady kitchen-garden behind. The school has one Harijan boy, and the rest are all Paga. There are 6 girls at the till. It has taken more than a year to make 10 children regular in attendance. They now come within 5 minutes of till and then their turn. The children are, of course, clothed. The till exhibits are in every detail. Messages are given to instructors and arranged to receive work. All children take up the till and weave mats, or treat ropes. Mat-making will soon be done in a businesslike way so as to yield some income.

The tank in front of the cottage is one of the cleanest I have seen, and that is not saying much for a village tank. Villagers are not allowed to pollute it. The tank wants a well for drinking purposes, and a latrine will have been constructed by the Provincial Board. A little bank was started 5 months back by the villagers themselves. There are 11 members, who pay one pice each month as deposit, and small loans are advanced to meet their urgent needs. A Harijan has started a shop with

Rs. 5/- as capital; the Dr. Committee has agreed to advance Rs. 10 to stock, the shop with expenses. The temple in the village has been opened to Harijans. Shrimati Kalya Devi is mother to the 61 families of Paga in Talpada village. She has left her big house in town. She does not live with her father in the village, she lives in that simple and peaceful life by herself on the bank of her tank. Some children also live with her, others sleep in the cottage at night. Their enjoyment in receiving the care and love of a mother-heart.

S. R. M.

Cheap Soap

Sanitation of villages and cleanliness of persons have received a special importance in the programme of H. S. Sough. Last year was our building enthusiasm. The workers were very playfully sweeping houses or distributing soap cakes. This year, each work is being done in a more serious way. The daily bath is becoming popular with Harijans where water is available. But the washing of clothes is a different matter. It means more water, more labour, and a higher cost for the body. The cost of soap is another consideration.

In Gobra, I learnt that the villagers collect fuel, remove the ash and boil it in water. The water is then poured over each cloth into a bucket. Clothes washed and washed in such water become clean. Some said that dung ash is even a better cleaner and serves the purpose of soap. Chemical or coal is, perhaps, too strong, and the solution must be carefully used if clothes are not to be spoiled. I suggest that experiments may be made with different kinds of ash and its quantities so as to discover a "cheap soap" for villagers.

S. R. M.

Medical Aid to Kathinal Harijans

The Harijan Sevak Sangh in Kathinal has secured the help of the Hospital in the different cities of Kathinal by providing them with efficient medical aid to cure them of various diseases caused by malaria and other diseases. Doctor Mahapatra and his son, Dr. Keshabdas have offered voluntary services, and they have been performing operations from day to day. Not more than twelve operations could be undertaken in a day, for want of sufficient accommodation of in-patients, who were put up in a house specially built for the purpose by the Sangh. They were provided with beds, food, and in some cases, the patients with their attendants were given railway fare to and from Bhubaneswar, where the operations took place.

Volunteers of the Sevak Sangh, as operated with the good doctors in rendering willing service as nurses, and as they cleaned the "Harijan" wounds and amputations and washed their sheets, they drew tears from the eyes of the grateful patients. Some of particularly blind Harijans, who had never expected treatment or cure, have gone back home with their sight restored.

The Sangh has received a donation of Rs. 120 for the purpose, but Rs. 400 more would be needed before all the Harijans expected to come in for treatment are treated. Contributions may be sent to the Secretary, Harijan Sevak Sangh, Arundel Road, Bhubaneswar, Bhubaneswar.

M.D.

HARIJAN

FRIDAY, MARCH 8, 1935.

A BAFFLING PROBLEM

An anonymous graduate writes—

"I am a student of Kayasthism and in the grip of famine. The reason for the deplorable distress which should mean the better of all the people of India is—

(a) The total neglect of the water irrigation system intended for water supply for daily and irrigation purposes in this famine-stricken region.

(b) Total neglect of the domestic activities including food-preparation and cooking, which were brought to halt by poor work in the other parts of the country but not in this region.

(c) Total ignorance and want of education, ancient or modern, among the people and their representation in the legislative and executive departments. Hence, most that is known about work, human progress work, is absolutely necessary to making the life of the people of this region worth a bit."

The third is, perhaps, more acute but a result of the first two reasons. And if the first is unattended and cannot be so is not remedied, the consequences before the unknown inhabitants of these regions are death from starvation or migration from that waterless land. In it, however, I think that the situation is not as hopeless as my correspondent imagines. In any case, I expect that the improvement in the matter of water supply is beyond the ability of private workers. But if the conditions of life are at all tolerable, much can undoubtedly be done by night and human effort in the direction of finding employment for the people. There is so much waste material and waste labour in the country that, if the two can be utilized, no one need starve. There is no doubt that relief measures without simultaneous preventive measures are worse than useless. They perpetuate the people and turn them away from better labour. Relief measures can themselves be preventive. Thus, instead of giving doles, organisations can organise local industries and invite the unemployed to engage in them. No one who is not disabled should be fed unless he performs beneficial task. In my opinion, intelligent labour is for the time being the only primary and adult education in this land of starving millions. Literary education should follow the education of the hand—the one gift that rarely disappears once from hand. It is a superstition to think that the fullest development of man is impossible without a knowledge of the art of reading and writing. That knowledge undoubtedly adds greatly to life, but it is no way indispensable for man's mental, physical or spiritual growth. It is, therefore, to be wished that the graduate corps—poor folk and all the workers whom we can muster together would live in the midst of the millions and apply themselves to the constructive task of finding work for the rest of them, so as to enable them find the dignity that belongs to the man who earns his bread honestly.

M. K. GUPTA.

TWO HALF-HOURS WITH SATISHBABU

I want record my impressions of a brief hour in Bengal in a number of separate articles rather than bring them under one common head. My object was to visit Sir Daniel Hamilton's Bandelkumbh estate in the Bandelkumbh Estate. Before going through Calcutta and across Sahibabad was unorthodox. We know that he buried all his lands in order that he may give life-giving warmth to the poor, that before he gave himself to death he was the owner of the Bengal Chemical and Pharmaceutical Works since 1910 the Harijans began to claim his exclusive attention, and with the aid of a Father Damien he went and died himself in the heart of the Harijan lands of Calcutta. He is still there, now trying to develop village industries work into his main work. As the object of my visit lay elsewhere, I had just time to peep in at Sahibabad's place.

There I found him, suffering from his loss, but not in bed. He was surrounded by a number of heavy bones on leather mattresses, while out in the verandah Harijan patients from the neighbourhood were being treated.

I had hardly time to ask him to take rest, when he stood up to show me over the little place which accommodates a few beds for his patients, his co-workers and a number of guests from time to time. "Three two beds," he said, introducing to me two of his co-workers, "are still sticking to their job of clearing the latrines in the neighbourhood. You will remember that there was quite a large number in the beginning, but when the rest died away, they are still there. They went on early morning, here now had their lunch and will have their dinner in half an hour. It is they who help in the latrines, and it is they, again, who wash the patients' feet."

There were no servants, and so all the work was distributed between the inmates, whilst they did their round of constant work.

"What kind of patients do you have?" I asked, as Sahibabad showed me over the little hospital.

"Those who cannot get treatment elsewhere. That young woman, when she was brought in, was almost dead. She had been out in the streets, had remained without food for two days, we could not say, her hair all fallen off and her memory gone. She has been here now for some time, and though she has a haggard look, her memory is reviving, she is talking sensibly and is improving steadily. You noticed a woman in the verandah, as you came in? She has just gone. Her wicked husband gave her syphilis and then deserted her. She had all kinds of sores when she came in. She is now nearly free."

"You have all that you need for treating cases of this kind?"

"There are two volunteer doctors who have cast in their lot with me. They stay on the premises and help me. Over there in that cupboard you see all our cheap remedies." And he turned to show me some of the drugs which he is manufacturing for a long list which will be in the market for more than ten times their cost. "This little tube of injection has done the trick for that unfortunate woman. It costs an anna, but cures a bad druggist's ailment at a rupee. These pills are quite effective for scurvy and colds, and on occasion. An anna-worth would last for three days, whereas the doctor will give you the same thing, but will charge four to six annas a day. All these you find described on my little book on 'Cheap Remedies.'"

Several times during the talk, he had to attend to the telephone. During the last that he answered, I heard him prescribing an anesthetic treatment. "For whom is that?" I asked, and he laughed. "It is for a well we hold down. The telephone was from Hemprabhadra (Bhatnagar's wife). We purchased sometime ago, for the Ashram at Solapur, a beautiful cow for Rs. 115. She used to give us 12 cows of milk daily. A few days ago she gave birth to a calf, was then suddenly taken ill and died. The calf seems to have dysentery. I have become a veterinary doctor as well!"

We continued our talk about cheap remedies and potent medicines and trade marks. That led on to his talk about the fountain pen ink he has been making us for some months. I said, "It compares favourably with the best ink in the market."

"And yet," said Bhatnagar, "the cost is so small. In manufacturing these cheap remedies, this cheap ink and the soap you see here, my object is to enable the peasant to make their own articles of daily use. These trade marks have helped me, and I think it is easy to show that there is nothing like a trade mark. Look at this bottle of ink, which you say is comparable to the best in the market. This bottle of 12 oz. is worth not more than three annas. Any one could make it, but we have got into the habit of paying three to six annas in the market for a bottle of the same! I was talking a friend that we should place this big bottle into the market. He feared it might not sell. I said the teacher could have it for six annas and sell it at four a bottle, and even then it would be two to four times cheaper than the ink we get to-day. But my friend had his doubts. For, he said, we are accustomed to having it in new two-ounce bottles, marked on cardboard cartons with beautifully printed labels. Labels coming from abroad have to be pasted with extra care. And each time we go on for a two-ounce bottle, we must pay for the bottle, the carton, the label, the packing and what

not! And you know, it is a most simple formula," and within a few minutes he made an ounce of ink in my presence. "Here is a book on self-making, costing Rs. 2," he said. "Here is my formula costing nothing."

Gall nuts (powdered)	4 oz.
And water (in two instalments)	40 oz.
Allow to stand for fifteen days or more so that the liquid is transparent and the nuts have settled down completely. Decant it and then add water to make 40 ounces. Then add:	
Fer. Sulphate	12 drachms.
Sulphuric Acid	48 minims.
Waterlime (L. G.)	1 drachm.
Hydroplated Spirit	22 drachms.

As you have seen, any one could make it."

My eyes fell on the two volumes of 'Chemistry of Leather Manufacture.' These have cost Rs. 42. I have had to create a pretty penny on these books. What is to be done? Our young men will not study the subject, if they do, they will just depend on these books from America, will make an experiment and will not think in the terms of our poor teachers and scholars, who will go on in the lecture work without any expert guidance. We have to produce cheap books for them."

Thus talking, we got into his holy Aashra, which he has to use in that city of long distances, two which he uses in the spirit of a poor man. The man who drives it is one of his own men from the tannery, and the cost of fuel hardly exceeds 10 to 12 rupees a month. We drove to the tannery through a heavily fall of silky gutters and stagnant pools and crowded tenements. Part of Bhatnagar's time is given to the tannery, which is located by the Mariga River bridge. A big wall with a number of dilapidated buildings was purchased sometime ago, and with the help of his co-workers, Bhatnagar has rebuilt them. There is just a little porch for the students to sleep in, a little kitchen and a bathroom, a laboratory and all the rest of the room are given to the tannery. I have seen other tanneries before and have had to close my nostrils for a while before I could stand the smell. But here there was no smell. Students were working with the ordinary chemistry, under the supervision of Bhatnagar, who explained to me all the processes before a pair of hide goes out to the market as finished leather. In the yard were carpenters, working at something which looked like a big machine. Bhatnagar took me to the laboratory, showed me a model making machine that he had made for the carpenters, and it was on that model that they were working. In another room, where the machines were working, I saw what is called the making mark on. "This costs Rs. 1,000 or more," Bhatnagar explained, "and is useful for long-roads distances. But there is no such machine which could be handled by a single tanner in his

own cottage. That is why I am making the thing that you saw in the post. It will cost something of the power-worked machine."

He next explained to me the patent leather process whereby leather damaged by vulcanite or otherwise are rendered fit for all kinds of uses.

But I am not alone. I employed Sathubhai to go himself some rest and get out for a brief change until he had got rid of sore toes. But he was reluctant. He said he was taking all the time necessary and in the initial stages of the journey he could not think of leaving it. "I am going on making experiments daily", he said, "I am agreed a student and have to be on the spot to be able to discuss others here and outside who write to me for advice. So, I hope to get well soon."

M. D.

MY TOUR DIARY—IX

MADHAYAPUR (Purbandar State)

8-12-34. The Vankar locality is well laid out here in regular lines, the colony having been started in its present site over 50 years ago. Their families number 24, and those of weavers 6. Both these have their own wells for drinking water, but that of the weavers requires substantial repairs and wooden railing with poles, costing at all about Rs. 100.

But their chief want is a school for their children. A preparatory school, say, up to the 4th or 5th standard, may be started in their own locality, their Chitraw being available for use as a school house. They are anxious to have a school in their midst. After completing their course here in the lower primary school, the boys and the girls may be sent to the ordinary schools along with the other boys and girls. The State may be requested to start the preparatory school immediately.

Madhayapur is a good weaving centre, the number of working pit-looms exceeding 50.

BALU, KATIA, GARGI, CHAJAR AND PORBUNDAR

6-12-34. On the way from Madhayapur to Purbandar (24 miles), the important villages of Balu, Katia, Gargi and Chajar were visited. The number of Vankar families residing there are 16, 12, 5 and 28, respectively. All other villages are good weaving centres and were visited from hand-loom wool, in addition to hand-loom mill yarn.

In Balu, we met a Harijan, Chhajari by name, who is literate and who is a reformer in his caste. He was presented with two volumes of the *Harigyan*.

A caste called Balia was seen here; in several villages, these are considered inferior to Vankars, who do the work of tanning hides. This caste is found in large numbers in Kande district, in Ujjain, but rarely in Kathiawar.

All the Vankars on this side are cotton weavers and are averse to giving up their duty peacefully. The best efforts of myself and an influential man of one of these villages towards inducing them to take vows of abstinence met with no success.

A preparatory school at Oditar is a necessity. The children are not sent to the residential school at Chhagra, only four miles from it. The Harijan population of Balu asked for a school, but a class attached to the village school will work better than a separate school.

AMITYASA, ANARDAH AND BANAFAL

These three villages were visited in the afternoon of the 6th December. The number of Harijan families are 14, 11 and 40 plus 12 (weavers) in these three villages, respectively. They have their own wells and have no complaints on that score. But a school such for their children is a crying necessity for the first and the third villages. At most all weaver-gods have on account of the frequent Parkashni cotton quarries. In Banarva, they said, both Harijan and Muslin bought their boys in their schools, and it is a pity that, at such an important place as Banarva, the State has not provided a separate school.

The State claims some titles of all dead animals, and the right has been sold during the current year for Rs. 400 and 100, respectively, in the first and the third villages. While talking thus by public action, the Chitraws complain, much earlier passages is brought on them to bid high, and thus they always lose in the transaction.

BAHARLA

This is a village in the North of the State and has 28 Vankar families. It was reported to us that the State had sanctioned a school for their children, but it has not yet been started. This school, if started, will attract children from villages adjacent to Baharla also.

FORBUNDAR

7-12-34. Being a large Municipal town, Forbunder has 211 families of weaver-castes. These live in their own houses in an open space, but in a congested state. Being in touch with Kanakhi and the social assistance provided for their people there, they are naturally anxious to get similar concessions for themselves. They presented me with a letter, demanding in their own language all their disabilities. Their wants are—

(1) A co-operative Society which will lend them money on easy interest and recoverable by instalments from their pay. The State can easily lend a couple of thousand rupees for this purpose, and a committee consisting of the Municipal Secretary and Municipal members and the workers in the Harijan areas may be entrusted with the work of redeeming the weavers from their debts, on which they have to pay interest from 15 to 200 per cent annum.

(2) They have only one water-tap for the whole locality. A small masonry-water tank with a number of taps is a great necessity for them.

Bathing rooms for women and washing platforms should also be provided for the town. The weaver class as a whole keep themselves clean, if reasonable water facilities are provided.

(3) A hotel for tea, etc., near their locality or at a convenient place in the town, is also a necessity in these days. It keeps them off from liquor

to some extent. It is stated in these letters that "Hindu hotel keepers do not serve us tea, even in our own cups. We are, therefore, obliged to go to those Muslim hotels. But even they treat us like dogs and do not provide us a place for taking tea." This is no doubt a correct description of the treatment meted out to them by hotel keepers. Jajpur has provided a hotel for Harijans, where they get reasonable treatment from their own people.

(4) The pay of Rs. 11 p. m. is for them above their earnings. But they said that each family had only one earning, and not two or three per family as in other towns. This question requires looking into, as it affects their economic condition very seriously, in spite of the seemingly high pay.

A temple has been recently built, chiefly through the efforts of Mr. Kishore Gandhi, known as Kishoreji, from money provided by the newspapers and the public.

The State has been running a school for their children for many years past, but only 20 children have been admitted to it. The Municipal Secretary and the public workers may, by a little persuasion and pressure, double the present number. But they complained that it was 'na use' making our boys there when they do not get education even English schools after passing the fourth standard in 'Gurukul'. All Harijan boys, duly qualified, should be admitted into English schools without any distinction, as some States in England have already done.

The Worker population in February is less numerous than in January. They were able to make up country loads and do labour on building work. They are in fairly good condition. The question of their housing by transferring them to another site is under consideration. It is hoped that they will be provided with employment for their present needs and future expansion.

The Sangh runs a school for their children.

CHHAYA ASHRAM

4-12-34. A residential school is being run by the Sangh in the adjacent village of Chhaya for the last seven years. The buildings for the same are nice and substantial, being the gift of both Maharaja Kishoreji of Porbandar and Upendra. There are 20 present girls and 5 boys in five hostels and about 10-day students. The teachers are mostly from Chhaya village, and workers were offered to patrol them from other villages besides. The workers live on the premises, and that is a great advantage. Wooden blankets are worn and changed every three days.

A meeting was held in the Harijan locality of Chhaya, when it was found that there were two parties amongst the workers and that they had been to Court against each other. All families reside there. And most have achieved the art of weaving and take to labour in Porbandar town, where they get good wages in building and road work.

A. V. THAKKAR.

WEEKLY NOTES FROM HIS OWN MOUTH

Most of the talks with Gandhiji nowadays were upon topics such as the maintenance of labour, dignity of labour, etc. The simplest things, now that they have been taken up by Gandhiji, look intriguing to the people, and they all pause and ask: 'What can be the meaning of this?' The plain truth about the matter is, however, this: that every one looks at the implications of the A. I. V. I. A. from his own narrow angle and considers what it holds for him or her. Gandhiji's task is to offer himself. Thus a professional, after having studied the aims and objects of the Association and having understood them in detail from Gandhiji, comes to me and started thinking aloud. 'But what can this mean? I have created in small useful machinery, e.g., an oil press. What can I do with it?'

'Nothing', said I. 'you will do just what you like with it. We will ask the villagers to have their seeds ground in the village press. It gives them a good substitution and a good work in the village plant, who is now on the verge of unemployment, if not actually unemployed.'

'But what about people, also poor, who have chosen to sell milk?'

'They are not quite as poor as those who are threatened with extinction. And why do you know that the oil mills will soon have to close down?'

'No. My only fear is that you do not have regard for the poor milkman.'

'These you are mistaken. We have regard for the milkman who will be content to be "poor." Our object is to eliminate the extremely rich milkman who does not mind exploiting the labour of the poor.'

Another friend asked Gandhiji: 'You do not seem to have regard to the question of labour. Too much work leaves little leisure in the poorer classes for any intellectual thinking and recreation, and you are now seeking to make them work more.'

'Is that really so? I am trying to deal with people who do not know what to do with their enforced leisure. It is their enforced leisure that has made them like so many Indian slaves. There is much inertia that some of them do not want to be disturbed.'

'You will certainly give employment where it is needed. But are you not putting an excessive emphasis on all menial work when you ask them to grind their own corn and look their own cows?'

'It was more menial than the old home labouring heavy on their backs, and it will cease to be menial when they realise that they are not only earning a few rupees but preserve their own health and that of their countrymen. It is certainly not more menial than they working away in modern factories. Any work, however menial, which does not take away the joy of creating something, is not menialness. They go to a large spinning factory. Some people would be engaged in



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[No. 2

THOUGHTS IN A HARIJAN VILLAGE

When I have been seeing Mahatma Gandhi's field of action, not through the dramatic representation of a Western artist, but just as it is, I have been thinking of thirteenth century Turkish activities in Turkish Anatolia, called the "Akhis." It was a time of political and probably moral and economic decadence. And just as it happens in such historic movements, there was explanation from above and degeneration from below. Then the movement of "Akhis" came into existence, to regenerate Anatolian people, morally and economically, led by Mahatma Gandhi is trying to create economic order based on justice and spiritual forces. Their common feature is that both are attempts to bring about a democracy without the class competition, the selfish individualism and the reign of machine, of the modern democracy, a democracy on the rocks at the moment. The "Akhis" made a strenuous effort to bring about an equitable distribution of goods, moral or material, equal responsibility and equal service.

We do not know yet whether "Akhis" had any village activities. But they organized all hand industries into guilds, using all the raw material in the country. Each guild was an "Oder", which had its members who wanted to keep a particular trade and then organized its distribution throughout the land. The number of the guilds rose to over two hundred. And there were definite co-operation and cooperation between the guilds. This labor organization on a spiritual basis, in my belief, has made the sheer strength of the Ottoman State for over three centuries.

The first organized order of "Akhis" was that of "Dervish". The administrative law of the Order was that each man must be self-made. A new house of industry could not enter its doors. "Even if he be the son of a prophet, it means nothing, if he himself is lacking in quality."

Mahatma Gandhi's way of life reminds me of the seven vows which each novice, who desired the open and quiet a corporation, had to take. Some vows had to be avoided and some virtues observed. Seven doors to be closed and seven opened.

1. The door of maximum must be closed and that of generosity opened. 2. The door of oppression and tyranny must be closed and that of prole-

nary and kindness opened. 3. The door of luxury and self indulgence be closed and that of restraint and continence opened. 4. The door of passivity be closed and that of justice opened. 5. The door of greed and rage (hate and anger) must be closed and that of learning and knowledge opened. 6. The door of selfishness must be closed and that of contentment opened. 7. That of the most be closed and that of truth opened.

The following is a list of those who are not to be accepted to the order: The scholar, the intriguer, the knave, the sycophant, the two-facedness, the knave and the money-lender.

As I walked through the Harijan village this morning and saw the Akhis activities, I had a curious sensation of a forgotten goodly way of life, that of simplicity and freedom, in the heart of India. I feared that this way of life may keep out the tyranny of machine from India. Will it? If there is any chance of the machine-god being kept out, that chance is in India . . . because of its numbers, because of its physical simplicity. Will India grow normally, steadily, breaking the barriers which separate man from man and widening them into fellow workers, into common's mind and spiritual regeneration? Will India uphold separate its own and elevating thoughts and its goodly ways of life from the choking shell of dead old customs and rusty chains? That is India's riddle and, perhaps, that of the world!

HAROLD DEAN.

WEEKLY NOTES A SANITATION CAMPAIGN

It is surprising how, when a good thing gets hold of people's minds, it starts in several places and simultaneously and without even expressed effort. I remember an English article "Bibi Rajkumar" connected campaign in the Chittagong district. This week's post brought to several letters in which the writer appealed to Gandhi to open a regular campaign in his behalf. Shrihari Rajkumar Amal Kanti, who has become an Associate Member of our organization and who has made the Rural Reconstruction work as much her own as Women's movement work, writes in one of her letters: "I go to Gandhi village frequently. It is 12 miles from my house and while walking distance for me

* Will appear in our next issue.

The people seem to be in need of living in regular that they do not want dirt and barrel waste and certainly do not seem to care to return. I feel so sorry for them. We certainly have neglected them for too long." And in neglecting them, we have neglected ourselves.

As soon as we felt something like settled in our new Village Industries Home, Mirshin began to turn us out into the village again by. Nextest us in a suburb of Wundia, and beyond that a little village called Bada. The suburb called Rasmagar is inhabited by a few well-to-do folk, who have latrines attached to their houses, but many have not, and have, therefore, to make use of public latrines, if any. There is a set of such public latrines about a mile away from this suburb and easily accessible only to the people nearest them. On the bulk of the people use the open spaces belonging to the Muslim lawly and not yet leased out. One may go out one morning towards these spaces and find the ugly spectacle of hundreds of people sitting here and there and everywhere performing their functions—men without the slightest sense of shame, and women getting up at the sight of an approaching man and resuming their work after his disappearance, sometimes standing there to witness the man's toilet together. The night school Mirshin. She took me out with her. The same odorous sight we saw for several mornings.

The nights in the neighbouring villages were uglier still, with both sides of the road simply covered with excreta, right up to the entrance of the village. But why stop at the entrance? The inside lanes and streets also are as filthy. We spoke to the people. They said they knew it was bad, but what could they do? They were all day laborers and had no lands of their own. Where could they go? We approached the Rasmagar lady to whom the bulk of the lands belong, and we decided to approach some of the Wundia tribes who have also got lands there. After a few days' effort, we succeeded in getting the Rasmagar friend to agree to dig trenches in a part of her land, to be used as latrines by the people. Our visit to the village drew the attention of the Wundia Municipal Chairman and other members of the Committee, who also accompanied us one morning, and we had a meeting one evening, where they placed on a solemn people to co-operate with us in cleaning their village of all filth and turning it to the best account. I gave them notice that, after the expiry of fifteen days from the meeting, when the trenches were to be dug, if we found that people were still using the public roads and streets, we should be the cleaning in their presence. We expected them to turn up next morning with spades and shovels. No one turned up. Gardship was having local reports of our sanitation adventures, and when he heard the last report, he said he must go himself the next morning and asked us to join ourselves

with a spade, a shovel and a bucket. "We are going there fifteen days' notice," he said. "Let us start at once, and let them look us if they please." Mirshin and I had been slightly hesitating, but we should give them a premature shock. But Gardship's mind was made up. They may have no right to dig trenches on other people's fields, but no one would prevent them from going to the fields in preference to the roads. That elementary sanitation could be taught them only by a practical demonstration. And so, we started work with Rasmagar and went on removing the dirt that came our way. In Bada itself, the dirt was too much for our bucket. So, we made up minds of them in a corner of the road and carried it up well with earth, to be turned away next day to our garden land. We must want to fill the dirt out apart for the trenches. When the people found that Gardship himself was on the spot, they commenced to come. Some of them felt ashamed and promised to begin work the next morning with spades and shovels. Gardship selected different spots for men and women and suggested the simplest device to begin with. "Just a number of six inches wide and a foot deep trenches would do with open space in between, on which the earth dug out should be heaped up in ridges, the people to use the two banks of the trench as seats. That is the simplest device. You have done the thing without any sense of shame all these years, and you may do without latrine. But if you do want them, we could easily help in building them for you out of your own village materials. All that you have to do is to cover the excavations with the earth near by. In eight days you will see that it is converted into high matters, and you can have a rotation of suitable fodder or vegetable crops all the year round. I am telling you from my own experience. Your crops will be increased without any extra expense or effort, your health will improve, for the flies will carry no disease germs, and your village will be turned into a clean spot. Come along, then, will you come with your spades and shovels, or not?"

"We will, we will," they exclaimed. That is just a start. But let this be the beginning of an India-wide Sanitation Campaign. The little demonstration convinced us enough to try all situations.

THE BONY RIVER

Our live goes on mostly with more experiments each day. The guests will not suffer to be guests, even European friends finding an doing their own washing and cleaning of plates. Begum Sahiba (Bibi) Ebt Haniun, whose acquaintance we made in these places some weeks ago, came over to Wundia in fulfillment of her promise and spent a rich three days with us. Dr. Zakir Haniun was her good escort. We could understand him, talking in and

experience like this life in water, as he has been one of us all these years, but we had feared that we should not be able to make the milk. Some from Turkey contributed but the milk ran dry. She said she was never happier than here, content in doing her own things, and in the afternoon would sit down with a large plate of wheat in close along with Shrimati Kankaria and other owners of the household. She threatened to close her own business, without success, however, as Miriam proved more than a match for her. And, then, she said she must go out with us on our regular expeditions!

A few yards from our residence is located a village place (a-greah). We found it very difficult to get clean, glass-pressed oil in Wardha. The better methods are used exclusively in milk-pressed oil, and there were few indigenous places working in the town. "But, surely, there must be places here", said Gaudhi to one of us and asked him to make a hunt for them. He went out and returned with the information that there were several, but most were still. Gaudhi immediately advised purchase of one dozen of houses. This was soon done, and we are already having home-pressed oil for our use. But the friend who was asked to get this place said to Gaudhi that quite one the rationale of the whole adventure.

"I shall contribute to you in a minute," said Gaudhi. "One of these places probably costs nothing less than 50 rupees to make. Now, if all stopped home-pressing, there would be over 100,000 places lying idle in the country. I have allowed one place to seven villages—surely, an under-estimate."

Think what happens. Allow 20 rupees per place. That means that three millions of rupees worth of capital is lying idle! Is it not a tragedy? How can we allow this to run to waste? And if we had all of them working, being the number of men they would employ, at the rate of only one man per each. And, then, the loss and loss of all-cows that would be released for the half-starved—cows and buffaloes! The cause is the cause about our wooden sugar-cane crushers."

"But will the people listen?" said of the dwelling friend.

"It is to make them listen to us that we are having this place on our own land, that we are breaking out our site and pointing our own front. But even if they will not listen, what then? Suffering people will not listen to the gospel of love and non-violence, still we ask them, then, to take to truth and violence? We have to go on doing what is the best thing for themselves and for the poor, who compare the nation, no matter what others do, or will do."

COW'S MILK vs. BUFFALO'S MILK

Scientific experiments in the laboratory and actual digestive experimentation and experiments in the laboratory of the human system combine to prove conclusively the superiority of cow's milk over that of the buffalo in the following respects:—

(1) Milk is indispensable for its perfect proteins.

In cow's milk, there are extent of digestion, being rather than those in buffalo's milk.

(2) Fat, in order to digest the protein, is in sufficient quantity in cow's milk, and in lesser amount helpful to children and adults in particular and adults in general. Buffalo's milk-fat is rather of a quality and quantity that may not warrant its being preferred to cow's milk-fat. Butyric and other acids form, not of about a dozen in a series of fats that constitute milk-fat, are in lesser amounts in cow's milk. It becomes easily assimilated in the system, and not as much of assimilation takes place as in the case of buffalo's milk-fat, and hence in such quantity in the form of soap in faeces, the saving of the alkaline salts of the system at the point of fermentation and its destruction. The material assimilated according from digested fats find their source of material to supply fat and the like. The soft fat of cow's milk is, therefore, to be preferred. The vitamins content in cow's milk are decidedly greater than in the buffalo's, for the reason that vitamins concentration is proved to be in the fluid parts of fats that predominate in cow's milk.

(3) Cow's milk-fat is the richest source of vitamins under the sun. Vitamin 'A' for healthy, and 'B' and 'C' for digestion and characteristic action of the eye, through the milk and contained also in the cow, are in the fluid in larger amounts in the cow's than in buffalo's milk. The systematic pathway of the cow goes far into the secretions in the secretory and storage of vitamins.

(4) However, the uric-acid, etc., which helps helping-digestion, promotes the elimination of uric-acid from the body and phosphorus in the system of the organism, are more abundant and soluble in the cow's natural cow milk than in that of the buffalo. The glandular system, which governs the vision, vigour and pigmentation of man, is greatly helped by these milk enzymes. Hence cow's milk is a positive factor in the case of leprosy, plague, etc.

(5) Lactin in cow's milk are also in a more soluble and assimilable form than in buffalo's milk. These salts, besides being themselves directly useful help the digestion and assimilation of fat proteins.

(6) Lactosemann lactin-milk, even fresh in cow's milk than in buffalo's. The proof of this fact lies in the taste and quicker coagulation of cow's milk.

(7) The osmotic value of buffalo's milk being higher, higher the body more than cow's milk. Cow's milk with its fluid to be coagulated and at the same time coagulating. It has, therefore, a good value for industrial purposes.

(8) The nutritional value of cow's milk is decidedly superior from that of buffalo's milk, and hence the total coagulating power of cow's milk is greater than that of buffalo's.

(9) Milk is a complex, the natural state in which it is obtained, is more suitable in the case of cow than that of the buffalo, as the fat globules being smaller and more numerous, with the proteins broken in down, render cow's milk fit and cow's milk proteins easier and lighter of digestion.

TO SUBSCRIBERS

We earnestly beseech attention, subscribers are requested to mention their No. in all their communications to us.

Respect,

HARIJAN

FRIDAY, MARCH 15, 1935.

SCAVENGERS ALL.

Untouchability is responsible for some things that we know. Now that attention is being drawn to the village sanitation, it is becoming clear that the sanitation of villages and towns is chiefly due to the belief in untouchable labour, the fear of touching one's own dirt and, therefore, cleaning it. The mallow is dirt and hence assigned our children dirty tea portions of our kids and tea, and because they are rendering what is the most important service of all, we have made them objects of society, untouchable and unclean for

The only remedy for the removal of this social evil and waste is for every one of us to be our own scavengers. We would then learn the art of cleanliness. We would wipe away of the most common diseases which are due to filth. And we should at the same time serve an economic end. G. L. Fowler states, in his "Waste and Wealth", that a proper disposal of human excreta would realise Rs. 2 per head per year. In the vast majority of cases, all this rich manure is being wasted and done to mischief. He quotes Prof. Strahan, from Liverpool "The Use of Waste materials", who says that "effluents derived from the 250,000 residents of Delhi is sufficient to fertilise a minimum of 15,000 and maximum of 25,000 acres." Because we do not know how to treat our scavengers, Delhi of ancient fame has perennial spots of which we have to feel ashamed. If we all become scavengers, we would know how to treat ourselves and how to turn what today is poison into rich food for plant life. 30 per cent of the population of India should work, according to Dr. Fowler, as manual gain of its means of support in the country, if we would but make a wise use of human excreta.

Let no one be appalled by the magnitude of the problem. Those who have the sanitation have to begin with themselves in the full faith that everybody else is bound to follow their example, if their faith entitles the first flock of righteousness. The word 'faith' is perhaps, not the proper word. For, the preparation that human excreta are as valuable as those of cattle is not a matter of faith but of daily experience. What is required is eradication of age long inertia. Sustained, intelligent application of a few shovels will be the common property of the many tomorrow.

M. K. GUPTA

TOWARDS AN IDEAL
ZAMINDARI

I

SIR DANIEL HAMILTON

For some years now, Sir Daniel Hamilton has been asking Gandhi to visit his Zamindari Estate in the Sunderbans, and as Gandhi has always found it difficult to make one last month to accept Sir. Ridge's invitation to accompany him to Gwalior, which is the name of the Estate. I did so, and I propose to put down my impressions in a small series of articles. But before I take the reader to Gwalior, we shall make a brief acquaintance of this remarkable man.

Sir Daniel came to India some fifty years ago and spent the best part of his life in Calcutta as partner in the firm of Maclellans, Maclellans & Co. He had just come to his village school at Gwalior for a few years, when Mr. Maclellan, Sir William Maclellan, picked him up and, after some years of experience in Scotland, brought him over to India to work under him. All the education that Sir Daniel has had has thus been gained in the school of experience and hard work, and through his papers bristle with apt quotations from Burke and Adam Smith and from the Bible, which he has studied with devoted care, there is in all he writes more an impress of a life lived in the fear of God according to principle, than of studied scholarship. Like every Scotchman, he belongs to "The race of Indisputables", as Collier delightfully put it, but he is a practical philosopher and does not choose to choose "such tasks as passing into action theories." After a successful business career in Calcutta, he retired and invested his money in an estate in the Sunderbans, which is the name of the delta of about three hundred miles of the united streams of the Ganges and the Brahmaputra. But the investment was not so much in a spirit of adventure, nor by way of a well-worked out business proposition, as a field in which to work out his ideas of co-operation, of which he is passionately fond. One of the Scotchmen he admires most is Sir James, and though he is an employer or employer, he has successfully explored the Sunderbans to find an outlet for the energy of a few thousand of Bengali peasants, and he has worked in his own way at his mission of adding to the world's stock of honest labourers. "Labour never dies" he is never tired of repeating, and he has often shown by the fact of many of his lay workers Adam Smith's truth "Labour is the fund which supplies all the necessities and conveniences of life." "Gold will never grow poor," he said in the course of a few months, "but silver could become as baroque as glass, or bank notes could become, not money but eggs. Labour is the Capital which supplies all the things; therefore, there is no real capital

but Labour." He has not worked out all the implications of this great truth, but he has appealed in vain to Government once and over again during the last forty years to tap the incalculable resources of India's New Capital, to understand the importance of what he calls "the people's basket" and to end unemployment and discontent and misery else where. He is no politician and disdains politics, but he deplores as much as any other Indian politician that, in the language of a high official authority, after fifty years of British rule, "the condition of the great mass of the people was still one of stagnation, that the economic conditions of the province had not been progressing, that indebtedness, instead of decreasing, has tended to increase, that agricultural methods had not improved and that all unsatisfactory features of a backward rural economy seemed destined permanently to remain." The talk of the Silver Jubilee of the Majesty's reign does not soothe him. It reminds him of the text from the Book of Leviticus: "And ye shall believe the thirtieth year and restore liberty throughout all the land, unto all the inhabitants thereof," and he appeals to Government no more to keep India's capital locked up in gold or silver hoards, but to release it "to find work for the workless in the year of Jubilee." "During the most dangerous period of the War, the total reserves behind the note issue was 33.45 per cent," he explains. "The reserve of one-third was sufficient in time of war, why is 75 per cent required in time of peace? In the Government reserve there are tens, if not hundreds, of crores lying idle, which should be set free in this year of Jubilee and bestowed to India's sick men. For, every sick man is an economic loss to the nation, and a spiritual loss to himself, besides being a danger to the State."

Sir Daniel has a picturesque and popular style and puts in a sparkling phrase more meaning than many can put into paragraphs. His heart bleeds for the poor, and long before our great unrelentingly outspends, he used to visit the Calcutta Harpans bazaar and appeal to the young men of Bengal to go and work among, and improve the lot of, the poor citizens, whose life he summed up in one phrase: "He works hard for the Calcutta and spends hard for Government." "The gold mine," he said on another occasion, "are dying mines, and to show young India to a dying gold mine would be like marrying a girl bride to a dying man."

Righteousness is the burden of all his big sermons, spoken or written, and he repeats over and over again the crying necessity for "the maintenance of words of a good quality," as Buddha's immortal phrase. Quoting from the Book of Ecclesiastes, he says about those who put their trust in their hands: "They will maintain the fabric of the world, and in the handiwork of their craft is

their prayer." Illness is his only enemy, and even at the age of 70, when he spends his winter in Gwalior, he walks miles and miles from morning until midday, talking to the peasants on his estate, sometimes accompanied by his good wife, who has the added gift of being able to speak to the peasants in Bengali Bengali. A man of lofty idealism, everything he has done has had some noble aim, written in its back, and he looks on from his estate in the Viceroy's house thirty years ago without a trace of trumpet and without any ceremony, and though it has meant to him a paying proposition, one may say that money has not been his motive, the money that inspired him was to add to India's citizens some better men. Some years ago, he deputed a gentleman to Gwalior with a few hundred cards with the motto of "Be Honest" written thereon. They were intended to be given away to the students who successfully passed out of the Rural Reconstruction Institute that he had thought of, having and has recently established, and he wanted Gwalior to sign those cards. But many of the cards have not been signed, but about this matter there hangs a trustworthy tale, which throws a flood of light on the ideal that Sir Daniel has lived for and which he has held up before the peasants on his Gwalior estate. Once, on a visit to Livingston's memorial in Scotland, he purchased there a little photographed sketch of Livingston, whom he read.

"Good-father could give pasture to the lambs of the meadows for an generation of the family before him, and the only point of the tradition I feel proud of in this line of these poor hasty laborers was recovered in the district for good wisdom and probity, and it is related that, when he was on his death-bed, he called all his children around him and said: 'Now, in my life time I have watched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If therefore, any of you or any of your children should take to dishonest ways, it will not be because it runs in our blood, it does not belong to you. I leave this precept with you. "Be Honest!"'

This was Sir Daniel's inspiration. From the ruins of a church in which Livingston preached for the last time before leaving for Africa, Sir Daniel picked up two tablets, brought them to India, on the books placed a bottle containing the motto, "Be Honest," signed by Gwalior, and on the far foundation built his Rural Reconstruction Institute. Here is a tale to inspire and ponder over.

This week will, I think, suffice as an introduction to what I have to say about Sir Daniel's work on his Gwalior Estate.

TURNING DIRT INTO WEALTH

When Gandhi wrote his note recommending superficial burial of corpses, in preference to Mr. Dwyer's advice to bury them in deep measure pits, he wrote from experience gained on the Phoenix Settlement in South Africa and on the Ashram grounds at Rajamah. An old associate who worked with him in South Africa now sends an article to *Dharmat*, in which he narrates the results of his own experiments, which he was able to undertake in Vanspur Prison, while the permission of the Police authorities. I summarise it here.

"I was in Vanspur Jail in 1916-17. We were about 15000, and you can imagine the quantity of the vegetable refuse needed for us all. But it did not attract the jail authorities that the jail lands could be made to produce a rich crop of greens all the year round, if all the available night soil was properly used. They were dumping it all in a pit nearby, which emitted an unbearable smell and probably affected our health. I was in charge of the kitchen and I soon tried the Superintendent's attention to the trouble which we were making. I persuaded him to suggest me with just a small plot of ground whereon I might develop the right-hand in such a way that it could be turned into manure. A very small portion of an acre was accordingly allotted to me. For experiment I started work with making up the plot trenches also under them and a foot wide, breaking up the earth on both sides of the trenches. The cost of night-soil was usually two thirds empty. We filled this empty portion with equal parts of earth and water and mixed the mixture up thoroughly. Then we emptied these into the trenches and spread them out evenly. The earth ridge on the top was just above into the trenches, now being taken that the layer of earth covering up the night-soil was at least an inches high. In about fifteen days, we put in a village of tomatoes, only the soil then propagated and the crop was a sight pleasant to behold. The ordinary tomato in the jail garden would be about as big as a walnut. This crop yielded tomatoes weighing as much as 1½ lb., and the Superintendent was greatly surprised. The first crop in this plot was about 15000, and the second was destroyed by an overflow of water from the adjoining tank. Otherwise we should have had 150000 pounds of tomatoes. The experiment was an eye-opener, and the jail authorities began musing about a right of these grounds with the prison right-hand, every day, covering the whole of the daily refuse about two months. Then they put off this, which occurred now under all kinds of vegetable seeds and had a rich crop of cabbages, cauliflower, turnips, broccolis, brussels, etc. At this rate, every village with a population of 10000 could secure a right of food every day and turn all its dirt, which is now wasted, into wealth."

MY TOUR DIARY—X

BHARVAD

2-12-34. This place is a great working empire. About 100 towns are at work at present in the towns and surrounding villages, but the large number of Yachans or Dhads have temporarily migrated to Dhar and Ujjain, in Central India, in search of work. The weaving industry requires encouragement by the State, affecting the declining industry may be one of the means of a few years.

There are four localities of Bhargava of different castes (1) Bhargava, (2) Chauras, (3) Maheshwar, and (4) Jachans, (5) Magharis, and there are the weavers. The number of Bhargava families residing there are 25, 41, 15 and 18, respectively. The Chauras locality consists of well-built houses in regular lines, rather away from the towns proper, having been shifted here about 30 years ago.

Yachans and Chauras in almost all towns visited by us complained of the heavy tax (as misappropriated) that they have to pay—Rs. 4 per annum, and Chauras Rs. 1-12-6. This is the practice in almost all the towns and villages of Jannagar State, except in the capital. This felt very heavily on them, especially as the Chauras have to pay very high prices for the *Sham Jara*, as well as for the *Jara* for removing *Jara*, the bulk of which is used for weaving.

Sham and *Jara* monopolies: Unfortunately, in the whole of Kutchhwar, *Sham* and *Jara* of dead animals, though belonging to the agriculturists and others, are considered State property and sold usually to the highest bidder. The State realises large sums for this *Jara* and may reasonably be expected to return a good part thereof to this class for working animals for them. Bhavnagar State has recently foregone this right in all its villages, except in *Sham* towns.

Besides the *Sham Jara*, the Chauras have to pay for the *Jara Jara* also, a second tax which the leather industry has to bear. This, too, is considerable, being 1/3 of the *Sham Jara*.

Water supply. The well used by the Sorathi Magharis is an old, stopped well and requires substantial repairs, two inches being in a state of collapse. The walls of the well in Chauras Van also require mending. The people of the Jachans Van have to draw water from a well of the high caste Bhargava.

Education. A separate school for their children is very urgently needed. It may be located in the Chauras Van, which is the largest of the four and would be accessible to all, except the Jachans Van. The Bhargava family Singh has decided to start a school.

Carrion-eating: It prevents sick cows of abstaining from eating carrion, but this is not sufficient. The State may be requested to make it a condition of the *Sham Jara* (like Bhavnagar)

State) that animals should not be used for human consumption, but should be turned into manure. This condition, if made, may be enforced by the State as well as by Harijan workers.

LALPUR

Ladpur also was visited on the 8th December. The Harijan population here was found to be only 34 Chamar, and 4 Yachar, families. Here they cannot draw water from the only village well of sweet water, called Bhul Vav, from which poor Chams are strictly excluded. No doubt the water supply here is not very satisfactory for others, too, but the Harijans are absolutely at the mercy of a kindly Gurmia, to whom they have to pay something for allowing them to draw water from his garden well.

For drinking purposes they fetch water from a Musam's well.

Some gentlemen of the town very kindly volunteered to offer half the cost of constructing a well for Harijans if the other half be provided by outsiders.

A separate school for the small population is not a practical proposition. Their boys, therefore, should be admitted into the common school, being seated, for the first two years, separately but in the same room as others and, thereafter, along with the other boys without any distinction. The State may be requested to issue stringent orders to the common school teachers concerned.

JAMNAGAR

The following 7 localities of Harijans and their conditions were noted.

1. Mata Palla or the main quarters, about 60 families.
2. Bhange Vav, near Achapur Bari, about 25 families.
3. Chamer Vav, near Parvati Chavki, about 14 families.
4. Meghrai Vav, outside Kalsvad gate, only 7 huts.
5. Vav near Jiva Mata's dol, about 4 families.
6. Yachar Vav, near Khop's colony, 40 families.
7. Bhange Vav, near Seth Mathradas's bazaar, 14 families.

Vachars or Meghrais: There are some petty contractors of earth work and road repairs. These live very decently and quite life high class people. Others are labourers and live from hand to mouth. Localities no 2 and 4 are in the heart of the town and 'kicked' from other localities. It is true that the well-to-do contractor Mathradas resides in public, well-built houses.

Bhange: Bhange reside in locality No. 3 and 7. The first is a very congested and dirty locality, the second, being outside the town, is open and roomy, though that, too, is not well built in regular lines and has very narrow, rutted streets. Neither the State nor the Municipality has provided any houses for these State servants.

Pay of sweepers: The pay is Rs. 15 per—monthly good pay for sweepers in Kathiawar. But their chief complaint was over the work, specially for those to whom the sweeping of widened main thoroughfares is allotted. Not only have they to work long hours, about 30 hours a day, but, in order to finish the allotted work, they have to take the convenience of their own family members, who are not paid and are not on the Municipal roll. This condition of these sweepers, if true, remains to be improved. A half holiday per week would give them a much needed rest and also time for washing their person and clothes.

Schools: The State has been constructing a primary school for the last years near locality No. 4, but this is too far for locality No. 1, which is thickly populated. The teacher in charge is a Harijan, but he was found to be very inefficient in his work. A second school, at the latter place, is a great necessity and will solve other questions also.

The Harijan workers have been running for the last three months a day school for locality No. 1, attended by sweepers boys of that locality. The boys use their progress in very correct language. The school is located under a big coconut tree at present, but it is believed that either the State or some charitable gentleman of Jamnagar will come forward and build a good house for the same.

English education: It was mentioned that the boys, after completing four or five Gujarati standards, were not being admitted into the English middle schools. Some Harijan boys are, however, compelled to go on by seeking private tutors, at a heavy cost of Rs. 3 1/2 to 4 per boy. I learnt that there are only two small English schools in Jamnagar, and they are both private and in receipt of a grant from the State. There is no school conducted directly by the State, and that is one of the reasons why even daily paid Harijan boys do not get admission in English education at all. The State High school is of no use to them, unless they pass through their middle stage, which is practically barred to them. The private schools would not admit them for fear of boycott by caste-Hindis boys, and the education department would not invest upon their education. The State has no middle school of its own, where they can obtain education. This is a strange anomaly for a large town of the importance of Jamnagar. Under the present condition, not only is no encouragement given to them for High school education but, in effect and practice, such education is made impossible to them. This is very unfortunate, and the State may be requested to mend the situation without delay.

Water supply: Locality No. 1, has much trouble in getting fresh water for drinking as the hot season, in the absence of any water-works pipe in the locality. A small water-tank may be put up here, as they have no well of their own and have to buy for water when in need.



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EDITOR: B. V. BASTRI

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VOL. III.]

MADRAS—FRIDAY, MARCH 21, 1936

[No. 4]

"A VERITABLE HELL."

Bahar, District of a small township in Coimbatore District (U.P.). The inhuman conditions of things in that area is described in a veritable hell by Bala Bhagwade, a well-known worker in Harijan work, in a Hindi article in the Harijan Sevak. He also describes how he grappled with the hell:

"It made my heart sick to see the public latrine in Bahar, District in November 1931. There was no arrangement for the area to collect, and the surroundings were extremely filthy. Outside one of the latrines, nightsoil had been lying uncollected for over a week. On those sides of the latrine there are houses close by, and on one side is a field. The same was the condition of things in the Mahamadpur locality. The public latrines there are no latrines. They are just a wall of mud without even walls or any arrangement for the urine to be drained away. Close to these "latrines" is a temple. I saw about ten such latrines, which were sitting about of holes. I approached the Chairman of the Committee and urged him to handle himself in this matter and to have all this filthy matter. I also made some concrete suggestions about the entire demolition of a particular latrine and for the arrangement of walls and drains in the rest of them. I also requested him to have the public placed in such latrines, so that the poor Harijans might not have to handle the excreta as they had been actually doing? The Chairman promised that every thing would be promptly attended to.

After a month's delay I had their interview with the Chairman. When with the nightsoil and food refuse work, I could not be there to find out whether the things had been attended to. But I had been having disappointing reports. On the last of February I decided to see things for myself. I went out on the morning with Shri Kameshwarlal Sharma and Mangaraj to see the Bahar latrine. An old scavenger woman was doing the sweeping of a long-lashed way. The waste inside was uncollected, and there was no end of stink coming from all quarters. We went west to the latrine in another locality. There was a veritable hell. In a pit 12' x 12', nightsoil had been accumulating for months, part of it dried up and part of it lived with worms. On every side of the latrine there were heaps of nightsoil. In those places it had not been cleared for weeks. It was out of the question to expect walls or drains in these latrines. I was amazed. When I had seen the Chairman (fourteen months ago, I had asked him to see this hell, mis-called "latrine", in the ground. I explained why it was still allowed to be there—a perpetual source of disease. I was told then my suggestion had no impact on the work. In things that they had asked the scavengers out to better about those latrines. Indeed, the Chairman had told the people in the locality: "Go to that Englishman. He will do the clearing himself."

I decided to take up the challenge. I asked my friends to procure spades and shovels and buckets, but they gave about five but they stayed in the corner field, and asked for their compensation in clearing the accumulated refuse of over six months. We were at it for four hours, at the end of which the whole thing was cleared and buried in the pit.

The news spread like lightning. Groups of men, women and children flocked to the spot, second from a helping hand. Women who could not bear the sight were crying. I went for the Secretary and some of the members of the Madras Area Committee and asked them to explain who was responsible for this inhuman state of things—the people or the Committee. They were embarrassed. They implied me and my friend to make way for the new scavengers, who, they said, would immediately see to the thing. But I did not agree. If new scavengers we had undertaken and it would have been worse to have it in the middle. We removed about four cart-loads of nightsoil that day.

We went back and our attention to the thing was over looking. The same state of things. It was already seen, but we could not shake him when we a third day. Over a hundred men removed from this and a neighbouring locality and buried in pits.

In the evening we had a meeting where those who had taken part in the work were thanked. I have just told some that the Madras Area Committee has bettered itself and I started constructing latrine again with walls and drains, etc. Better late than never.

But let not Bala Bhagwade rest content with saying that new latrines are constructed. He will have to make a permanent committee of volunteer scavengers who will regard it a sacred duty to inspect the latrines, not only in these Madras Areas, but in the surrounding areas within their reach, and to see to the proper and economy disposal of the nightsoil. A day's campaign will not be enough for the purpose. It may take a year, perhaps longer before the hell in our country are turned into such sources of disease remove, and for that purpose, not one Bala Bhagwade, but hundreds of them, will be necessary. I know a friend who was released a few months ago from Vengal prison. He was a scavenger and he has lost all his hands in the C.D. campaign. Rather than human, his lot, he has simply taken a vow to carry his whole mind with economic human jobs, and, to that end in view, is carrying on a rousing and leading campaign of clearing the areas wherever he finds them and of teaching the people how best to dispose of the nightsoil. His efforts have not yet borne sufficient fruit, but he is working and he is gathering comrades to help him in the work. One of these days I hope to give a detailed account of his experiences.

M. D.

Notes

Deploing 'Conversion'

A Harjan Bhai in Deraidakh writes deploring the so-called conversions to Christianity of Harjans in that locality. The public know how they are systematically persecuted by the Sikhs. Afflicted by the persecution and losing hope of ever receiving help from the other Sikhs, the poor Harjans seek the shelter of Christianity, we may not be surprised. And our grief is more than useless if we cannot turn it into powerful energy. Converting under the strain of physical discomfort is no spiritual conversion. But we may not grumble if Harjans change their faith in order to better their material condition and to secure protection from persecution.

What we need deplore is the case of conversion. Let us realize and see that various Hindus are the same. If the various Hindus of Deraidakh were all to be a cause of duty for the Harjans of their locality, the Sikhs, who are themselves more or less Hindu, would not dare persecute Harjans as if the latter were not members of the same human family as the former. The correspondent suggests that some parties from outside Deraidakh might go and work among the Sikhs and the Harjans. It would be good if this happened. But I doubt if ever substantial result will be obtained by such parties going there temporarily. Any such effort must be vain, as will be that of doctors going among and seeking to cure, patients who would not help themselves with the medicines prescribed for them. Both the wings of the various Hindus, those who stand apart and the various Sikhs, are suffering from disease, the latter from hunger after the persecution of their fathers, and the former from spiritual agony. Outdoors can at best go among them, diagnose the disease and prescribe the remedy. It is for the patients to adopt the remedy. The young Sikhs of Deraidakh know the cause and the remedy. Will they apply it? That is the key to their relief or will be presently. Will they listen to his advice? Conversions are but one small result of the disease. Remove the cause, and the conversions will cease, as also many worse results.

M. K. G.

Talk for Village Workers

I would request the several workers in various parts of India, who have been seeking to deliver the message of self-reliance in the matter of cloth to villages, to pay their attention to the potentialities of the talk as a means of spinning. This subject has been delivered previously in these columns some time back, and it deserves to be studied with great attention. It has been demonstrated by the inmates of the Satyagrah Ashrams and other institutions of Wardha that for an average spinner the productive capacity of the talk is rightly located, is equal to that of the charka in every respect. For a person who is not altogether weak and who

wants to spin only during leisure hours, and not with a view to remunerating, the talk is capable of completely replacing the charka. The workers should, therefore, learn the new method of spinning the talk and introduce it into the villages in preference to the charka. For the aged and the weak the charka would still be necessary. For, the charka, according to the principles of mechanics, is but a talk worked by a system of levers. And as one whose muscles are not strong enough to lift up a weight by hand would need the help of a lever to do so, so one who cannot give the necessary momentum to the talk by the muscles of his palm, or cannot bear the strain of constantly moving and lowering the arm, would need the charka.

M. K. G.

A Worker's Pilgrimage

Shri Karam Singh has been organizing what may be called pilgrimages of workers who carry the message of village service among their surroundings. He sends me a brief report of the second pilgrimage from which I take the following:-

"The second 'march' commenced on the morning of the 17th February and ended in the evening of the 26th March. The party consisted of 8 men led by Shri. N. Vasudevacharya and Karam Singh. Two walked for 3 days, one for 11 days, and the other 3 walked continuously."

They passed by villages in the Rajpoot taluk, one village in Terail taluk and another in Rajpoot taluk in all 16 places. They travelled by rail, motor, country-cart and on foot, and the distance covered by them is 75 miles.

They delivered lectures in 4 villages with the aid of the major leaders and gave personal addresses in 5 villages.

They sold

		Rs.	A.	P.
1. Cloth	worth	432	10	0
2. Sanskrit articles	"	121	11	0
3. Pottery	"	1	7	0
4. Spins (1)	"	0	3	0
5. Kasse (2)	"	0	13	0
6. Story-machine Tattva (Hindi)				
(10 in all)	"	4	8	0
7. Stems and needles (42 pairs)		54	14	0

Total Rs. 622 5 0

Kasse were made at Chavakompan, Gurgaon taluk, and the stems and stems and needles were made at the Vasudevacharya. The sales commenced in the 'march' were greater than those in the first 'march'. The expenses incurred come to Rs. 35-3-3.

This is a step in the right direction. I would suggest that the pilgrims should avoid all travelling by rail, motor, or even village carts. If they will adopt my advice, they will observe that their work will be more effective and that the expenses will be

Notes—(Contd.)

practically all. No more than two or three should form a party. I would expect villagers to loan and feed the parties. Small parties will be on the outside resources of villagers, as large ones are likely to be.

The work of the parties should be more in the nature of visiting parties, survey of village conditions and instruction of the villagers as to what they can do without work, if any, making of money to improve their health and economic conditions. If we wish to make villages self-dependent to the utmost extent possible, there is not much scope for sale in the villages visited, of articles made in other villages, except where it is clear that villagers do not or cannot make such articles in their own village. Village parties as conceived by the A. I. V. L. A. has a unique mission. Town parties go out to villages to show, instruct and purchase. Parties of villagers can be organized to go to towns to sell articles made in their villages and demonstrate their usefulness.

This village movement is one of decentralization and restoration of health and comfort and the skill of the artisan, to villagers.

M. K. G.

Cow's glass vs. Buffalo's glass

Dr. Prabulla Ghosh has been examining the comparative value of cow's milk-glass and buffalo's milk-glass. He writes—

"I have summarized the opinions of three chemists: (i) Dr. Mahabalesh Chatterjee, D. Sc., Prof. of oil and fat Chemistry in the Dept. of Applied Chemistry, University College of Science, Calcutta, (ii) Dr. K. F. Saha, D. Sc., Ph. D., Head of the Dept. of Bio-Chemistry, Banu University and (iii) Dr. Ramaswamy Ayyar, fat and oil Expert of the Indian Institute of Science, Bangalore. I have also consulted the literature myself. The comparative vitamin contents of both the varieties of glass have also been examined by Dr. R. C. Gupta of the Bengal Chemical Works at my request. By collating all the facts I have come to the following conclusions:—

In the present state of our knowledge, it is not possible to pronounce definitely which of the two varieties of glass is better from the dietary point of view.

Glass is a solution of lime (the *Glycerides* of fatty acids), depends like lactin and capelin, strictly vitamins and other growth-promoting factors. So far as the amount of energy available from a given weight of glass is concerned, all varieties of glass—cow, cow and buffalo glass—of equal value. But their life must be digested before they can be utilized as a source of energy. Now, the question is which variety of glass is more easily digestible.

Modern researches in Bio-Chemistry have revealed the fact that the *Glycerides* of lower fatty acids are more easily digested than the *Glycerides* of higher fatty acids. The average Bouchard-Muller value of buffalo-glass is 30 and that of cow's glass is 47. The

higher value is indicative of the presence of the greater percentage of *Glycerides* of lower fatty acids in buffalo-glass. From this alone it would appear that buffalo-glass is more easily digestible than cow's glass. But buffalo-glass contains a higher percentage of high melting *Glycerides* which are not easily assimilated and are, therefore, less easily digested. This point gives special buffalo-glass. Chemists are not in a position to say at present which way lies the balance of advantage. Unless thorough biological investigations are carried out, it is not possible to say anything definitely.

It is well known that digestion is both a chemical and a psychic process. Milk is also a good factor. People like the colour of cow's glass and to a certain extent dislike that of buffalo-glass. In their opinion, cow's glass has a sweet aroma which buffalo-glass has not. But I know none of other parts of India who like buffalo-glass more. It is quite possible that the digestibility may vary in different parts of India according to the temperament and habits and according to the nature of other food-stuffs taken.

A word may be added here as to their comparative vitamin contents. The samples of pure glass prepared from genuine cow's and buffalo milk in Calcutta were analysed by Dr. R. C. Gupta. The vitamin was estimated colorimetrically. Neither of the two varieties contained any detectable quantity of vitamin 'A'. The medical Research Council of England, in their monograph on 'Vitamins'—a survey of the present knowledge' (1928 Edition), also noted that glass or lactin turns the vitamin as vitamin 'A' as a trace. This is quite in agreement with the result obtained by Dr. Gupta. I need hardly say that glass does not contain any other vitamins.

The fixed and lactin contents of buffalo-glass have not yet been examined, but cow's glass is rich in these substances.

So, summing up the whole thing, I can only say that it would be rash to give my opinion as the matter. Any one thing it would only be reflecting his own personal prejudice and not pronouncing a verdict supported by our present scientific knowledge of the subject.

I may, however, tell you that goat's glass is more easily digestible than both cow and buffalo-glass. It contains 100% of the easily digestible *Glycerides* of lower fatty acids and does not contain any appreciable amount of comparatively indigestible high melting *Glycerides*."

This opinion is too technical for the lay reader. Opinions about the two varieties of glass is not as diverse as about the two milks. This much is, however, clear—that chemical analysis shows no superiority of buffalo glass over cow glass. It is impossible to support both the animals. We have, therefore, to make the choice. The balance of opinion, all things considered, lies with the cow which, with proper care and selective breeding, is capable of giving as rich and sweet milk as anyone can desire.

M. K. G.

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Manager.

HARIJAN

FRIDAY, MARCH 22, 1935.

TEMPLE ENTRY

Readers of Harijan know that Thakkar Bapa has been touring in the South for the Harijan cause. Taking advantage of his presence in Travancore, the workers had arranged a conference at Aroor, with Thakkar Bapa as President. The conference lasted the 10th instant and was very largely attended. There were present as many Harijans as other caste Hindus. An address was presented to Thakkar Bapa on behalf of Harijan. It contained three important references to temple entry.

"It is our deepest conviction that untouchability can and will never do us but as the temple doors are closed against us. Temple entry is to us the real test of success of the Harijan movement. All other efforts of our uplift are bound to appear to be useless and useless as temple entry is denied to us. We implore you to employ all the strength of the Harijan South to secure for us temple entry."

Of course, there is no abolition of untouchability till every public temple is open to every Hindu presently on the same basis as to the other Hindus. A common place of worship is the earnest test of a common faith. No wonder all other efforts appear as measures in Harijan. But they are not necessarily failures because they appear so. There are hundreds of workers whose efforts to remove the blot of untouchability are not any the less sincere because they are unable to-day to have every temple flung open to Harijan. The need has been seen, never to die. It is bound to bear fruit in its own time. Seeds of hardy trees take long to sprout. None the less they are growing away unceasingly. So is the seed of temple entry growing. The workers will not rest till every public temple is open to Harijan. All conference measures are steps in the direction of temple entry. The Harijan address is a timely reminder to every one of us desiring to serve the cause that we are not to think that the temple entry question is closed because there is now-a-days no mention of it in the press. While they may not carry on a public agitation in the matter, workers should do personal convincing in their neighbourhood and persuade landlords and temple-guards to open the temples with in their back.

M. K. GASTEL

WEEKLY NOTES

AN UPHILL TASK

Our sanitation party has been going on from day to day showing us what an uphill task it is and what patient and persistent effort it needs. I said in my last weekly notes that the villagers promised to come with shovels and spades and help us in digging the trenches. The next day they sent word that, as there was a cholera case in the village and as the Police were coming for the investigation, the whole village would be with and that we had, therefore, better defer the trench-digging for a day. We did so, but we went with our buckets and brooms and shovels to clear the dirt that defiled the roads. In this, of course, we had no hope of active co-operation, and it was not forthcoming. But we had hoped that they would lend us the use of their shovels and spades, but there, too, we were disappointed. For, when we started our digging operations, some came but a few shovels whose help I had collected on the day of the meeting. One boy was certainly true to his promise and teamed up with a shovel. The next day a few acknowledged men came and witnessed the operations. They looked on as Miraben and I and the two youngest of Jemabhai's children were busy with our shovels and pickaxes.

As we were preparing to go, one of the men said: "This is the result of your combined effort of two days. I should alone be able to do twice as much in the same time."

"Why do you look on, then? Come along," said I.

"We should gladly do so," he said. "It is not that we have no sense of shame. But our caste prejudices would bar us. If we helped in the digging."

"It is amazing. Do not you dig in the fields?"

"We do. But this is Miraj's work."

"We do not ask you to help us in clearing the dirt, we simply ask you to help us dig the trenches."

"But our people do not understand."

"But supposing a dozen of your people came and helped, would the prejudice there be lifted from its root all? And why must you say that? Can't you defy the prejudice's decision?"

"We may not. If we do, they will declare a social boycott against us."

"But you ought to have some courage. You agree that this work is necessary and good. Why then shrink? You must reason with your people, and I am quite sure you will ultimately carry them with you."

I next made inquiries about their caste. They were Mishra—a section of the so-called 'untouchable' community, but they regard themselves as superior to the Marja.

The next day they did not appear at all. One man lost in the use of his shawl as a rug, but within a few minutes we heard the shouts of his wife, "Don't spoil my precious shawl. It is worth one rupee." "Let me have it back, do let me have it back, do let me have it back," she was pleading at the top of her voice, whilst the others laughed.

In the other part of our expenditure, I must note a certain amount of negative co-operation. The one day when we have succeeded makes a point of using the brush and comb in the right way, but many of the women who usually defied the rule now go to the fields. The unwelcome spectacle I had to describe in my last week's column caused astonishment, and we actually found two women saying: "The men know that you come here every morning. The least that you expect us to do is to go to the fields. We are surprised that they are lost in all cases of shame and still persist in defiling the roads." At the end of a week's effort we found a man saying: "Are not you satisfied to-day? Won't you say that there were fewer offences to-day than yesterday? I stood guard in the early hours of this morning and successfully scared away a certain number of people."

We thanked him and thanked his co-operation. The most encouraging part of our work is, however, the unflagging zeal of Jannabadi's twelve priestly men, Haridwaris, who light up of no quantity and quality of life and plants with people in an amiable and childlike simplicity. There were two houses in front of which for two or three days we found evergreen trees lying quite uncovered. We cleared them in the presence of the Haridwaris. They have burnt their houses and are now believing better. Constant dropping wears away stone; was never truer than in the matter of this street cleaning and sanitation.

THE DOCTOR BANITA'S ELEGANCE

Doctor Babita Hajin Bili Harwar was with us for three days, and I cannot but forward to her without a word of sincere gratitude for her kind message and her message. She not only helped in our household duties, as I noted in my last weekly letter, but she visited every one of our public institutions here, the Satyagraharam, the Khadi Bhawan, the temple open to all Hindus and the Hindu temple just run by Vinoba's hand in the nearest village. She was good enough to address the girls of the Karpacharam and also a public meeting where the local Municipality gave her an address of welcome. I cannot do justice here to both of her speeches, but I must collect here a few extracts of permanent value. "Because of your use of shame," she said to the girls, "the direct method of winning your freedom, viz. the usual way of violence, is not open to you. But I may tell you that it must be ruled out even for those who have no such vow, because by shame we suffer

not be free, nor can it return to freedom. The first and the last requisite is a permanent feeling of individuality in every one of the men and women. It is not a small percentage of people gaining political consciousness and winning power. The whole mass must have the whole lung and the power must be shared by all." "Our women," she added, "had a wonderful sense of individuality. Most of our Haridwaris were founded by women, so much so that in the seventeenth century, when the case of Haridwar meant the use of force, more or less, in other countries, in our temples, conducted by women, they were treated by humane methods, which included the use of music, and acts of kindness and love. Most of our Haridwaris were founded by women who give the bulk of their time and thought to the care and training of women. Above all, our women do not shrink from physical labour, which I thought to see in one of your eleven rules of conduct." At the public meeting she paid a tribute to Gandhi's leadership, which, for three long years, had a stamp of originality about it. "I have come to Writin to do damage not only to the greatest man of India but to the greatest servant of the world. What he is doing belongs to humanity and hence everyone in the world is watching with great interest all that he is doing. There are teachers and teachers. There are those who emphasised the education of the soul to the students of everything else, there are those who aimed at making the world happy and comfortable, but he is the only teacher who wants us to serve the soul and to save the world, who wants India to be happy and more comfortable without losing her soul."

She also touched on our two vital problems. Speaking on the Dalit question, she said, "It does not seem right to us outside India that 25 millions of your own life and life are being considered as lower than humanity and not allowed to enter the temple, which belong as much to those as to other Hindus. There is no great, nor small, greatness comes only from work, knowledge, virtue. Therefore, when he is carrying on this campaign for breaking down all barriers, we hope and pray that he will succeed, and we have no doubt that he will succeed, seeing that he has worked in the Jannabadi. I was taken this morning to that temple of his which was the first in India to be opened to the Haridwaris. Although I am a Hindu, I can worship my God anywhere and everywhere on God's earth and under the clear blue sky, and it started me profoundly to be in that temple, where, in my mind, India's method and womanhood was being created and where the harmony between men and men were being demolished."

Referring to the Hindu-Muslim unity question, she said "To us, there is no Hindu-Muslim question. You have two great religions—Hindu belongs as much to India as Islamism. Islam is not a communal religion. It accepts equality and admits

of the wildest social democracy and perhaps the brotherhood of mankind. As I look down Hindustan let us carry out the high ideals of such and let us not that as one applies these two words. In this connection, too, I cannot but pay a tribute to Jinnah who, I found, was the biggest donor to the building fund when I laid the foundation of the new buildings of the Jinnah Mills Institute."

As the time for luncheon came, Gandhi headed for a party presented to her by Jinnah. She would not accept it, until Gandhi assured her that it was open to her to give it to whatever institution she chose, but that it would be large. She was delighted and gave away the gift to the Jinnah, and as she gave it, she said to Gandhi: "I admire Jinnah. The world is full of generous people, but I have found it difficult for rich people to be generous. The Bible says it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. But I do not think it is difficult for a man like Jinnah."

"I know," said Gandhi, "for he does not believe that his riches belong to him. He holds them for the benefit of his countrymen."

"If all rich people began to do likewise, the world would not have to fight rich men."

"You are right. It is the rich who make war, and that is why the world fights them."

THE A. L. V. I. A. BOARD MEETING

Those who had the good fortune to attend the meetings of the Board of the A. L. V. I. A. could not help but to note the earnestness which the members brought to bear on every question discussed and the seriousness with which they would like to proceed in the present state of their own limited knowledge of the problems arising out of the great subject of Rural Revival they have in view. Thus, the Membership Pledge came in for a very prolonged discussion, and as friends and sympathisers like Sardar Vallabhbhai and Bala Rajendra-prasad had also been invited, the discussion gave the members a good deal of food for thought, and some of them were left wondering whether they had done wisely in taking the solemn pledge they had taken. Further, it was extremely a matter of self-inspection, it was a matter of detached judgment, too, whenever they had to consider a fresh application for membership. Would the new member give a substantial part of his time and energy and talent to the object of the Association? The intending member is a lawyer or a doctor. Would he be regarded as qualified for membership? Could not the membership qualification be made more concrete, that is to say, a certain amount of actual work (a. g. sanitation) performed in villages? They were not easily in a position to decide. They naturally sought Gandhi's advice. He listened to their discussions and summed up

his own opinion thus: "The Pledge does bear a spiritual stamp. The very fact that we are coming upon and upon to it indicates that the Board wants to discharge its duties strictly, conscientiously with the spirit of the Association. The Pledge was accepted at what the fullest deliberation, and the question whether it will affect the number of our members need not worry us at all. The Board can go on with half-a-dozen members. All that we have to do is to explain the implication of the pledge and show it should be left to him or her who subscribes to it to find out whether he or she can carry out all the conditions. The member will certainly ask himself at every step whether he is applying the best part of his energy and talent to the object of the Association, that is to say, even when he is working or travelling. If you think it is a vague pledge, you may make it more concrete, but I do not think it is vague. It is a gentleman's pledge, and each member is put upon his honour as to the interpretation of the pledge. We may not pay into the details of a man's life. Let the man be his own judge. Let me tell you that it is possible for an active collector to give all his talent and energy to the object of the Association. Then, he will give a different shape to his office. He will travel in rums and rums of hand-made paper and village made ink and use that off the documents coming from his office are on that paper and written in that ink. He has a large staff in his office. Whenever he has leisure, he will try to interest them in the Association and persuade them to assist themselves, as far as possible, in village-made things. And so on and so forth."

The next morning he embodied these observations in a brief memorandum. The discussion was not unnecessary, mainly as it cleared a good deal of misunderstanding and will be useful guidance to those whose task it will be to organize the Museum to be built in memory of the late Mahatma Gandhi. The late Mahatma Gandhi, though he lived and died for the Sahyadraswam, Sabarmati, and though much of his time was given to Khadi, was a living embodiment of rural-mindedness, and it is in the fibres of Khadi that the memorial to him will be laid on grounds consecrated to the revival of our rural village industries and village life.

FURTHER LIGHT ON RURAL-MINDEDNESS

Plenty of time of Gandhi was given to a discussion of questions which troubled the minds of members who have already started work. Though the preliminary programme consisted of sanitation, oil, and propaganda for, hand-powered, unpolished rice, village made gas, glass-ground oil and hand-ground flour, the members were told that these items did not at all exclude other items that might come to their notice. These items were mentioned by name, because they were of universal importance, but it was open to, say, oil-gate on, the

members and agents to include the propagation of, say, hand-pounded, long-grained, or village-pounded long-grained or rounder paddy, or of some or hand-made baskets or chairs, or of village-made leather and leather goods. But no member would think of including deleterious or chaotic, such as village-tapped toddy, or village-made chilly powder or village-made snuff or cigarettes.

On the other hand, there were things which could be made in villages as part-time or the by-products of the present-day handicrafts, e.g., soap, fountain-pen, etc., but which were no part of the Association Worker's programme. "Surely, Sate Babu, you should be able to give me a suitable substitute for soap," said he to Sate Babu, who had specially come for the Board meeting. "Yes," said Sate Babu, "the cheapest washing soap can be made easily by the villagers themselves."

"I know," said Gandhi, "but why should they go to her use at all? Our handiwork I do not use any soap. There must be some substitute. For instance, why should we not eat them to use earth naturally impregnated with salts to be found in many parts of the country? There are sugarcane still largely used by women, and retained used in Maharashtra."

"Those certainly are good substitutes."

"But is there a similar substitute for bath-
soap?"

"Gram-flour or *moor-flour*," said Sate Babu, "It is still being used and does not only clean the skin but makes it smooth and soft."

"Well, then, we need not worry about placing the cheapest formula for soap-making before the villagers. We should encourage them to use indigenous things most easily available."

The same thing about fountain-pens. "It may be perfectly possible to make fountain-pens in villages. But there is no necessity why this modern product should be imposed on them. Nothing will be lost if they write a little less than they might do with a fountain-pen. The steel-pen is perfectly effective," said Gandhi.

HAND-POUNDED, TRIPOLISHED RICE

A regular battle raged between Gandhi and the scientist members from Bengal, on the meaning of unpolished rice. Some of the members ate for the first time here the full unpolished rice of Gandhi's definition, and some had understood by it the hand-pounded, tripolished rice which is still to be found in our villages. But Gandhi, who had taken his stand on scientific opinion, refused to yield an inch of his ground and contended that the paddy, otherwise and unripe, containing vitamins that, according to medical opinion, were destroyed in mill-polished rice, were all retained only in unpolished rice and could be retained in no other. That they were so retained or could be so

retained in once-pounded or twice-pounded rice had to be proved by the chemists and scientists.

"But rice polished only once by the hand in the village chakki is almost unpolished."

"That is not how a scientist would talk. Do we talk of an almost complete right angle? A right angle is a right angle of 90 degrees, not there, not more."

"But the people are so accustomed to the slightly polished rice that it is difficult to persuade them to take to the use of wholly unpolished rice."

"A reformer will not argue like that."

"It does not cook easily, and when cooked, it all becomes a lump and causes people to stop."

"That it takes more time to cook is true, that it is delicious, and more delicious than the polished rice, has been proved beyond doubt; and when all, what is handsome to the eye may not be handsome after all. Handsome is that handsome looks."

"Don't you remember good aged potatoes, Sate, in the heat of your argument," said Gandhi, who was wholly for the unpolished, whole rice.

"Well, what else can I do, when I am not to murder age-old prejudices and superstitions?"

But I must leave out the other happy parts of the conversation. The scientist members were affronted, too. Finally, they decided, was lost in the tripolished, unpolished rice, but was it essential to health?

"If you can prove that it is not essential to health," said Gandhi, "I shall eat it myself."

"But the problem of food does not simply consist in the calibration of vitamins and proteins. Biological experiments must also be made, and it is these experiments that should finally determine the matter."

"It is for you to make these biological experiments. Don't say offhand that Bengalis need half a pound of rice every day and must digest half a pound. Review a scientifically perfect diet for them. Determine the quantity of starch required for an average human constitution. I would not be shocked until I have been able to add some milk and milk fat and greens to the diet of our common village-dile, and I want chemists who would starve in order to find an ideal diet for their poor countrymen. Unfortunately for us, our doctors have never approached the question from the humanitarian viewpoint, at any rate, from the poor man's standpoint."

The object of the discussion was the decision to suspend the issue of certificates and award the ones already issued, so far as unpolished rice is concerned, and the members were urged to carry on further enquiry and research, in order to place the matter beyond a shadow of doubt.

N.D.

A. I. V. I. A. BOARD RESOLUTIONS

Some of the important resolutions of the A. I. V. I. A. Board, which met in Wardha on the 18-19th March, are given below.

6. Forms of undertaking to be given by Associates, Paid Workers and Honorary Workers were discussed, and the following forms were framed:

Associate's Form

'As a sympathiser, I shall strive as far as possible to carry out in my own person the spirit underlying the movement represented by the All India Village Industries Association and shall use village manufactures as far as is possible.'

Date

Signature

Paid Worker's Form

'I believe in the Object of the All India Village Industries Association and shall endeavour to the best of my ability to use only articles made by villagers. I shall obey and carry out faithfully instructions issued by those under whose charge I may be placed from time to time.'

Date

Countersigned by

Signature

Honorary Worker's Form.

'I have read the object and the Constitution of the All India Village Industries Association, and, in order for the achievement of the object, I shall endeavour to the best of my ability to purchase and use village manufactures myself and to persuade those among my neighbours and those I may come in contact with. I shall also seek every opportunity of doing such service of villagers as may be in my power to render. I shall send to the Secretary of the Association a report of my activities on behalf of the All India Village Industries Association every quarter.'

Date

Approved by

Signature

7. It is resolved that a building suitable for a Museum in memory of the late Mahatma Mahadevji is to be built on the gift of Seth Jemadar Bhai in dark soil built on the Mahatma's ground, expenses to be met by the donors. The building and all its further involved that a sub-committee consisting of Mr. Khandekar Bhai, Mr. J. C. Khandekar and Seth Jemadar Bhai be appointed to call for, receive and report of plans for the Mahatma building and to further proceed with its construction.

In view of the considerable divergence of opinion regarding the interpretation and implication of the Member's Pledge the Board requested Gandhi to draw up a code of instructions for the guidance of Members Here is Gandhi's answer—

The Pledge was purposely drawn up as it is. It is of a general character. It is a gentleman's pledge, each member being put upon his or her honour as to the interpretation of the expression 'the best part of my

energy and talents in the furtherance of the object, which is the all round welfare of villages of India.'

Members are also pledged, not only to work for the furtherance of the object, but also 'to strive to live up to the ideal and prefer the use of village manufactures to any other.'

The recommending Member of the Board will, therefore, see to it that the candidate for Membership has, in everything he does, welfare of villages at heart. It follows that such a person will give up village work at least some time every day, not necessarily in villages, but may be, for villages. Thus, a Member living in a city on a particular day, who calls to or advises a person to buy village manufactures, has done some village work for that day.

The Member recommending will also see to it that the candidate, whenever possible, uses for himself articles of village manufactures, e. g., Khadi—the plain of mill-cloth, village earthen pots instead of factory-made china, earthen instead of steel pen, hand-made paper instead of ordinary paper, wheelbarrow loads, wags or such other things as both houses, instead of the very necessary and expensive modern tools—brushes, leather goods made in villages out of village-tanned hides, instead of ordinary leather articles, village garb instead of factory wags, hand-pounded, whole rice, instead of mill-polished rice.

14. The difficulty in obtaining unpolished rice and ordinary supplies was discussed, and it was decided to publish the following statement—

In order attempt to secure for the public, unpolished rice, the Board have come across great difficulty in finding in the market whole, unpolished, unglazed rice, and have found hand-pounded and mill-pounded rice with various degrees of polish. They, therefore, request the users of Certificates not to insist the case strictly stated, so far as the unpolished rice is concerned, putting further enquiry and research. The Board nevertheless recommend to the public the use of only hand-pounded rice, that is, the least polished.

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Vol. III

MADRAS—FRIDAY, MARCH 23, 1935

[No. 7

SELF-SUSTAINED KHADI

Mr. Kanchiah Nayar has been travelling in the villages, in order to ascertain the possibilities of self-sustained khadi and of the development of other industries.

Self-sustained khadi means khadi spun and woven in the first instance for the villagers for themselves and, whenever possible, out of native grown, grazed and carded in the respective villages. This is the true meaning of khadi. The end can only be achieved by persistent honest contact with the villagers. They should know the dignity and value of work apart even from its economic value. Khadi under this system will be manufactured to suit the village facts. Bleaching, even washing, will be avoided, for, every villager will wash for himself or herself. Khadi thus produced will be cheaper than any cloth if its durability is taken into account. The town khadi carries all the incidental charges, e.g., water, transport, storage, transport, rent, commission. The village khadi eliminates all these charges. The towns and cities should rely for their supplies on the supplies they may be sending other villages use. Hence no khadi store should be run in the town. A. I. S. A. stores should aim primarily at quality, never at mere show, masquerading under the name of art. Who knows what true art is? At best it is a relative term. A. I. S. A. stores should be original, should introduce village art in towns and have confidence that they will win the day. Every piece of khadi must be strong and durable. We must not procure khadi at the cost of durability. Filmmakers will tell khadi is the end. If we cannot produce the same without sacrificing strength, we must own our inability. I have noticed, often enough to frighten me out of bleaching, that bleached khadi gives way almost at the first wear. It is not suggested that this is true in every case. It is enough for my purpose to be able to say that cases of bleached khadi having proved undesirable have been frequent enough to cut off customers. Let all khadi bleachers, therefore, revise their standards to as far as it may be necessary in the light of what I have said here.

And what is true of khadi is more or less true of spinning and other village industries. Workers must try, without considerable experience, tolerance with the old tools, old methods and old patterns. They will be safe if they think of no improvements, retaining intact the old working background. They will find that it is true economy.

M. E. GANESH

WEEKLY NOTES

THE SCATTERING CAMPAIGN

Our campaign seems to be bearing some fruit. Though active cooperation is not forthcoming, many people have now started going to the fields, and the effect is appreciably less. This is partly due to the efforts of the Vice-Chairman of the Wardha Municipality, who has been paying morning and evening visits to the villages and trying to quash the villagers' resistance. We have had volunteer helpers from Wardha and whereas we could not reach the whole village a week ago, our number is now enough to back it all the lanes and the streets. Immediately went over one morning with the Municipal Chairman and his two daughters and held a long conference with the officers of the village. Mr. Nayar's presence has been of great value, and before long I expect the people will realize that it is a sin to defile the roads and that it is the wisest thing to stop across the roads into the fields. We have got to persist.

MORE MADANWADI NOTES

We have our own place, as I said in a previous letter, and it is giving very good work. We are there in a position to see fresh houses off every day, and Madan Wadi now writes to say that the oil cake, known to be most useful for bullocks, can be used as fertiliser, too. We have not yet tried the experiment, though we have our own cow-crafter, presented to the Association by the Krishna Brothers, and as soon as we can get the village crafter, we expect to compare the productive capacity of the two crafter. Through several of work have compelled Gaudhi to go into four weeks' absence, he is attending to other duties of the household and the garden. For some time he had been thinking of introducing steam-cooking, but he had to think of an effective device for cooking for nearly thirty people. We could not afford to go in for a costly cooker, which is easily available in the market. We had to devise our own cooker. I am glad to say that, thanks to the suggestion of the three chemists from Calcutta who were at Madanwadi recently, one has been now devised and is effectively in use. Gaudhi ordered from the famous domestic firm, the India was washed and cleaned, a lid imported and the first cooking of porridge, rice and dal, gave excellent results. It gave better and more scientific cooking, too fast,

practically no labour, so it requires no one to attend to it, and an immense saving of time, as food is also quicker and trouble-free more easily cleaned.

THE MOST EFFECTIVE WAY

A Missionary friend who was on a visit to an ailing Gandhi, which was the most effective way of preaching the gospel of Christ, for that was his mission. This was Gandhi's reply :

"To live the gospel is the most effective way—most effective in the beginning, in the middle and in the end. Preaching pre on me and makes no appeal to me, and I get suspicious of missionaries who preach. But I know those who never preach but live the life according to their lights. These lives are silent, yet most effective, testimonies. Therefore I cannot say what to preach, but I can say that a job of service and uttermost simplicity is the best preaching. If, therefore, you go on serving people and ask them also to serve, they would understand. But you quote instead John 3, 16 and ask them to believe it. That has no appeal to me, and I am sure people will not understand it. Where there has been acceptance of the gospel through preaching, my conviction is that there has been some action."

"But we also see it," said the friend, "and we try our best to guard against it."

"But you can't guard against it. One could never vitiate the whole preaching. It is like a drop of poison which taints the whole food. Therefore I should do without any preaching at all. A man does not need to attack. It simply spreads its fragrance. The fragrance is its own virtue. If it had human understanding and if it could engage a number of preachers, the preachers would not be able to tell more more than the fragrance itself could do. The fragrance of religious and spiritual life is more finer and wider than that of the rose."

Not all this apparently failed to bear effect, and the reverend gentleman retired with an impression for was it a blessing? "Mr Gandhi, you are getting old, and soon there will come a day when you will be judged, not in your righteousness but in the righteousness of Jesus." He critically did not know that any strength of right and purity that Gandhi has, he attributes wholly and solely to God.

MORE QUESTIONS ANSWERED

Another group of Missionary friends came from Nagpur the other day—all ladies—with a number of questions. The first was whether, when we concentrated on the health and welfare of the villages, we were going to be medical relief in any extent.

"We are not going to be medical relief," said Gandhi, "but for prevention. Therefore we concentrate on sanitation and hygiene. I am of opinion that a good deal of medical help is given only in

order to make people more hygienic. Medical help, in most cases, is practically thrown at them, and as it is not on them. Some of my co-workers are going to a village close by where the streets are covered with filth. No wonder if the eyes of the children there are bad and there are all kinds of diseases. Just now our workers' efforts do not seem to make any impression on the villagers; but when they find that, as a result of their village having become cleaner and free from filth, there are also comparatively free from disease, they will appreciate the difference. Now, if you had a free dispensary there and were giving doses of medicine to all that came, you would make no headway. Teaching the village sanitation is the only really substantial work. There is no evil of our days which is perfectly preventable, and yet we have neglected our villages to tolerate it for scores of years. It is an uphill task, whilst the distribution of free medicine is much easier. But I am asking my co-workers to avoid the easy thing and choose a lifeless. We must first concentrate on the prevention of disease, we are late in the disease itself later on."

"Then you won't have doctors?"

"No, if you will not misunderstand me. I have done medical relief work myself. Only last month Harijans in Kottawar were given free medical relief by doctors, who performed operations for cataract and other diseases of the eyes. But I am not now talking of measures for the preservation of general health, and even when my workers have achieved the preliminary task of cleaning the villages, I should equip them with just few things—quinine, iodine oil, chloroform of use and iodine. No fifth thing is necessary."

"You mean to give the best place in your programme to schools?"

"No. We are conducting numerous schools for Harijans and giving numerous scholarships to Harijan boys. What is the use of my adding the school programme to the work of the Harijan Association? It is intended to complement the work of the Harijan League and the Spicers' Association. The last has a capital of Rs. 20 lakhs to operate upon, and the Harijan League has also a fair amount of funds. I must now launch a campaign. I told to myself, which needs very little funds and which sits in the pockets of the poor. Then, if I could simply ask the villagers not to waste the human measure but to turn it to good account, I should, without any capital outlay, help them to turn the 20 crores every year. This turning of human resources to rich means by capitalised hand I learnt from Dr. Poore, and it is the simplest and the most effective method, whereas the universal village plan and the eye test are comparatively expensive things."

The question of questions had been reserved until the last. "Does your Harijan League do anything for the spiritual welfare of the people?"

"With me," said Gandhi, "there is no such question, and as my answer to your question will be 'everything' and 'nothing', 'nothing', because we

have no department to look after their spiritual welfare. "Everything, because we expect the personal touch of the workers to transform the men among whom they are working. Even as I lie, we are caught in the coil of hypocrisy; but when you set apart a department for the work, you make the thing doubly difficult. In my career as a reformer I have regarded everything from the moral standpoint. Whether I am engaged in tackling a political question or a social or economic one, the moral side of it always intrudes itself and it provides my whole attitude. But I admit I have no special department to look after the Harijans' spiritual welfare."

"But we, Christians, feel that we, who have something to share, must share it with others. If we want conversion, we find it from the Bible. Now, as for the Harijans, who have no such target from Christianity, how are we to meet their spiritual needs?"

"By behaving just like the rest. Does the case precede itself, or is it self-propagated? How is an army of missionaries profiting its business?"

"But supposing some one asked us, 'Where did you get the result?'"

"The word, if it had sound and speech, would say, 'Yes, don't you see that I got it from my Master?'"

"But if some one asks you, 'Then, is there no lack?'"

"You will then say, 'Yes, for me there is the Bible.' If they were to ask me, I would present to them the Quran, to some the Gita, to some the Bible and to some Talmudic Ramayana. I am like a wise doctor prescribing what is necessary for each patient."

"But I feel difficulty in getting much from the Gita."

"You say, but I do not find any difficulty in getting much from the Bible as well as from the Quran."

M. D.

MY TOUR DIARY—XI

RAJPUT

11th and 12th December, 1934. Rajkot is the administrative capital of Kutch, and the headquarters of the Harijan Branch League for Kutch is also in this city. The league was put on a sound basis in July, 1934, at the time of Gandhi's Harijan Tour, though Harijan work consisting of Harijan boarding houses had been going on for several years past.

The primary schools conducted by the Rajkot State were visited. Several breakages of Harijans were visited and meetings addressed there. In one locality, called Sandhu Vao, I stayed for a night.

A boarding factory of a Muslim gentleman was visited in Sandhu Vao. Here only goats' skins are tanned and exported. Also goat hair and wool from sheep are collected and exported. More than 100 Harijan employees are working there.

Manual workers working in Rajkot city are paid only Rs. 2 p.m. The attitude of the State authorities was known to this. Detaining wardens to be provided here, amongst the employees. Moreover, it was found here that, though the State Bank was advancing money to the employees, the latter had to pay 15% of the loans as an interest levy, who stood guarantee for the return of the loans. In addition to the interest, hardly, the State was advancing loans directly on the security of their loans, their services, if not on their character. Small State has been advancing such loans without any loss whatsoever to its employees.

A committee of important officers was formed here under the presidency of Executive Magistrate for collection of funds for constructing walls for Harijans in Kutch.

SARATHIALLA

On the 12th December, 1934, I visited Sarathialla, where Indian village uplift work is being done by both Vardachand Panchbhai. But this is not merely Harijan work, but work for the whole village. It is unique in two respects. (i) The Harijan night-class for the girls and women of the Kutch agriculturalists and (ii) the statutory re-planting of the Harijan question, which will see, consequently, the State being given land for the same on easy terms. The big building that he has nearly finished for housing boarding houses, etc., is also unique for such a small village. In this work both Vardachand has the good will of the State behind him.

VANKANER

14.12.1934. The small State has carried the palm in the matter of Harijan education. For some years past, Harijan boys and girls have been residing in the State's common schools, though seated apart from other children. In two progressive Kutchwadi, that may be said to be a forward and a bold step.

Harijan quarters were visited. The Harijans were found to be prosperous and happy and had no complaint in particular. A night school for adults is being run there by the league.

MORVI

14.12.34. A visit to the Chetwani's and employees' locality of Morvi town is an object lesson for any one who comes to visit them. The Chetwani quarters were especially clean, besides being well laid out, with 40 feet wide streets. Not the cleanliness is being maintained mostly on account of a specially laid enclosure at a little distance, where along the drainage of refuse is permitted. This walled enclosure has been built at State expense, and the service is expected here to valuations, dogs and poultry. The Maharaaj Sahib of Morvi takes great interest in uplifting the Harijans and influences the case, not by authority, but by his moral precepts and personal visits to their quarters. One of the officers of the State is looking after the welfare of the Harijans, moral and material, like the President of the Depressed Classes in Mysore and Travancore.

A. V. THAKKAR.

HARIJAN

FRIDAY, MARCH 22, 1935.

TEMPLE ENTRY

A few days ago a conference of the *Palles* of Kullialai taluka in Trichinopoly district was held, at which the following two resolutions were passed:—

1. "That this Conference views with regret and great disappointment the attitude evoked by the Mahatma towards the Temple Entry Bill in the Assembly and, therefore, requests him to withdraw his present views on the subject and to kindly see that this subject is brought into the Assembly at very real, irrespective of caste, threat."

2. "That this Conference has intended to request all the members of the Depressed Classes of the country either to convert themselves to Muslims or Christians, if the Mahatma is not pleased to change his present views on the Temple Entry Bill or to signify his a separate electorate to the Depressed Classes as it has been awarded by the Governor of the British Cabinet."

I like the first resolution. I wish all Harijans will take the same interest in the temple entry question as this conference seems to have done. Then my task would be less difficult than it now is. Whether it is difficult or easy, I shall pursue the course I think best in order to have every public Hindu temple thrown open to Harijans. For, in my opinion, unambiguously cannot be obtained to have been removed, unless all temples are opened. Make Harijans; they are in other Hindu

But the second resolution gives away the whole case for temple entry, in far as the conference is concerned. Men who threaten to leave their religion, because some other man, pretending to be of the same faith as they, prevents them from entering temples, have little religion about them. Such men cannot be said to be actuated by the religious spirit. Temples are houses of worship. They are for all who believe in them. Religious preservation is not a thing of today. It is as ancient as religion itself. If true and genuine the persecuted who prove themselves staunch in their faith. If Harijans can patiently bear persecution, they are bound to come throughout in this end.

But the threat to desert the faith they have unambiguously professed from time immemorial, if their right of temple entry is not recognised, puts them out of count. Hinduism probably do not care if Harijans leave the Hindu fold. Reformers will be displeased if they have no one to fight for. Fortunately, there are tens of thousands of Harijans who have faith without ambivalence in spite of persecution.

Religion is an essentially personal matter. It is one between oneself and one's God. It should never be made a matter of bargain. I would respectfully advise the leading spirits behind the Conference of the *Palles* of Kullialai to treat the question of temple entry on its merits and not to confuse the issue by the threat contained in their second resolution.

H. K. GANDEL.

TOWARDS AN IDEAL ZAMINDARI

II THE LAST CLOD

Nearly thirty-five years ago, Sir Daniel Hardin acquired on a nominal lease from the Bengal Government about 5,000 acres of dense jungle in three or four of the southern islands of the Sunderbans interspersed by wide channels and long rivers, unutilised except by a stray hunter going there occasionally and apparently unambiguously, with the wild life and rank vegetation and self-improvement not. But that he was a pioneer in the adventure. There were landlords before him who had killed and reclaimed the land, perhaps even before them a few of these islands had been reclaimed by the Bengal villagers, who reclaimed out to these parts in their fishing boats, and already the householder had found the last reclamation a financially sound proposition. But Sir Daniel went there as a God-fearing householder. As we have seen, he had his high ideas to move along with doing good business, and he went there with an abundant faith in man rather than in money. He felt by little he reclaimed the land and ordered provisions from the densely populated neighbouring districts to go and settle in these parts. The work of reclamation and building a strong earthen dyke to keep out the saline waters began on all three years, and the 120 miles long dyke was actually completed on the 24th of February, when I was invited to witness the laying of the last clod by Lady Hardin and the setting of the last tree by Sir Daniel. As though to show us that the ancient demons of these jungles was not yet extinct, a few hours before this ceremony a boat came close to the Estate house with the rich prize of a beautiful Royal Bengal tiger slain overnight by the villagers, who had already paid a heavy toll to him in the shape of cows and buffaloes that he had killed and carried away. "Are you a good shooter?" I asked Sir Daniel, and he said: "Shooting of birds and innocent animals had never appealed to me. The first and the last thing I shot was a bird over sixty years ago when I was but a boy, but I do not mind shooting tigers and crocodiles." The tiger has been killed for him by the peasants he has called on his zamindars, but he has his attention to the Mahatma and the money-lender, whom he has killed.

out as something even more dangerous than the tiger.

There was something sacred about the last public act jointly performed by Sir Daniel and Lady Hamilton. There was rejoicing in their hearts, but more than that, there was thanksgiving, for it had pleased God to bring the work they had jointly begun thirty five years ago to fruition. There had been years in between when Sir Daniel, with shattered health, had despaired of the task ever being finished, but the task itself had been laid and the last few years, and the happy couple have gone home with a determination to come back to start the work that still remains to be done. "The return we value most is not the return in money," Sir Daniel said in the course of his speech at the ceremony, "but the dividend in life which it has yielded to 15,000 people. After all is said and done, values should be measured in life rather than by money." There is a nob rate of interest in this practical gentleman, and his simple and proud heart thought of the work of the Hamiltons also, which is a true living work right through. "Through" is also their motto, and Sir Daniel said it indicated "But, when a Hamilton takes on a job, he is expected to go through with it, as we have done to-day."

And, indeed, the proud couple have been through a tough job. In the early years of the settlement there was an outbreak of cholera. The doctors fought shy of their task and dispersed medicines from their dispensaries. Sir Daniel returned from home in those days the worst surroundings, went from cottage to cottage with medicines and words of good cheer, examining and handling the patients himself. That was what led him to have a number of doctors for the village and dispensaries early on in the day. The determination to root out the *Malaria* led him to get into touch with the co-operative department and cover the twenty five villages with a network of co-operative societies and primary schools. When they started over thirty years ago with some hundred day labourers imported from outside to clear the jungle and to dig tanks to collect fresh water in, there is now a prosperous peasantry with their own homes and fields and garden plots, with their co-operative credit societies and shops and schools and dispensaries. I propose to analyse these concrete results in detail in the next article. But let me say that there is time yet before Sir Daniel and Lady Hamilton may declare that they have been through with their job. The actual physical job has been achieved, but there is still to be done the greater and the nobler task of uplifting and broadening the people's minds and enlightening their souls. Sir Daniel has written a number of essays on ideal Co-operative State and has in the course of them harped back, with the fondness of an Indian, to the days of Ravana and Mahabharata and Acha, his opinion that he is many

of us will live to see that State. But may he live long enough to achieve the far more modest task of building up an ideal Zamindari and be a beacon-light to other Zamindars! God bless, as we shall see, be far yet from that ideal. When that ideal is reached, we shall rejoice with him, even more and witness with delight Lady Hamilton, saying their favourite Tamil song, "John Anderson, my Jo," and Sir Daniel playing on the harmonium that he loves so much.

John Anderson, my Jo, John,

When we were first acquaint,

Your looks were like the stars

Your tongue have was sweet,

But now your brow is hid, John,

Your looks are like the moon;

But blessings on your kindly pair

John Anderson, my Jo

John Anderson, my Jo, John,

We think the hill rougher

And many a weary day, John,

We've had us' no matter

How we must turn down, John,

But heart content we'll go;

And sleep together in the dust

John Anderson, my Jo.

(To be continued)

M. D.

A MODEL EXHIBITION

The Harijans (forest dwelling) people in Bardoli India met in conference after a break of three or four years under the presidency of Sardar Vallabhbhai, about a month ago. There was an exhibition, too, as usual, under the auspices of the conference. Both the conference and the exhibition might be said to serve as a model to the future Congress and the future exhibition, which have now to be organized by the All-India Harijans' Association. Both were organized on spirit of education rather than on show. Thus, the Harijans Committee of these poor people, who could not be expected to contribute any money, were all dressed in dhoti and had to contribute 1000 yards of wall space each. There was no effort at, nor any possibility of, artificially increasing the number, and as there were 25 such members. All these limited to the work with determination. They cleaned their court-yards, swept their streets, dredged their wells, prepared their roads, made the necessary arrangements for drainage of water and built for their guests simple little beds out of village materials, which were borrowed or begged from those who possessed them. Green leafy branches and wild flowers provided the decorative material and the willing and enthusiastic labour of all men and women was visible in everything that caught one's eye and made the place doubly hospitable.

The exhibition was a model of its kind, and the previous exhibitions had been almost exhibi-

them, and though there was to be noticed in each succeeding one some progress and some novel features, this year's exhibition was arranged by men who, though they had spent the last part of their past three years in jail, had ineffectively caught the spirit of random-ideaism and knew what was needed in a village exhibition. It was divided into eight sections, the centre being occupied by a model cottage—an object lesson in cleanliness and sanitation and a delicate little work of art. It retained the best features of a village cottage—the mud walls and the beautiful thatching—but it omitted its ugly aspects—the want of ventilation, the shutting off of sunlight and air, the insanitation around and the disorderly and unsanitary appearance. Most of these cottages have no plinth and become perfectly unsuitable in the monsoon. A neatly built wooden plinth of moderate height was in evidence here, and there were enough doors and windows to let the sun and air through every nook and corner of the house. The inside was beautifully arranged with everything spotlessly clean, with all the simple household things arranged in their proper places, the bed-stings on a proper rack, clothes properly folded on a horizontal pole hung up from the rafters, the little kitchen in its proper place and with its corner for waterpots, and a little window to let the smoke out. A spinning wheel and spinning accessories and a couple of photo-prints completed the furniture.

At the entrance of the courtyard was a tulsi plant and a little garden of flowers and vegetables, and at the back was a little yard for the cattle and a shifting latrine. There was, too, a basket for collecting the refuse and an earthen pot to spit in.

It is said that thousands were attracted by this delicate little cottage and that they stood for hours studying every detail and those who could read, read the simple notices hung up to show what was expected of them.

But to turn to the other parts of the Exhibition. The first section was an eloquent propaganda against drink. There were, of course, the usual placards and posters, but there were other order warnings, too. A bottle of beer or country liquor (no doubt empty) was hung up in one corner, and underneath were neatly arranged the equivalents of its money value, viz. twelve annas in cash, 40 lbs. paddy, 34 lbs. pulses and 2 lbs. per, or against 3½ lbs. of country liquor. On the other side was a bottle of pathunging, and underneath its equivalents, namely 15 lbs. paddy, 6 lbs. pulses, and 3 lbs. oil and 3 annas in cash, or against 4 lbs. of intoxicating body.

The second section was devoted to spinning. Two little girls of the Rangpur community were demonstrating the process of carding and spinning fibres, and in their neighbourhood were playing the spinning wheels, spinning five different counts of

yarn, ranging from 12 to 30. By the side of every wheel was khadi woven out of the yarn produced, to show the various counts of khadi. There were also eloquent and simple inscriptions, e.g., "Low count yarn from low cotton is bad business", "A lb. of 12 count yarn is equal to 1½ sq yards of khadi!" but, "a lb. of 30 count yarn is equal to 4½ sq. yards of khadi!"

The third section was the weaving section, full of more varieties than the previous exhibition. A Rangpur weaver was busy at his loom, weaving a piece of 4½" width out of yarn of 18 counts. Another loom had a carpet being woven on it. There was also basket-weaving being demonstrated. Not one of these was weaver by profession, but had learned the art during recent years.

The fourth section was the village industries section. There were basket articles like baskets, winnowers, fans, plaited wall frames and window frames and grassy frames; there were date-palm-leaf articles like mats, baskets, etc.; there were palmyra-palm-leaf articles like fans and hanging racks; there were straps and ropes made of various kinds of three-things of daily use in every household, for which the city and town-dweller could guarantee a permanent market, if he chose to.

The fifth section showed the use of the needle and thread, and also knitting things entered into by that indefatigable sister, Miss Helen Faith, who has left her Bombay home facing the sea and has gone and settled among these poor folk. These Rangpur girls were innocent of the art of knitting and some of sewing and a little while ago.

The sixth section showed drying and cloth-printing, which have been now learnt by Rangpur girls.

The seventh section showed the different kinds of cloths with the different yarns they were capable of and had specimens of pure and khadi woven out of pure spun by well-known weavers and looms. There was also a small "self-criticism" count which contained simple charts explaining the facts and economics of khadi in a simple and direct way.

The eighth section, which was in the centre and named 'Our Home', has already been described.

The exhibition means busy villages and more money and more food, for it has given a lift to the people, many of whom have taken pledges to abstain from drink and to devote their spare time to the village industries. The authorities have become a permanent body with a permanent scheme working committees which will go round the villages among that the resolutions are entered and the pledges kept. The city and the town-dwellers have now to keep their part of the commitment pledge, viz. to restrict themselves to the purchase of things made by these villagers.

M. D.

Notes

A Generous Donation

During Dr. Karim Bapa's tour in Transamerica, we returned on behalf of the Central Board, from Sher Parmeswar Pillai, President of the local Marjias Serek Sangh, a donation of a portion of his ground for Harjias Ashram. It is situated at Villavon Nedumangudi. The following brief speech he made at the meeting announcing the gift will interestingly describe it.

"It is one day fifteen years since I school was started here. Ten months ago I rebuilt the school house on a cost of about Rs. 100. The school has now three classes with a total attendance of 75. Of these, 40 are Harjians. Of these Harjians, 15 are boys and 25 girls. The number of Kani children in the school was 10. I have long thought that a school of this kind cannot fully serve its purpose without being made part of an Ashram where one or two students will stay all the time and undertake daily a programme of unobstructed Harjia uplift work. I have, therefore, now put up a small building for the Ashram. I have also set apart an acre of land for the Ashram, 15½ acres of which are planted with about 2000 coconut trees. These trees will begin to bear in another 3 years, and as coconuts are bringing a good price, this will constitute a regular source of income. The present Ashram building has cost only Rs. 100, and I am hoping to sell a shed for a dispensary and another for a small village industry centre. The school is at present getting a grant of Rs. 24-8 from the Government. The school will thus be self-supporting. I intend taking in some 5 Harjias boys, including 3 Kani, as residential students in the Ashram. A student has been appointed and he will stay with the boys in the Ashram. After 6 months I propose to take 5 more boys, making up a total of residential students 10. The teacher in charge of the Ashram will give a full programme of our daily work among the Harjians and specially among the Kani houses. I am particularly anxious that the Ashram should develop into a full fledged institution of Kani uplift. When the dispensary is started, which I hope it soon will be, it will be a great boon to the Harjians. The village industry centre of the Ashram will be affiliated to the All India Village Industries Association. This work will consist of a modest programme of hand and foot making work, which are abundant on these hills. Five hand-looms will also be a useful aid, and I am hoping to make use of hand-spun yarn from Nagapattinam as far as possible. Harjias boys will be given training in the work."

Thinking that an initiation of this kind will work better as part of the Harjias Serek Sangh, I have handed over the school, the Ashram building and the one acre of land to the Kani Board of the Harjias Serek Sangh. I am also expecting a grant from the Central Board for the work. But I have agreed to confine to here one third part of the financial burden of the institution. I am looking forward to a future when the facts impressing that we have made today will have given rise to a truly useful institution of service to the Harjians and in particular to the Kani. The Kani are a hill tribe who, even while they share the disabilities of the Harjians, are in a worse condition than the Harjians themselves.

They have not yet escaped from primitivity and have to live under considerable oppression from those who take advantage of their ignorance."

I congratulate the donor for his generous gift and hope that Harjians will make good use of the Ashram which is to involve the personal care and attention of the donor.

M. K. G.

Pusa Fund

Pusa fund is a unique institution in India, if not in the world. Its creator, Shri Anand D. Kulkarni, is a poor man. Twenty five years ago, he conceived the idea of establishing what might be otherwise called a poor man's fund. For he meant literally to collect paise—quarter annas—for the promotion of industries and thus help the poor. His visible monument is the Tolegum glass works near Pusa, which have been a means of providing decent livelihood to hundreds of young men. The Committee of this fund celebrated the other day its silver jubilee and the blessings of many friends. I wish this enterprise, brilliant as it has been, a still more brilliant career. The Committee have issued a handsome and readable volume, in commemoration of the silver jubilee, which gives a history of the whole enterprise and a fund of information about glass works throughout India. It was a real application to the Secretary, C. H. Shaver, Pusa 2.

M. K. G.

Buffalo milk-fat vs. cow milk-fat

Dr. Gadhoke, Professor of Industrial Chemistry in the Deccan College University, has sent me at my request an elaborate and critical analysis of these two fats. It is far too technical for the lay reader. I shall gladly lend it to any student of this important subject. Meanwhile I content myself with giving his conclusions.

"I. Cow's butter-fat is known to have iodine in its composition, whereas no data is available on this point in the case of buffalo butter-fat.

"II. Both cow's butter-fat and buffalo-butter-fat contain vitamins A and D; but cow's butter-fat is richer in vitamin A, while the other is richer in vitamin D.

"III. Butter-fat as such is say three times than tallow, hard or vegetable ghee.

"IV. Cow's butter-fat is richer than the buffalo-butter-fat in the total unsaturated and digestible part and is, therefore, comparatively more suitable for children and weaklings.

"V. From an economic point of view, the buffalo is a better butter-producing machine than the cow.

Notes—(Contd.)

"We are of opinion that it is worth while trying physiological experiments on India on other like means, coconut, etc., which are rich in sterol-fats, although poor in vitamins."

Of the two butter-fats, cow's is in a more nearer to the composition of human body-fat than the buffalo-butter-fat."

M. K. G.

Co-operative Societies for Harijans in Baroda State

The recently published Report on the working of Co-operative Societies in the Baroda State for the year 1931-32 contains some interesting details about the progress of the co-operative movement among the Harijan population of the State. The total number of Co-operative Societies for Harijans was 31 at the close of the year, with a membership of 1,983 and an aggregate working capital of Rs. 1,21,091. The most important among this group of societies were the housing societies for the Harijan population of Baroda City and its environs, which were started in 1927 to relieve the distress caused by the disastrous floods of that year. The Societies have during the last six years raised fairly large sums of money by way of compulsory deposits and of the aggregate of loans of Rs. 1,20,116 made for Government. The large a portion as Rs. 64,687 has now been repaid by the Societies. Another interesting development is the organization of co-operative societies for Harijan employees of Municipalities. Special societies of this type numbered eight, and after the close of the year the Municipality in the capital city of the State agreed to have a society for its employees in which it has undertaken a deposit of Rs. 1,000 at the special rate of 3 percent. It is proposed to attach to these societies a canteen branch, where foodstuff and other articles of daily use can be made available to the poorer class of Municipal employees at low rates. It is a pity that the 42 societies for weavers and the 15 societies for charvats do not appear to flourish, and the little else besides providing cheap credit. The members of the societies, sleeping, as they do, in isolated cottages, are unable to make much progress in the absence of technical advice and guidance. The newly awakened interest in village industries will, it is hoped, supply the external assistance needed for the revival of industries.

V. L. M.

Cow's milk vs. Buffalo's milk

To the testimony collected by Dr. Saksena was also on the subject may be added the following from Dr. Trench's observations in India:

"Buffaloes are very large and great eaters,

they will consume three times the quantity of food a cow will consume. Buffaloes are more delicate than cows, and succumb to diseases much more quickly. The buffalo milk is more difficult to rear than the cow's milk."

I consider buffaloes to be altogether unsuitable for dairy purposes. My chief reasons for coming to this conclusion are: first, the milk of the buffalo is very heating and tends to become rancid unless it is first skimmed and largely diluted with water. Parents who have the welfare of their children at heart should never allow them to have buffalo milk. If this milk is given to children, they will suffer from liver, bowel and other complaints caused by indigestion and over-heating of the blood. Mr. H. A. Foreman, in his report auxiliary work in India submitted to Government in 1926, fully corroborates my statements. He says buffalo milk is very likely to act prejudicially on the liver of both children and adults. He found that buffalo-milk was used in the Scottish Orphanage at Bombay, and this milk often made the children ill. —

It is a most significant fact that experienced native house holders in India will not give buffalo-milk to young babies, because, they say, babies reared on buffalo-milk, especially to heat and digest with sugar than babies reared on cow's milk. —

Second, the butter made from buffalo-milk is not nearly as good as butter made from cow's milk."

T. G. D.

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EDITOR, B. V. SANTHI

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[No. 8

COW v. BUFFALO

The antagonism between the Cow and the Buffalo is such an important factor in our rural economy that it deserves to be carefully studied by workers in all its aspects.

The buffalo is the undegraded backbone of agriculture in India, and at the same time plays the chief part in the primary transport of all our crops. But as we cannot have buffaloes without cows, we are bound to keep some in any case. Cow-killing, however, can become an economic proposition, only if the cow gives us milk, and a calf as well. And there is no reason whatever why the cow alone should not meet all our requirements in both respects. But this ideal can be achieved only by hard work. Thanks to hard work, the average annual yield of milk per cow in the United States has risen from 1,450 pounds in 1880 to over 4,500 pounds in 1933, that is to say, it has more than tripled within three quarters of a century. Cleaning, as well as, to be good breeders of this cow, we may hardly do less than what the United States have done.

The mere production of favourable strains no longer exceeds the superiority of cow's milk over buffalo's milk hardly meets the necessities of the case. We must find out why buffalo's milk is more popular than cow's milk, and try to reproduce in cow's milk the qualities, such as high fat content, which are responsible for the preference given by many people to buffalo's milk. We cannot depend upon treatment for all time to come. Just as we are manufacturers keen to cut every pocket, to satisfy every taste, even so should we supply cow's milk to taste every palate.

We cannot afford to keep any class of cattle which does not possess dual purpose qualities, namely, milk in the case of the female and draught in the case of the male. The male buffalo is unsuitable for field or cart work and is, therefore, generally starved to death. Our neglect of the cow has brought about the extinction of the cow buffalo, resulting the destruction of the cow at one end and of the male buffalo at the other end. A more glance at the figures for the various States of the cattle in the country is enough to carry conviction on this point. Let us take the U. P., the province where it happens to be just now. The following figures are taken from the Cattle Census Report of the U. P., 1929.

Number of bulls and bullocks	1,08,42,771
Number of cows	42,32,320
Ratio of bulls and bullocks with cows	25.69 per cent
Number of cow buffaloes	2,68,114
Number of male buffaloes	7,79,056
Ratio of cow buffaloes over male buffaloes	34.53 per cent

This shows that, by attempting the impossible and costly task of keeping two animals where one should suffice, the cow province alone made itself responsible for the needless destruction of about 40 lakhs of cow and over 30 lakhs of male buffaloes. If things were as they should be, there would be about as many cows as there are buffaloes, and as many male buffaloes as there are cow buffaloes.

The figures of livestock in the different divisions of the U. P. are still more significant:

	Buffaloes	Cows	Male buffaloes	Cow buffaloes
	about	about	about	about
Grand Totals	8 lakhs	6 lakhs	25 lakhs	4 lakhs
Agro.	4	3	15	1
Bahkhand.	115	15	150	4
Alighur.	1	15	200	25
Jaunp.	4	3	15	14
Banars.	40	1	15	15
Gorakhpur.	30	1	24	4
Math To.	1	15	1	15
Lucknow.	12	1	1	1
Prayag.	31	31	14	1
Banars Sheik.	37	15	1	15
Banpur.	1	44	15	15
Total	10 lakhs	1 lakhs	1	15

It would be interesting to find out why conditions in the Districts of Banar, Jaunpur, Hamirpur and Banda are nearly as favourable for cows as for buffaloes. Buffaloes are at a disadvantage in Tehri State, perhaps because they are not indispensible to cultivation in the hills, but this point requires further investigation in view of the fact that at Math To, which, too, is a hill district, buffaloes are nearly as numerous as the cows.

The proportion of the number of male buffaloes to that of cow buffaloes is the highest in Banpur, Bahkhand, Lucknow and Alighur divisions (1.3 or 1.4), low in Jaunp, Banars and Gorakhpur divisions (0.14, 0.15, 0.2) and the lowest in Math division (0.10).

Look! being the facts of the case, we must try to improve the quality and increase the quantity of cow's milk by breeding cows to good bulls, feeding them properly and tending them with care. Thus will the cow come into her own, and the buffalo will be restricted to such parts of the country as can fully utilise the male buffalo to less than the buffalo cow.

V. G. D.

orthodox. There are no Churches in the accepted sense. The Christian population being negligible, there is no playground for piety. The Muslim population being small, beef-eating is rare. Conversion is induced in by Hindu and Doms. But these castes are not numerous, and they are fast being induced to adopt a better way of life. A few native castes suffer from certain prejudices, but it they are not long before their prejudices yield to a more enlightened outlook on human responsibilities.

The problem is further complicated by the nature of the countryside in Orissa. It is well-known that Orissa is poor, partly because of natural foods. The cause of Orissa is not too hills, but too much water. It suffers more from floods and less from droughts. Hence the sub-soil water is evenly tapped. In Orissa and Balasore districts a well costs Rs 15 to Rs 25. So there are "family" wells, which even Harijans can and do own. In the best seasons, there are plenty of ponds and tanks of water. The ground soil is not usually, but pollution of water supply. In the Harijan homes are well plastered, and personal cleanliness is fast. The climate requires few and simple clothing, in which even the Harijan menage to appear presentable.

Secondly, Orissa is a land of the coconut, the bamboo, the cane and some varieties of sugar. The coconut tree is the yielder of many desires, for one part of the tree is wasted, and rope-making and palm-leaf weaving are village industries. Cane and bamboo work are mainly Harijan occupations in the whole of Orissa. The caste of Kolapurs and Balasore districts are well-known in Bengal and, with a little port, may find their way to southern India. The Harijans of Orissa have a variety of clean and useful occupations, widely pursued, that yield a supplementary income. The Khandas are the cleanest, but the poorest, for they are too busy or too proud to take up a supplementary trade. The Baka and Dandaka and Para are the richest among Harijans and are richer than many lower middle-class Brahmins, and, of course, than the caste-Hindu agricultural castes. So they are cleaner and more alert about the education of their children. It remains only to reform their habits of food and then win for them a decent place in Hindu society. Already the Khandas have become physically touchable. The Bhangas are on the way to touchability. The Bhangs are concentrating on Para and Doms and Baka and doing its best to strengthen the internal forces of reform. I consider the problem of untouchability in Orissa as solvable within reasonable time.

E. R. MALKANT.

THE EXTENT OF MEDICAL AID

With the commencement of the activities of the A.V.I.A., medical aid takes a prominent, if not almost an exclusive, place in the programmes of many workers. The aim consists in distributing among the villagers free medicines, Ailopetha, Aravetha, Dostal or Homoeopathic, or all combined. Druggists selling these medicines are quite ready to oblige workers approaching them for a few rods' dose, which cost them a trifle and which, in their opinion, may, if they look at the gift selfishly, bring them more buyers. The poor patients become the victims of well-intentioned, but ill-informed or over-enthusiastic, workers. More than three-fourths of these drugs are not only useless but imperceptibly, if not perceptibly, harmful to the bodies into which they are put. Where they do bring some temporary relief to the patients, their substance acts as a rule to be found in the village barnyard.

Medical men of the west are clearly but surely feeling out that, the best drugs they prescribe, the better it is for their patients. The best of them never keep their patients in ignorance of what is prescribed. Instead of over-loading their prescriptions, they give some simple harmless drug. The best part of their work consists in educating their patients, removing their fears and instilling an careful eating and a change of diet. They are more and more coming round to the belief that nature is the best healer.

Therefore, A.V.I.A. is leaving medical relief of the kind I have described entirely alone. Its primary care is education in matters of health as well as of economy. Are not both interrelated? Does not health mean wealth for the millions? Their bodies, not their intellects, are the primary instrument of wealth. The Association, therefore, seeks to teach people how to prevent disease. It is well-known that the food of the millions is very deficient in its nourishing value. What they do eat they misuse. Their knowledge of hygiene is practically nil. Village sanitation is as bad as it well can be. If, therefore, these defects can be put right and the people make the simple rules of hygiene, most of the ailments they suffer from must disappear without further effort or any outlay of money. Hence the Association does not contemplate opening dispensaries. Investigations are now being made to find out what the villages can supply in the shape of drugs. Such local cheap medicines are an effort in that direction. But incredibly simple though they are, he is experimenting with a view to making drastic reduction in the number of these remedies, without diminishing their efficacy. He is studying the better drugs and testing them and comparing them with the corresponding drugs in the British pharmacopoeia. The desire is to reach the simple villagers from the awe of mysterious pills and infusions.

M. E. GARDNER.

HARIJAN

FRIDAY, APRIL 5, 1935.

FRIESTHOOD AND UNTOUCHABILITY

A correspondent from Bangalore writes:

"The following account from my diary will speak for itself. The pathos of the scene, which I had the misfortune to witness ten days ago has not itself deep into my heart and impels me to request you with the facts. But let my diary speak—"

"As we had time enough and to spare, we made a detour and visited the temple at Dargam, only a mile from the Trunk Road, halfway between Golhat and Golahat. I had never before seen this temple, which stands on a hill and faces it over the surrounding aspect, mostly tea gardens. The ancient green slopes all round quite captivated us. Far off could be seen the white peaks of the Eastern Ghats and long stretches of wooded lagoons in the distance. A long, slowly rising flight of stone steps leads up to the temple grounds. After ascending the stairs, as you proceed towards the temple through the groves of tea and pine-trees, you are greeted all by monkeys scurrying for the fruit that you have thrown to them, the ladies among them were watching things from your hands. The temple grounds are really magnificent, covered with tea-trees and completely jungle. In some tea fields for beautifully laid-out flower-gardens around the temple; how they would set off the beauty of the place! The temple itself, though not much used for, is a beautiful structure of stone and brick, not very high but possessing a system of stairs which are said to be not unlike other temples in Assam. Besides the central dome dedicated to the worship of the Lagan, it has, wrought into it, some miniature domes dedicated to four different gods. The stone figures on the outer walls are the specimens of workmanship.

"The beauty and charm of this heritage of our glorious past, the holy atmosphere of the abode of the gods, is, however, marred by the ignorance, greed and enmities of the priesthood. How could the gods, I wonder of whose myriad, reside in a place where the greedy priests have turned into a veritable marketplace and where there is a bar to the entrance of the lowly and humble, the beloved of God!

"On the day we visited the temple there were crowds of monkeys clustering in the extensive—mostly tea-garden—hillsides and Myk. Several such as are to be met with in a house were going to the front of the temple. One devotee was offering a pair of pigeons, and the priests were demanding a share in the price of the offering. Another devotee, who had a goat for offer, was being asked to pay 4 annas more, the reason he had had before the priests being insufficient to make

his goat-offering acceptable to the deity. Three cows, innocent victims of the Hindu faith had evidently fallen among thieves. They were standing or leaning outside the temple-door, their owners gazing. Following these walking freely into it, their mouths full, and eyes peering into the dark glass inside in the vain hope of obtaining a glimpse of the image.

"I went away with a heavy heart from this scene of avarice and deception. My mind revolved, and I woke up my mind to give wide publicity to this crime as against God and humanity and leave no stone unturned to have this temple thrown open to Harijans."

It is perhaps not unknown to you that most of the public temples in Assam are open to every section of the Hindu community. The temple at Dargam is the only exception. I have so far come across. Tripartite hinduism and ex-hinduism and their too frequent temple-gangs and pay the bulk of the temple's income. Needless to say, the religious fervour and goodness of these temple folk are eclipsed by the priests.

Revered, not in the vicinity of tea gardens and that wilderness, this temple is of growing importance to Harijans. The moment of the bar should not the minds of these depressed people and create an atmosphere for the infusion of uplift work amongst them."

When I was touring in Assam last year in the Harijan cause, I had understood that the tea garden temples were regarded as untouchable and that the three were also almost to be regarded. So that as it may, it is a serious question whether, where the priests exploit the superstitions of the people and where innocent birds and animals are offered as sacrifices, it is right to insist for the entry of Harijans to such a temple.

No doubt temple reform is a separate question. Entry of Harijans into temples cannot mean reform. But I would draw the line at temples where animal sacrifices are offered. I would not touch those temples till animal sacrifices are stopped. Inward corruption in temples cannot affect the devotees who know nothing about it. But with animal sacrifices every worshippers is intimately connected. For, he or she has to offer such sacrifices. And a Harijan admitted for the first time in such a temple would naturally be expected to bring some poor bird or animal as sacrifice. He may or may not be a good eater, but who will make himself responsible for the sin of touching an unsophisticated Harijan that God accepts his worshippers to propitiate him with the blood of innocent dumb animals who have never sinned, who have no voice of sin? I wish that the leaders of Assam will purge the Dargam temple of the stain of bloody sacrifices. Let no one pretend that the beginning should be made, not with an unknown temple like that of Dargam, but it should begin with the temple of Kail. Most reforms have had their origin in such beginnings. The ritual of Kail will fall by its own weight, if the reform temples wash themselves clean of innocent blood.

M. E. GANDHI.

TOWARDS AN IDEAL ZAMINDARI

III

THE GHARH ESTATE

I shall come now to the Estate itself. As I have already stated, the beginning of the settlement was made with an uncertain population of a few hundred labourers who were induced to take up land and to build houses. To-day, it comprises 55 villages, with a population of 18,000. The very first problem that Sir Denzil tackled was that of the redemption of debts of his tenants. He found that many of those who came from the Mohanpur district were heavily indebted, that most of them had paid no interest very much more than the principal, and that the whole of the principal was outstanding and that the minimum interest they paid was 20 per cent. Sir Denzil skillfully handled the creditors and cleared the debts of all those tenants and got the Estate to lend them the amounts, making them repayable in easy instalments on 15 per cent interest. Next he got into touch with the Co-operative Department and induced some of the tenants to go and study the working of the co-operative credit societies in a neighbouring area. They did so and returned, but thought it was too much of a bother to work co-operative societies when the Estate was there to lend them money. But the lesson of co-operation, thrift and management of one's own affairs was steadily drilled into their heads, and the beginning was made with the opening of two co-operative societies in 1918. Side by side with this was started the experiment of famous village panchayats to deal with disputes among the tenants of the Estate. The experiment has been so successful that it would be difficult to cite another instance of a comparable work with such a large population, with smooth-running, exceptionally well-managed co-operative credit societies.

I visited several villages on the estate and talked to people, questioning and cross-questioning them in detail, and examined their records also. I found that not only were the loans being repaid fairly regularly, but that they were being appropriated for the purposes for which they were borrowed. I examined the records of the Village Panchayats and was greatly surprised at the orderliness, precision and cleanliness with which they were kept. One can understand the phenomenon that the Estate people owe no debts to outside creditors, from the fact that, in an Estate as widely far from the haunts of money-lenders, there are no opportunities for going in for fresh credit-moratoria, and from the fact that there is a rigid exchange or money-lending, as between the tenants, on the Estate. One can also understand the regular payment of the loans from the automatic arrangement with the Co-operative New Mill, which settles the members' debts, and the Co-operative Bank which credits the proceeds to rent and repayment,

of loans. One can understand, too, the smooth working of the co-operative societies from the fact that Sir Denzil has succeeded in inducing Government to have the services of an auditor posted on the Estate to inspect and examine the accounts of the societies regularly. What is remarkable is the fact that in a population of 18,000 there has been no case, criminal or civil, that has ever gone to the law courts. As I examined the records, I came across the proceedings—elaborate enough—of an intricate partition case that the Panchayats had tried and decided to the satisfaction of the justice. He wonders a Columbia University would that the Panchayats in Gharh administered justice more expeditiously and with more fairness and equity than law-courts and without any expense whatsoever.

The secret of this lies in the high moral tone that has been set by the founder of the Estate. Inquiry elicited the information that there was no toddy or liquor shop on the Estate. Years ago, I was told, there was a case of illicit distillation on a neighbouring estate, and Mr. Pratapa, the then District Magistrate, immediately took steps to have a toddy shop opened on that estate. The Gharh Estate Manager protested in vain. Sir Denzil sent urgent cables of protest from Scotland without any result. It was when the Governor visited the Estate next year that they could persuade him to have the shop on the neighbouring estate removed and the people of the Gharh Estate then placed beyond the reach of temptation. Thus itself must have had a remarkable moral effect, apart from the fact that Sir Denzil himself is a teetotalist. To the question whether he smoked, he gave a direct, telling reply: "I cannot afford to smoke." When one considers that of it, one is apt to be struck. I am told that he is such a methodist that he smokes not even his character from the estate, paying from his own pocket the expenses of their repatriation to their old places.

Another thing that has been brought home to the tenants is that small agriculture is a hazardous occupation and that it must be supplemented by subsidiary occupations. Sir Denzil posted on the Estate an expert weaver and persuaded the villagers to learn the art of weaving. I could not ascertain the exact number of looms working on the Estate, but in a village of about twenty households that I visited, I was told that there were about thirty looms. I went into the bag of a youth of about twenty who was busy getting ready the warp for spinning. I asked how much land he cultivated. He laughed and said his father cultivated some 1000 ft. of land. I found that the reason why he laughed was that he had quarrelled with his father and had separated from him and that he had, therefore, no land of his own to cultivate. "How, then, do you earn your living?" I asked. He said: "By weaving." He had a wife and child, and

though he could not tell me exactly how much he earned, it was getting less than Rs. 750 a year. He learnt the writing the Estate and he was happy that he could make both ends meet, though his father had served him out. I met another man whose family had about 150 bighas of land, who with his brothers cultivated the land, and himself produced enough cloth for the whole of the family and had something left to sell also. This man was a washer before he came and settled on the Estate. He joins, with an estate, with some debts and entirely dependent on agricultural labour. Now, at the end of twenty years, he was an agriculturist in his own right, and if he started to leave the estate, he was at liberty to sell his tenancy right for Rs. 1,500. There were quite a number of such cases.

The Daxal has also an agricultural farm, the expenses of which are all paid from the Estate, save the salary of the officer in charge of the farm. This gentleman is making experiments in the improvement of seeds, and as a result of five years' experiment, a variety of rice—Ganga No. 12—has been discovered which yields 25 mounds a bigha, on which other varieties yield only 10 to 12 mounds. The villagers have been encouraged to set aside part of their land for vegetables, and I saw in some villages plots of cabbage, cauliflower, radish, brussels sprouts and tomatoes beautifully laid out, and small gardens of banana. A dilly has been given to this gentleman for vegetable plots attached to each household by the Daxal setting apart ten bighas of land for each school in the villages, the teacher in charge to cultivate the land and to give the vegetable with the help of the boys, and to take the proceeds in lieu of part of his pay. I visited several schools and found that they had this vegetable plots, the one attached to the Middle English School, which has a basket for boys, having a flourishing vegetable garden.

The Estate, with its 20 Credit Societies, its Co-operative Bank for financing these societies, its Co-operative Milk Store, with three branch stores, and a Co-operative Rice Mill, is a study in Co-operation. I have no space to go into the details of these institutions, but it is entirely due to the efficiency and honesty of the staff composed entirely of villagers in the case of Village Societies that all these institutions are running without a hitch or a jar and in close co-operation with one another.

The Rural Reconstruction Institute at Dombu was founded in 1934. It has an ambitious plan, Mr Daxal's ideal being to produce a number of agricultural and co-operative experts to take charge of rural societies with which he wants to visit the villages of Bengal and to solve the unemployment problem. For Daxal frankly admits that much of the success of this Institute depends on the co-operation that Government would be ready to contribute

to him, but the ideal of turning out graduates in the art of independent livelihood (I. L. A.), as he calls them) is a true one. I saw half a dozen profiles (Mukherjee) working in the fields attached to the Institute, and I had talks with them. The Institute is still in its infancy, and it will take long and strenuous effort and sound educational planning before it can achieve much.

There are three dispensaries run by the Estate, and in charge of qualified medical men and a trained midwife, who have to serve and visit patients in their homes, whenever called upon, and without expecting fees. For the schools, there is an educational officer who supervises them regularly and who looks after the running of the Middle English school and its hostel. The school houses are simple mud houses, quite in accordance with the basic wrong which they are intended, all education is free and the hostel fee for board and lodging is only Rs. 5 per month (Rs. 1 to be paid in petty) to be charged to boys who have the means to pay it.

The Daxal earns from the estate an income of about Rs. 80,000 (including rent and fish and wood) every year. Out of this he has spent up to now scarcely Rs. 12,000 on building the dyke and cutting the jungle, and Rs. 1,000 on dyke repairs. The dyke is now finished, but the repairs require a recurring charge. The expense on education is Rs. 1,000, that on medical relief is Rs. 5,000 and the revenue he has to pay comes to about Rs. 12,000.

(To be continued in the next issue.)

M. D.

WEEKLY NOTES

THE SLAVENING CAMPAIGN

Our campaign does not show signs of encouragement. Three volunteer workers from the town of Wundia have joined our brigade, and we are now effectively dead with the whole of the village. We changed the plan of our operations this week, three of us going to the village in the early morning, in order to catch the people in *gharana* debate, the other party following them after about an hour. We then gave up for the time being the trench-digging in the fields, for we found that we were not equal to both trench-digging and street cleaning, and we felt that the very first demonstration was the daily complete removal of the filth from the village. The plan has succeeded admirably. The women have realised the shame quicker than the men, and scarcely any is now to be seen out of the fields. The children are responding eagerly. We found three or four urinals the other day waiting for us as we approached with our sweeping inside. Two of them exclaimed, "we have been already in the field powder, but this

boy did not listen to us," and with this they considered the delinquents, who on his part confessed the guilt and promised not to do it again. We could measure the result of our labours approximately, but we decided to keep most of the cases we had handled each day, so that we may have an exact idea of the progress we were making. I am glad to say that the progress is so appreciable that I could almost draw a graph of it. In a village of about a thousand souls, men, women and children all told, whereas we had to deal with over two hundred delinquents last week, we had to deal with less than half the number this week, and, on the day I am writing these notes, the number was still less. Slow progress, indeed, but sure. But however slow it may be, the good news is spreading, and we have already a letter from the headman of a neighbouring village asking us for "sending our effort on an adjoining village" and imploring us to go to his village where we could be sure of his active co-operation.

TRICKLES AT HOME

That it is no joke to come into possession of property, we are realising at every step, more so when the property is so vast and various as ours. Three years ago, when a friend offered to make us a gift of a motor car for the use of the inmates of the Ashram at Mahatma who either walked to Ahmedabad or used a bullock cart, I remember Gandhi asking him "I am quite prepared to take the car, provided it is accompanied by the offer of the continuous supply of petrol, a chauffeur and a garage." I am reminded of the joke, and I think of the difficulties we are having with this vast garden of fruit trees at our disposal. It has two big walls, but the walls do not help you, unless you use your hands or your bullocks. When we came into possession of the property, one of the walls had a pump worked by an oil engine, fixed to it. It was not in good condition, and Mr. Kumbhappa has had to spend more hours in getting it set going than ever engineering his office, and got with no result. There were repeated breakdowns, and a week ago we found that the last breakdown was final and beyond mending. He thought of a pump worked by electricity, but it was discovered that no electric engine was there on the premises, and we had a hope that soon we would have the pump going merrily. But no. We are not out of the wood. But what was to be done in the meanwhile for the trees standing for days? A pair of bullocks cannot be had for the asking, and when the bullocks are available, men and women to work in the garden for preparing the chemicals may not be available. Poor Miraben was the very picture of anxiety, running up and down from morning until evening, sometimes shouting to the men, sometimes imploring the women and often cursing the engine, which, she thought, has no business to be in the possession of a Village Industries Association. "But if the pump is not put right by

tomorrow and if the bullocks, too, are not available, Papa, what shall we do?" she asked. To distress. "I suggested to her," I said, "that each one of the members of the household might draw at least two buckets and water the trees," "But a man can't hold that down," she said, "what the trees will perish for want of water." "But," wrote Gandhi on a slip of paper, "why buckets? Why not take the place of bullocks and draw the leather water?"

Miraben laughed. "How is that possible?"

"Don't you know that people often draw the water?"

"No, the water must be the skin of women or buckets and the rope impossible for men to handle."

"Then you are mistaken. I tell you it is a fact that people can manage the water alright."

"We have done it ourselves, several girls pulling together," said little Madhavi, showing us, "and they do it in Jalla."

"We are numerous enough to handle the rope and the water," I said to Miraben, who felt slightly reassured that it was not all a joke.

"Then shall we do that this evening?" she asked immediately.

"Yes," wrote Gandhi, again, "assuming, of course, that the bullocks do not come."

But the bullocks did come, and deprived us of the excitement of a delightful, if difficult, adventure.

M. D.

GENERAL REPORT FOR JANUARY 1935

Religious Studies.—This is one among the most important items of work. The weekly classes are conducted in all the schools, open-schools taking part in them, and the total number of scholars was no less than 140.

Pragatya.—16 meetings were held in several districts at which social equality, Harage uplift, and compulsory work were explained.

Sanitation.—20 sanitary squads, covered over 10 villages and 110 houses, were taken and the Harage helped to keep their surroundings clean.

Harijan Day Bazaar.—The body of Scouts at Nagpur, Pandharpur and Kumbharihar were most sympathetically drawn to the work. The Pandharpur scouts did general propaganda on all Festivals. At Kumbharihar the Scouts did sanitation work. At Kumbharihar a body of Scouts, numbering 30, were newly organized. The Nagpur Scouts raised 10 carts of Harage work, sweeping village streets, etc.

Harage Child Welfare Work.—The workers in various centres are giving particular attention to this sort of work. The Harage children are given oil and soap and are taken for bath by H. S. S. workers. A total of 1,500 bathes or showers given by the workers of Sangli, 111 centres, Hyderabad, Kumbharihar, Quilon (5 centres), Kolhapur and Lion's photo.

In this way many Harage children are being trained in habits of cleanliness.

Haragees.—10 meetings were held during the month, at which the evils of the habits of drink and gambling were explained at length and pledges to abstain from the practices were taken.

Education.—100 Scholars.—All the 37 schools under the Board in the Harage districts visited in April during the month. Special instructions were also given for under-



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[ONE ANNA]

'HARIJAN' IN POONA

For saving expenses and for purely financial considerations, the *Rajyas*, which was originally published at Poona by the Aryabhushan Press but which was transferred to Madras some time ago, will from next week be reconstituted at Poona. Sri Mahadev Desai will be the Editor. Thus both *Morjan* (English) and *Morjandesh* (Gujarati) will be published at the same press and place. All communications meant for *Morjan* should henceforth be addressed to the Manager or the Editor, as the case may be, at the Aryabhushan Press, Poona 4.

April 4

M. K. G.

WEEKLY NOTES

THE CONVERGING CAMPAIGN

The event of the week was a visit by the Deputy Commissioner (or the District Magistrate) to the village where we were at work one morning. He watched our operations following us through the dirty lanes, and exhorted the people not to look on while we were cleaning their village of its filth. He drew their attention to that fruitful source of disease—the filth—and impressed on them the necessity of covering up the excrements.

One of the men in the village, in front of whose house we have cleared a bit of filth, has evidently taken our advice to heart, and constructed a latrine in his backyard, somewhat after our plan. He seemed to be proud of his handiwork and was glad to seek our congratulations.

There, however, who earned our hearty congratulations were those boys from a school in a neighbouring village. The boys used to watch us as we passed by their school every morning with our buckets and shovels. This week some of them decided to follow us to the village where we actually worked. For some minutes they watched, then three of them came forward, and offered to carry the buckets, which we allowed them to do. Next they picked up two discarded pieces of tin and began to help in removing the filth. All this of their own accord and without the least prompting on our part. They came the next day also, as it was a holiday, and if their sad parents forbade us only have a strong brigade men. Volunteers from the town are also increasing, and we will be soon in a position to launch a house-to-house propaganda.

NECESSITY FOR CAREFUL STUDY

A very dear friend who, I am thankful to say, scans the writings in *Morjan* closely, writes with refreshing candour:

"In your 'Weekly Notes' of two weeks ago the following sentence occurs: 'Sathu Bhai now writes to say that the oil cake, known to be most useful for bullocks, can be used as fuel-wooding.' I am laughing as I am writing this. It entirely depends on how clean Motin, Bhai wishes to become in his back. Actual oil cakes of various kinds are used after oil has been extracted for removing the oil, but I doubt whether it does much more than remove the 'smell' of oil. I do not think that it can effectively take the place of a toilet soap. This, of course, is by the way, and more or less in pursuance of my main theme that in *Morjan* quasi-technical statements are being put forward as proved facts without sufficient investigation. I do not expect, nor do I want, the busy 'M. D.' to go far on this road, although I would rather say it, but I am just telling you what is my actual objection. The gathering of properly accumulated knowledge in technical matters is a long and arduous process, and I doubt whether all the people who write on technical things in *Morjan* have qualified themselves either in point of length of time or in point of serious study to write such articles."

There is a warning that we cannot afford to ignore. But let us assure the friend that Sathu Bhai is fully qualified to write on technical things, that no one not qualified to speak on technical subjects is invited to write in these columns, and that far from quasi-technical things being put forward as proved facts we are proceeding extremely in all matters discussed in these columns. Sathu Bhai's statement was reproduced in order that other friends may be able to compare notes with him, we indeed our critical friend has already done, and I had also said that we have had not yet tried oil cake for soap. To give an instance of the statements now with which we are handling these technical subjects, let me give one or two instances. It is supposed to be a proved fact that unpollished rice has much better nutritive value than polished rice, but we are not dealing with just scientific authorities' medical opinion. Experiments are being made to show that our plain, more quackery has been based in our advisory board, and though we have not yet received

reply from all the experts consulted, it may be said that the experts themselves agree that they are being asked to apply their minds to questions to which their attention had not been previously drawn. A correspondent questioned the statement that charcoal powder was a safe and inexpensive disinfectant, and we have now enough medical opinion, supported by authorities, that dry finely powdered wood-charcoal is one of the most effective and inexpensive disinfectants.

BUT WHERE DOCTORS FAIL!

In this connection an amusing correspondence may be noted. One of these medical friends to whom our statements were submitted frankly said "This is not my domain. The questions about poisons and unpolished rice that you ask belong to the subject of industrial chemistry, and those who carry on experiments in their laboratories can alone speak with authority on this subject. I am very glad that I cannot enlighten you." Now this friend is a doctor of great repute and experience, and Gandhiji was quite unprepared for the reply. He went back to the friend another, and perhaps a harder, pseudonym, which, if it well suited and puzzled him, will also make his sides split with laughter.

"Wonderful colors you are! Day in and day out you die into the eyes of your patients! 'Stop eating polished rice, start unpolished rice, and your rheumatism will go.' But the unfortunate patient comes back with a smile and says, 'Sir, here is what I have got from the hospital in that unpolished rice!' I suppose you will tell him! It is not my business to answer that question. You must go and consult an expert in industrial chemistry." Nothing very difficult. Another fell for and he can get the opinion. What a wonderful age we are living in. Now let me ask him—what else else comes for you, polished? Unpolished? Or just what your 'expert' served you from the market?"

TWO VISITORS

During the period of silence there are few visitors, and those who come rarely trouble Gandhiji. But there are occasions when interruptions have to be given and even sought. Very early once I shall note Lord Partridge, a Socialist Peer, being in India, came to see Gandhiji, in spite of his illness. Gandhiji replied to his questions by writing. I must call some of the questions, for obvious reasons. But those which will interest the readers of this page I must give for their best considered replies.

Lord Partridge wanted to know from Gandhiji himself what was the real object of the Village Industries Association.

Gandhiji: "To show the people how to turn waste into wealth."

That seemed to the young Lord far too modest to be realized. How did Gandhiji propose to achieve it?

Gandhiji: "By having an army of self-sustaining workers who will show the people how they

can avoid slow starvation. There is no other constructive programme before the people."

But that was a tough proposition. "You should need a very large number of workers. And how would you be able to get them?"

Gandhiji: "If the demand has come, we shall find the workers."

Lord Partridge: "How do you propose to tackle the problem of rural indebtedness?"

Gandhiji: "That we are not dealing with it requires little explanation. I am not now discussing things people can do without State aid. Not that I do not want State aid, but I know I cannot get it on my terms."

Lord Partridge was anxious to get Gandhiji's views on the communal question. How was it to be solved?

Gandhiji: "That has just now become harder. Sir, I fear that there alone can solve it. If I can persuade the Hindus to give a blank card to the Muslims, the solution can be had today. But there is too much mutual distrust to admit of any such hasty solution in the immediate future."

The occasion on which an interview had to be sought was when an old member and a member of the Ashram, but now a refugee, made his appearance in our midst. A graduate of the Bombay University, full of letters and in individual qualities, he came to Gandhiji when Non-cooperation was at its height. He had thrown up a successful scholarship and become a lecturer in the National College. In the ordinary course he found his way to jail, where he learned to suffer the bridle of his delicate springing, and came out freed with a spiritual outlook. The late Sayyaji Krishnarao, he wrote, introducing him to several who asked him to go to Europe. He did go but returned as soon as he could, sick of all that the West had shown him, and began his experiments in spiritual research. He stayed on in our midst for some years, went on political tours, in the last average fasting for 40 days, and then one day left us, sick alike of all that we had shown him. He followed the path to the extent of sewing up his lips and wearing nothing but an arm belt round his groin, and begged from door to door. Some months ago Gandhiji saw him during the Haripur tour. He had been silent for years and would not speak, but he agreed that the spiritual kinship with Gandhiji was now, if anything, stronger. Three or four months ago he wrote a post card to Gandhiji to say that he intended walking to Wardha to see Gandhiji, that he had decided to break his silence only to talk to Gandhiji, and that he would cover the distance in some months. Something happened like the present writer feared that in view of Gandhiji's uncertain programme the walking would never take place. But evidently the arduous Bhambal had no such doubts and he came, sure enough. Bare-footed and bare-headed, he had walked all these months, without anything

on earth to call his own. He came and sat down in our midst, upon one of us and yet so unlike us. He had no questions to ask, no anxiety to satisfy. All that was on our side. He would not come down with water and soap, if someone gave them to him, and sat in a corner of our room, disconcerting none, disconcerted by none. But if he had conquered all actually, we had not, Gaudin had not, and twice after evening prayers, Gaudin asked him to come and reply to his questions as he wrote them. After three years he opened his lips.

"Does this still suit you?"

"Quite."

"Perhaps the same leaves are a great help?"

"Undoubtedly. In winter I have to drip them, as these leaves have a rheumatic tendency."

"Don't you find the leaves too bitter?"

He laughed. "Well, there are varieties even among some trees, and while some leaves are very bitter, some are not. The palms get accustomed to this diet, so much so that it relishes it. There again crops up the question of the control of the palms!"

"And where do you sleep? You have nothing to spread or cover yourself with."

"Just where I choose to lie, and leave just what I choose to get."

"You won't mind a mattress and a blanket and a wrap?"

"No. But I have slept often under the trees, often on bare earth and under the open sky, and often on the burning-ground."

"Ever troubled by dangerous reptiles or insects?"

"Hardly ever. I was once stung by a scorpion, but it was no more than an insect bite. Besides I have some venom and once a leopard, but none of them caused any harm and there was no fear in me."

"Any queer experiences on the burning-ground?"

"I used once to find there is a species of the unbelieved things, but one need not believe in them. I have met them, and that is the fear that sometimes lurks in me. But once I fell myself together."

"Do you have to speak, if only to beg for your food?"

"No."

"Do you manage to get it always?"

"No. I have often had to go without my food. Once for three days running I had no food. Whilst some would willingly feed me, some have doubted up here *Joko*,—some have taken me to be a cheat, and some a member of the C. I. B."

"Do you think of any of your old friends or relations that were once a source of worry to you?"

"None. All memory is gone."

"Does the grinding poverty of the villagers oppress you?"

"Rather. That worries me of all you have written about me. I think of some of the most heartrending of your writings like 'Death Dance' in Young *Joko*, and feel that the 'Death Dance' is going on, more relentlessly if possible, and feel that I have no right even to the handfuls of flour I eat. I am glad that I do not rub them any more, and the living presence of Death in the burial ground is somewhat of a consolation."

"Then, you will some day come back to me and yet tell me my childhood dream about you? Won't you?"

"I wish I could say so. I do not know, God alone knows. May be, there is a *Flamingo* chance."

"What do you think of the whole day?"

"I have my mattress which I constantly repeat *Nothing* disturbs me, nothing worries me."

"Then all day is gone?"

"Indeed. I even lie in the mean of years. All that is due to you. You taught me all that. I have forgotten most of my past, but not the discourses on the *Gras* you used to give me, nor your discourses on "Pilgrim's Progress." Undisturbed peace is my privilege. Sleep peacefully undisturbed by dreams. I have been often held up to ridicule and contempt. I have roamed in it and often covered the it. All I now want is the collection of even that moving. Why should I regret over children if I do not regret over years? Undoubtedly again and I want—that capability to pain and shame and heat and cold I wish, if I could, not to delight even in it. But what a dandy I used to be. *Papa*. On the days of my childhood it is the belief that makes a heaven of hell and hell of heaven. There is no end to my power now, and yet what a dandy I used to be once!" With this he laughed a hearty laugh.

"Where do you sit all day?"

"Downstairs, in the room. Friends come and go. I am perfectly undisturbed and peaceful. I do not even know who comes and goes."

"That is real victory," said Gaudin.

At this we left our pilgrim brother, with whom mentally of our role we had travelled to the restful he had attained. Whether the peace that passes understanding is his we do not know, but there is no doubt that like John Bunyan, the renowned pilgrim, he has found the peace that he has in the knowledge that

He that is down needs but an fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

M. D.

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HARIJAN

SATURDAY, APRIL 11, 1936

NO DISAPPOINTMENT

Sr. Har Dayal Singh, probably the oldest leader at work in all India, writes:

"I feel disappointed in a very worst of reflections only about you as the work of your All India Village Industries Association. If you charge me with neglect of duty in this connection, I have no other alternative than to plead guilty. I have been studying the economic aspect of the problem of village industries since the beginning of my public life. Your programme does not convince me much simply because I am in a tight economic aspect. It may be my fault, and I am badly in need of being enlightened.

The wall of the foreign trade that descended all the village industries throughout the length and breadth of India is still there. The stream of economic pagentry is still sweeping the slopes 'bay at the cheapest market' with considerable effect. Imagine for a while that India is flooded with foreign-made goods, but manufacturers of goods without equipment or production is waiting for a loan. The handloom can produce neither lot at current prices nor wages. No political cooperation is that many of those who open do not want any thing made out of their self-sufficiency. Most of the agencies do not even want similar sale of your things there almost nothing there do not even understand to sell or donate their part. Such situations cannot continue to open for long. Now, if the villages of all Indian villages produce goods by handloom and for their own use but for sale, elsewhere as their partners to come." The foreign country will buy their as long as India's political slavery lasts. The Indian economic system Indian village-made rough goods, if they receive anything at all. The poor producer may make a lot of it for the sake of his loyalty to the country, but will be sold it with his loss or with. Will the owner of a village shoe factory can rough shoes at his own factory in preference to the plausible cheap imported shoes? I have had the misfortune to witness this use of money with producing amounts in which goods were manufactured in terms of money and only for the sale. Their only object was accumulating and failure was inevitable. The Indian villages will never receive foreign goods unless and until they are taught to know that foreign goods are far cheaper than the goods which they can produce with their own raw materials and spare labour and for their own use. They have to receive money for producing imported goods, but they need not depend at all on producing their necessities of life for as villages are commercial co-operative buying system is much preferable in the present money system. The Indian villages are so dominated by the wall of foreign trade that they cannot even think except in terms of money."

Har Dayal Singh has crossed his road, and no one will complain if he retires from all public work. But like his three competitors, Pandit Maheshprasad, Abanindranath Tagore and Vignaneswaran, he insists on working. He can, therefore, expect no indulgence from critics on the ground of age. I know he wants none. His body and his intellect remain undaunted and are ever at the disposal of the nation.

Let me then tell him that those who are actually working have no cause of disappointment. The ground is so new that it takes long to prepare. The workers are not able to cope with what they have on their hands.

I imagined then that Har Dayal Singh has the sense of disappointment for the very reason he has given. His plans guilty in the charge of neglect of duty if he had, or in his worst, taken up the work, he would no doubt have found it very difficult but he would certainly not have been disappointed. He cannot see the economic aspect because he has not worked in one it.

Having been summoned to European work, I also covered that of India was not to perish, we had to begin with the lowest rung of the ladder. If that was action, all work done at the top or at the intermediate rung was bound ultimately to fail.

There is more than the economic aspect in the programme before the country. To provide something food for the nation as the nation starved in the programme as to give it both money and health. For the villages to produce their own rice and eat it unspiced whole, means saving of least thirty crores of rupees per year and promoting health. But the tragedy of it is that we have no such thing as unspiced whole rice to be had as the ordinary housewife. And the Association has to wait some days before it can give a clear lead to the nation. The nation requires education as to the food to be taken and the manner in which it has to be prepared.

This is no programme of producing cheaply goods in the villages and forcing them on unwilling buyers. There is to be no competition, favoured to failure, with foreign as Swadeshi corresponding articles. The villages are to be their own buyers. They will primarily consume what they produce. For they necessarily get most of the population. They will manufacture for the cities what the cities want and what they can usefully manufacture. Most uneducated people will be advised to use gun for their milk and tea. They will be told, as they are being told, that it is a superstition to think that gun taken in milk or tea is injurious to health. One correspondent says that on his wife beginning to take gun with her tea instead of sugar she had her constipation. I was not surprised, because gun has a mild laxative effect which sugar certainly has not. The middle class people have spoiled the villages. Some of them are now making reparations by making them realize their dignity and importance in the national evolution.

Then take the question of sanitation. Proper attention to it gives the country two rupees per year per head. That means sixty crores of rupees per annum in addition to better health and greater efficiency. The present programme in this direction of an all-round improvement in the living conditions of the seven tens of India's villages, it is work that is long overdue. It has to be done, no matter what India's political condition is. It includes every class of villages from the slums to the villages. It is work in which all parties can wholeheartedly join. To believe a second, if a supply of workers can be assured.

M. E. GANDHI

TOWARDS AN IDEAL ZAMINDARI

IV

CONSERVATION AND MODIFICATION

Having devoted three articles to some of the things of striking interest in the Zamindari, I do not think I should be accused of a fault-finding spirit if I devoted one to criticism and constructive suggestion.

I have had no talk with the tenants on the boardability or otherwise of rent. But I put one or two questions to Sir Daniel himself. At the present moment, the peasant pays Rs. 2 to Rs. 3 per bigha for a crop of five to six months of paddy fetching about Rs. 10 to Rs. 14. This would seem to be an exorbitant rate, and it sure to hit the peasant very hard in these days of depressing prices. There have been fortuitously no such cases, but there would seem to be, if the peasant had no protection against a sharp Sir Daniel said, "There is no fact of the rent being excessive, as Gomha (Rs. 2) will yield double the usual crop." This is an admission that the rent is excessive today. A prospective good crop is no argument to be advanced by a Zamindar of Sir Daniel's type. If the rent were a fixed proportion of the produce—and they should be as low as possible, as Sir Daniel's is no profitable motive—they would rise or fall automatically with the price of produce.

Next I would take up the matter of co-operative credit. I wish I could have gone as deep into the matter as possible and found out if, as a result of several years' operation and thrift, some at least of the members were absolutely free from debt, either of the Zamindar and of the co-operative society. The little inquiry I made was not quite revealing. If the co-operative society simply reduces the Zamindar, without ultimately freeing the peasant from debt, the cheaper credit that it provides is likely to be a temptation rather than a facility. In a compact area like Gomha, an experiment can easily be made of allowing much cheaper credit to members who have shown steady habits of honesty, promptness and thrift, enabling him to be free from debt.

Sir Daniel admits that not much welfare work has been attempted because he had to make the bulk of the revenue in the redemption of the estate. But now that the redemption is complete, no time should be lost in taking up welfare work in all its branches. There are something like fifteen schools, but they are quite elementary. Not only these need to be developed, but there is room enough for a number of night schools for adults.

There are three dependencies on the estate, and the dependents and widows are within easy reach. But Sir Daniel will have to take effective measures for popular instruction in sanitation and hygiene. I asked if there was any planned sanitary arrangements made for the disposal of the night-soil. This was Sir Daniel's reply: "No latrines are necessary here, as people are not accustomed to them. They go to the jungle, and the filth is washed away by the tide." This was rather strange from Sir Daniel Hardjan who would have no opportunity of teaching waste into waste. I explained to him the modern method of disposal of the night-soil and of turning it into rich manure. "This would double the present garden crops," I said to him, and it seemed to appeal to him. He who has easily attracted cooperation had not so difficulty in introducing the most economic method of the disposal of night-soil.

There is much a little growth of hotel trees and with a large number of animals on the estate, that a co-operative tannery would be a perfectly feasible proposition.

There is the question of other village industries, the central one being of hand-spinning and hand-weaving. Hand-weaving is there, but hand-spinning is absent. Sir Daniel did try to introduce it but failed, as it was not found paying. He did not seem to know that unsupported by hand-spinning, hand-weaving was in daily danger of being swamped by mill-made cloth. Sir Daniel is himself keen on the promotion of home industries. On finding in the weekly *net (Gomha)* that there were beautiful handkerchiefs, he purchased them all and invited the craftsmen to come and teach the craft on his estate. He will have to go further forward in this line.

To develop his Zamindari on the right lines and to make it a model one, Sir Daniel will have to take workers and public men from Bengal. The estate has certain advantages arising out of the isolation, but it has the disadvantages too. It should not be allowed to turn into a sleepy hollow or a stagnant pool. Men like Sir Satish Chandra Dasgupta and Dr. Pradip Ghosh, not to mention bigger people like Sir P. C. Ray, ought to be invited to make a brief tour of the village to tell them that they have a place—and an important place—in the progress of Bengal and of the country, and to show them how to become more influential and more prosperous.

I looked in vain for any temple in the area. I was told that a temple had never come, and that it was hardly necessary that it should come. "We do not want to have any Hindu Madras there," I was told. While I could understand Mr Gandhi's photograph reply, I am sure his friends were baselines. There is some kind of a church on the estate, who met there a temple and a mosque? The thing seemed to be brought home to Mr Gandhi, as I asked the boys in a school I visited with Mr Gandhi whether they ever prayed. They did not, nor did they know what prayer meant. "This thing had never struck me before," said Mr Gandhi, and wondered if there were any hymns in Bengali which could be sung after by Hindu, Muslim and Christian boys and girls. I immediately suggested a hymn from Tagore and translated it for Mr Gandhi, who was without emotion or demonstration about it.

But I have done. I have indicated the general lines on which development should be made in order to make the estate an example for the other Zamindari to copy. The aim of co-operation has been, first and last, I will have greater faith with the development of other industries and with the growth of sanitation and hygiene. The great step forward in the matter of rent and in the fulfilment of the sole purpose of co-operation will be taken when Mr Gandhi decides to share the profits of the estate with his tenants. He has the interests of the tenants at heart in all that he has done and has been doing. It is for him to take the final step. I understand that he has an immediate loss, but has not a glorious struggle by creating a trust of the estate, having no trustees unless men from Bengal and outside, who will administer the estate solely in the interests of the peasants and who will use whatever comes out of the estate for the development and benefit of the estate. There has been no rent will in all these thirty years. Let there never be any in future by laying it down that the estate shall never make any profit at the expense of the tenants who will be present-proprietors. In that ideal condition of things Coimbatore will be a headquarters of that area called South India, and a place of pilgrimage for Zamindars and poor peasants alike.

M D

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HARIJANS AND PIGS

Shri Subhashchandra of Agre wrote to me two months ago a letter describing a scene he had witnessed for the first time in his life. He had seen pigs, with their mouths stained, being roasted alive by Harijans. I was horrified by the description. But I knew that pigs are used as food by Sikhs, and also by thousands of Hindus in Andhra Pradesh. It is possible that pig-flesh is eaten in the other parts of India by non-Hindus. The only thing that can be said with certainty is that, apart from vegetarians, Mussalman do not cover eat pig's flesh.

Co-workers in Wardha, who have been eye-witnesses, tell me that human people sacrifice pigs to death and immediately present to meat them whole. Those who are devoid altogether of the human instinct react from alive. A party, armed with powerful blades, surrounds the fire to which the poor animal is consigned, and hits him with blades so, writhing in pain, he is trying to run out of the burning fire. Here is the reply received from Sh. Rajgopalrao to whom I referred the information as to the practice in Andhra.

"In killing pigs, various methods are adopted in various parts of Andhra, but all the methods are extremely cruel. They are as follows:

1. A pig is caught, and its legs are tied fast with a long rope. The animal is then held very tightly round its mouth above the mouth. The animal is killed from breathing and it dies after some time due to asphyxia. This method is more common.

2. As stated in the former paragraph, the animal's legs are tied fast, and instead of tying another cord round its mouth, it is submerged in water, and allowed to die of drowning.

3. A third method is to tie its legs, and to press it with a spear and hold it there till it dies. The pig being a very sturdy animal, does not die easily, and suffers for a long time.

4. Another method is that its forelegs and hind legs are tied separately and two parties hold them tightly after tying the pig upside down. A third man then beats it to death by shaking them as he does. The animal suffers much more terribly in this case than in the previous ones.

I am also informed that nowadays some people shoot it with a gun, but it is very rare.

Harijans eat pork native mostly on account of its being dear. But it is an indispensable item in the menu on festive occasions. In some places, Harijans produce them at a very young age, and rear them till they are fit to be slaughtered. Then the whole village consumes itself, and produces the animal from the event. After it is killed, it is shared among the whole village. No one being harmed by them equally."

Sh. Rajgopalrao supplemented his letter with an American Indian's remark: "We can kill a Hog!" I had to perform the painful task of reading

the bull-dogs containing the use the most appalling description of how pigs are killed for meat. There is not much to choose in the methods described above. It was it to consider the degree of cruelty, the pig seems to require the most cruelty before it can be killed. My purpose in writing this is to show that Harjans are the least offenders in this matter, not, I think, from choice but from sheer necessity. The question raised by Seth Atchabough therefore resolves itself into one not of Harjan reform but of broad humanitarian reform. We must not take up any stick that comes our way to beat the poor Harjan with.

But the reform is not the least urgent because it does not specially concern Harjans. If our sense of right and wrong had not become blunt, we would recognize that animals had rights, no less than men. The objective of the hunt is the proper function of humanitarian impulses. I hope that the laws created govern under the auspices of kindness of man. He counts on cruelty too negative when he wants to satisfy his appetite, whether lawful or unlawful.

M. E. GARNER

Notes

Fall Reporters

Sometime ago I referred in these columns to the case of a young man from Harjand who was taking on public charity. As has already been stated he returned to me fully repaid. He is still at Mangrova regularly working with us and doing his share of physical labour. He will soon earn his fare for going to Harjand. But having found himself in Mangrova, he does not want to leave as soon as he has turned his fare. He proposes to learn something and benefit by his stay in our midst. His friends in Harjand have been pained over the violation of his contract. Therefore, for that is the young man's word, admits the justice of my criticism though he says in explanation that he had no guilty conscience when he was travelling and living on charity as he says is the custom among Mangrova. But now that he has discovered his error, he proposes never to repeat it. He has thus turned the error to good account and purged himself of any stigma that might have been brought on him by my criticism. It is to be wished that many others, who like Arachoth are living on charity, will profit by his example and like him turn over a new leaf of the back of life. To us it seems, it is noble after discovery to correct the error and determine never to repeat it.

A Record of Unconscientiousness

The readers of Mangrova are familiar with the story of the presentation of Harjans by Nature in Kessindil. Now comes a similar story from Nagrova. Kessindil is a little village attached to Khar, an outstation to Jajpur. The police had been come to me allege that on 24th

March last a band of Nagrova surrounded a marriage party of Jais and delivered a terrible field charge on the defenceless Jais for their efficiency in taking the bridegroom in procession on horseback. The custom in this part of the world seems to have been that the Jais should not on ceremonial occasions make use of elephants or horses. It was believed that the matter was adjusted between the civil parties and that the Jais could make use of these animals for killing on any occasion. But events seem to have shown that whenever made the post could not escape by observation by the Nagrova on a whole. It would that the charge was presented by the present holder of a Jat Over 40 persons are reported to have been seriously injured during the charge, one of the victims having succumbed to the injuries.

Let us hope that the State authorities will carry on full investigation into the matter and effect the protection to the poor Jais at the expense of rights incident to all humanity.

What concerns us here is the fact that this senseless persecution is a direct result of unconscientiousness—the belief that God has created beings of whom some are superior to others, so much so that in the extreme level the inferior beings become unconscionable or even unconscionable. The alleged presentation of the Jais of Kessindil is a species of unconscientiousness different only in degree from the form familiar to the readers of Mangrova. If we succeed in dealing with the extreme form, the evil will certainly disappear. It is therefore necessary to deal with the field in a summary and most expeditious manner.

A Record of Service

A worker of Daddhanga's village—

"During the 24th holidays I went to my village. Finding the state very dirty, I thought I would clean them, and accordingly I asked the young men to turn the latrine to good account by helping me to clean up the dirt. About thirty of them responded. Harjans in hand we worked for three hours, picked the dirt and turned it in a pit. We thought we had done a good day's work. But on going to the village latrine. They thought that we had degraded ourselves by touching latrines—unconscientiousness of the worst type. So they met and pronounced us order of unconscientiousness, against all who aid these works. I am glad to say that the young men are not frightened."

This worker and his young helpers deserve warm congratulations for their very unselfish service. The order of unconscientiousness shown with what ignorance reformers have looked. The only way to break down the opposition is on the one hand not to resent persecution and on the other to persevere in the service regardless of personal consequences. Workers may be sure that if they persevere their opposition and continue the service, those who are cursing them today will be blessing them tomorrow when they realize what a positive and noble service unselfishness is. It will presently come to be regarded as a service of the highest order.

About Night-soil Pits

A Correspondent writes:

(1) What is the length of time that should lapse before a pit into that deep could be dug in the same place for a second time, by necessity?

(2) Town's latrines are ploughed immediately after being used. If night-soil is buried in the field about a week past its use, will it not come up to the surface when the field is ploughed and thus contaminate the feet of the workmen and of the bullocks?

(3) When superficial burial takes place, according to Pooné's formula, waste may be safely sown after a fortnight's lapse on the same. The same soil will be used for further burial after a year's use.

(4) The question of sowing the feet, whether of human beings or of cattle, can never arise, as nothing can be sown without the night-soil being turned into good composting matter, which can handle freely without any hesitation.

M. K. D.

SILENT WORK

Sr. Jayasundara, an old Achenai inmate from Ceylon, through whom I have endeavored to keep myself somewhat in touch with the recent outbreak of virulent malaria in Ceylon, writes:

I hope to produce for the *Index* an essay to give notice of the Malaria problem I was away at the relief centre from the 14th instant. There I got a glimpse of methods followed by an attack of dysentery. Before I could recover properly I had to submit to massive doses of malarin.

I am glad to be able to state that the epidemic is over on the mainland and have closed most of the 11 convalescent homes.

The following number of patients have been attended to by an efficient single staff.

Village where out. home was opened	No. attended	No. cured and left	No. still being treated
Seydis	400	360	40
Maroonia	76	50	26
Pulchicoma	107	107	closed
Thammarapara	22	22	—
Veluchasinga	124	90	34
Madamulla	48	30	18
Belagangana	43	35	— closed
Atana	120	105	— closed
Talagangana	101	101	— closed
Muduga	76	70	— closed
Devuliga	28	28	— closed

* Only the inmates and children.

The number of volunteers now working is 45 comprised of 21 Bhikkus and 24 laymen, besides we have 12 Bhikkus and 24 laymen as helpers.

We are looking forward of rain here and if the favorable weather conditions maintain further improvement of the situation is expected.

Appeals for help were received by me from Ceylon. I had made much inquiries as I could. There is a large Thakshana settlement in Ceylon.

Such aid as was possible was being given by it. Most of the relief measures were in the hands of the Government of Ceylon. But the poverty of the people and their ignorance of the first principles of hygiene rendered effective aid impossible. Some voluntary aid was organized by workers like Sr. Jayasundara. The greatest good that the severe outbreak of malaria did was to discover the Bhikkus of Ceylon. 'They will not, neither do they split.' They do a little bit of teaching. If they wished, they could, by saving money in a haphazard way, aid the beautiful island of want and disease and restore the beauty with which Nature has endowed it and which man has spoiled. It should be the duty and the privilege of the Bhikkus to carry the message of golden Dharma to every cottage of Ceylon. It is essential to get off to sleep when disease is in the system, turn stones and to make up when it revives. Real service consists in devising measures that would make a similar case impossible.

An object lesson is being taught by Sr. Jayasundara. He has just now turned himself an inmate whose plague has broken out. Assisted by Sr. Bhadda Pata and a band of volunteers, he is giving medical aid to those in need. But his chiefest work consists in doing scavenger work. One by one, he is clearing the isolated villages, he is bringing people out of their dark houses and leading them to live on the open, in their fields, while he is opening out roads and letting in light, ventilation and air, removing debris, clearing out filth, disinfecting insanitary places and destroying vermin. He is leading the villagers with strictly written leaflets giving them instructions in preventive measures. He has made an appeal for funds or volunteers. Volunteers have been recruited locally. All villages are not plague-infested. And if the spirit of help cannot be locally raised, it is a moot question whether one should not wait till it is it is possible to bring from a distance experts who would teach. But workers should surely be coming from walking distances. And so should funds from near neighbors. It is good for Bombay and such big places to keep their doors open for all causes that do not stink of hand relief, but it is equally necessary for small people to learn the lesson of self-help.

M. K. CHANDRA

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HARIJAN

Editor: MANAGERY DESAI

Enter the names of The Harjan Press, Dargi.



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POONA — SATURDAY, APRIL 10, 1933

[ONE ANNA

WEEKLY LETTER

THE SCAVENGING CAMPAIGN

We have had an abundance of strength and have thus been able to make the campaign more intensive. Two strong batches have been able to visit the villages every morning, challenging the subjects at every corner, arguing with them, and taking promises from them not to repeat the offence. But it has been a tough job. Promises have been far from coming, and some of the protestants have vigorously disputed our claims that the work is to their benefit. "Surely," said a woman, with unqualified anger, "we are no gain to this business. This stuff may be dirt manure and all that you say, but where fields are you taking us to manure? Not here. We have no fields of our own to manure. The bumper crop will be reaped not by us, but by the owner of the field."

Quite a sound argument, showing the growing sharpness of the over-sightless division between the 'haves' and the 'have-nots'. The village is mostly populated by 'have-nots', and if those who follow on their labours have never thought of their interests and never done a good turn to them, how can you expect the unfortunate to view any other gain to the fortune with equanimity? The argument carries its own moral, and is a warning to those who have us all now lined by supposing others.

Lathies and lathies are there, but they spring from the same common fountain, viz. selfishness. We have so long neglected them in our own selfishness that our best efforts are viewed with suspicion, and an argument to the effect that Hari turned up and put into the fields means less than and less direct and better health for all, simply goes over their heads.

The apparently sensible ones among them say: "It is all very good for you to come and do cleaning. But how long will you persist? There are habits of centuries and they will not go."

"But supposing you were dealing with a diseased, and if he said it was with him, the habit of a life-time, what would you do? We have got to persist. But come along, let us start with you. Will you yourself personally give us the promise that you will not defile

the streets and that you will go to the fields and cover the dirt with earth?"

"I do. As it is, I go to the fields."

"Well, that is enough for us. Let us now speak to the friend over there. What about him?"

"He will also agree. When, however, you ask us to cover the stuff up with earth, there's the rub. The very thought is revolting. Are we blamable?"

"Do not your children defile even the doors in the house, and do not their mothers remove the dirt?"

"They do, but that again is habit."

"Well, then, we want you to outgrow bad habits and learn new ones."

"I do not think we will ever learn them. We are all incurable."

"We will not give you up so easily."

As we passed with two baskets of night-soil hanging on our poles, a Harijan woman shouted:

"In the neighbouring village also the people do not so we do. Why don't you go there? Why don't you leave us in peace? You have put up one lathie. How will it do for the whole village?"

That brings me to the lathies we have put up. We were told that if we dug a few lathies and put up lathies over them, it would afford the people the privacy some of them seem to need. We did so, and called a meeting one evening just to explain to them how to use the lathies and the latrines. The meeting was to begin at eight o'clock in the evening. We waited and waited until about ten, we sent members of our party to fetch the people to the place of our meeting, but none except one or two young men and a few women turned up. We talked all the time to those few and extracted promises from them to behave themselves and to good others to their duty. One of the young men felt gradually provoked and promised to be responsible for at least two streets close to his own house, and the next morning he was as good as his word.

Well, that is the story of our efforts last week. The difficulties of the task seem more intensive and more persistent effort. Gough's lathies lines run up for all times the creed that must underlie all reformers:

"By wet the simple single words,
The letters and the words are cold,
The empty fibres are, are faded,
And as things have been they remain.
For while the land seems, empty looking,
From here no possible task to gain,
Far back, through empty and barren making,
Comes dead, brooding in, the soul."

We have yet received no words to say that they are vain, and we have yet to put forth the labour, before we can say that it is enough. Above all, there is not yet love enough in us—the love that conquers all obstacles.

AN EXPRESSION OF LOVE

I devoted a fair amount of space last week to the pre-portfolio of the reformer friend who is now in our midst. I must continue the story. For it was his visit recently on the part of Gandhiji that prompted him to put those numerous questions to the reformer who had been silent for years and had broken the silence just for him. It was not curiosity but over-riding love, as we shall see.

Q. Are you all in your meditation, are you troubled by extraneous thoughts?

R. No, never.

Q. Never during the day?

R. Not so. Whilst I am not engaged in my meditation, I think of the talks we are having, and I put your questions to myself again and again.

Q. You do. Well, then, you said the other day that when you see all the surrounding misery you are considerably agitated. Don't you feel like doing your little bit to lessen it?

R. No, though it may seem strange.

Q. But, then, what is the meaning of being agitated?

R. I feel the misery myself, but also feel that I am powerless to do anything.

Q. When a horse places your foot, you pull it out, don't you?

R. Yes.

Q. When you feel hungry, you eat, don't you?

R. I do.

Q. Then if you find a horse placing someone else's foot, would you not help him to pull it out? If you find someone suffering from the pangs of hunger, would you not feed him?

R. I would, if I could.

Q. If there was someone who was going through agonies and there was none but you to tend him, would you not sit down to do so?

R. I would, but I could not do much. I should confine my helplessness.

Q. Surely, one like you would not shirk a responsibility so lightly?

The reformer smiled a whimsical smile in reply.

Q. But we started with the promise that the non-violent misery agitates you, and that, as you yourself said, you are the death dance in ever-flowing misery.

R. I do. But I declare my helplessness.

Q. Only he who has exhausted all other ways say that he can do nothing more. If he has a human person to attend to, he will give him all the attention that he is capable of. This one act of service will mean the service of humanity.

R. But I could not exclusively devote my attention to relieving the misery of the distressed. I would do a little bit, but I should soon feel powerless.

Q. The world is controlled by suffering and service. As the Gita says, 'The Lord created the beings with the duty of sacrifices cast on them.'

R. I know. But are not meditation and worship to a sacred duty?

Q. Meditation and worship are not exclusive things like penance to be kept locked up to a strong box. They must be cast in every act of ours. But I will not press you for a reply today. I simply want to set you thinking about this. You know that you are always in my thoughts.

The next morning our friend, contrary to his wont, wrote Gandhiji and said that he was very much distressed that he should be a source of worry to him, but he repeated that he was helpless.

"Not a bit of it," replied Gandhiji. "I felt I must share my feelings with you, and so I asked you those questions."

"Please don't think of giving me up."

"I will not think of giving you up. But I want you to do nothing that does not appeal to you. At the same time let me also plead with you. However, I am sure that, whether you are in a care or working in the midst of multitudes, all is well with you."

The talk was continued the next evening.

Q. Though you have told me that all that I have said does not stir your conviction, you will please let me keep on the same subject a little while longer.

R. You're every right, Bapu. Only I thought I might tell you how my mind was working.

Q. Of course I know your mind. But knowing your mind, how is it that I do not feel like copying your example? Of course I should love to judge about this you from one end of the country to the other, and, if my body allowed it, I should like to live on uncooked flour and neem leaves. But I find there is a certain flaw in your way of life. As a matter of fact, if I find that yours is the true way, it would be my duty to adopt it. On the other hand, if I find that there is some serious error in it, it is my duty to draw your attention to it. As I have told you I have no quarrel with your way or with your own heart. What I cannot understand is that you should ignore a vital weakness of our way of service. I mean the principle of service with which we are here.

R. I should like you to make this a little clearer.

Q. You know that the Bible says that in the end without offering the daily sacrifice stands his feet. To lay such dead is a good thing, but only after one has offered one's sacrifice.

A. I have heard it is was pondering the whole day over what you said the other day. I wondered if I had any right to ask my dear and dear ones, as I did in work.

Q. Yes, you have heard it, but the world accepts the principle and sets up to it, as St. John, St. Paul and St. James. They live on alone, but they do so because they persuade themselves that they are offering sufficient sacrifice in the shape of the teaching they impart. Here they are somewhat mistaken, as I think. It is their duty to impart spiritual teaching, but all the same they must offer some sacrifice in the shape of bread-baking, and rather than expect their food as a reward of their sacrifice, they should, like true Evangelists, live on the charity of the people. Still, therefore, that I have to tell you again and again is that you must share part of this burden. To do so work is no remuneration. It is love. What I have written has universal acceptance in support of it, and my own life is an eloquent witness to it. You interrupted your wanderings and came here out of love for me. God sent you here. How best am I to requite your love? Not by leaving you to your food. You would not care to have it, I would not care to give it. But I must your act to you what the priest here tells the laity to do.

A. I am deeply thankful. I read so over all that you have said.

There was one more talk on the subject, which for the moment may be regarded as final.

Q. Well, have you thought over what I said?

A. I have, but, I confess, to no effect. The fact is that for ten years my views have run along this line. Even when I was in England, I said to myself I should adopt asceticism in my meals, and, if anything, the years that have elapsed have strengthened the old conviction.

Q. I know the conviction has been long with you.

A. Yes, and I have not yet found any reason to alter it. Pray pardon me, if I am rude.

Q. There is no question of rudeness. If plain-speaking were necessary, I am deeply attracted with it. So, I am glad you are speaking to me your mind quite frankly. But since I will leave you, I do not want to tell you any further.

M. D.

GUR AND TAMARIND

[Lt.-Col. Sankar Nath sends us the following two notes. M. E. G.]

I. Gur

Gur has got the following average composition:

Sucrose	—	—	—	82
Fructose	—	—	—	16
Invertible matter	—	—	—	2
Water	—	—	—	82
Fats	—	—	—	2

Sucrose is saccharified in the system only after it has been inverted into fructose. On the other hand fructose is directly saccharified into glycogen. It is, therefore, clear that refined sucrose, which contains no fructose, would take longer to be saccharified than gur. Therefore, the nutritive value of gur is about 82% superior to that of refined sugar.

The above note is satisfactory as showing the superior nutritive value of gur over refined sugar. The word sucrose above is in fact sucrose or refined sugar, i. e., the Standard Pure Sugar of the British Materials Market.

The above composition of gur was furnished me by the Public Health authorities and is interesting enough in itself for me to pass on.

II. TAMARIND

This fruit, so widely in use in this country, comes under the classification of a vegetable drug with laxative properties and so is a vegetable purgative.

Hair-White in his Materia Medica writes thus of its action and therapeutics.

"Tamarind is sweet and cold to the taste and a mild laxative. It may be made into tamarind-juice (1 part of tamarind to 10 of milk) and given as an acid, cooling, slightly purgative drink to fevers. It is a good purgative for children, and may be spread on bread and butter."

It is one of the constituent parts of the well-known and widely used preparations of the British Pharmacopoeia, known as *Confusio dentis* (Confusion of Senses) which, coated with starch, forms the well-known purgative *Plaster of Paris*, and in this form can be taken by children.

The chief constituents (or the composition) of the tamarind are as follows: (1) Tartaric acid and potassium tartarate; (2) Chloro, acids and other acids; (3) Sugar. Colonel O'Meara speaks of the use of tamarind in the following words: "Tamarind. The fruit preserved with sugar. A useful purgative for children." He goes on to give a useful prescription for tamarind water which he calls "a very refreshing drink and to be made by adding a part of hot water to a table-spoonful of preserved tamarind and adding acids to cool."

Mr. C. F. Latta in Wadding's *Indian Medicines of India* speaks thus of tamarind:

SUBSCRIPTION RATES

INLAND

One Year, post free	Rs. 4
Six Months, "	Rs. 2-4

FOREIGN

One Year, post free	Rs. 5-4
or Rs. 4 or 4-2	

"The policy of the State is laudable and commendable and must take shape with water or milk (in the preparation of one course of the policy is one glass of milk) forming an agreeable and useful drink to block and satiate the children. The only objection is it is some cases (in others this is no advantage) is that it is apt to rot on the hands as a laudable. In the absence of time or money, laudable policy may be given with great advantage in some, but as a preservative and as a curative, but it requires to be discontinued if it causes griping and diarrhoea. Otherwise it is a valuable antiseptic, and as such may be taken on board ship or form a portion of daily ration in jails, etc."

With the above opinions I am in entire accord, and there can be no doubt that the medical and food value of tamarinds have long been placed on an authoritative basis and have stood the test of practical experience.

SCHIMMEL KRON

Religious values have to change. In a country like India, where animal life is held sacred, we must learn to regard as sacred the bee, other than the fact, of all parts of naturally dead animals. Bees are workers I regard as having advanced to the position here not farth. If they have, they would collect all the honey they then are shown about on village paths and put them by till they receive further instructions. I am trying to find out every method of grinding bees to powder. To turn them into manure seems to me to be the cheapest method of disposal. Experiments are being made by Sathu Babu of Khadi Pratishthan to find out the best way open in villages of making the most economic use of all parts of bees. I hope to expound the method of *Shreyas* with the media of Sathu Babu's researches.

M. K. GANDHI

BEES-KEEPING

I

One great source of food as well as supplementary income, namely, bee-keeping, has not yet been brought to the attention of the average village in this country. The value of honey, as a natural sweet and an ideal food, has been established beyond doubt. Its use as medicine and as a vehicle thereof is too well known. For sore throats, coughs, colds and constipation, or for weakness of the heart and general debility pure honey is usually prescribed as medicine or tonic. The fact that honey requires no digestion before assimilation by the human system, at once places this valuable bee product amongst the most important of the vitamins required by man. Yet, it is appalling to find how little we care for the honey bee and what little use we make of honey in our food.

The bee industry which is limited to some hill tracts only in this vast continent is yet in its primitive stage. Pot, log and wall hive bee-keeping are yet the only methods employed by our people. What waste of bee life these methods entail, not to speak of the wasteful process of honey extraction, is indescribable. Smoking and burning drive countless colonies of useful bees, which form part of our national assets, to the set of honey-grubbing against be too strongly deprecated. Europe and America have come to lead the way in the matter of humane methods of keeping bees for honey production without harming them in any manner. There is no reason to suppose that with similar treatment the Indian bee will not respond. It is just as good in its habits, if not better, than the Western honeybee. Experiments made by the writer in the V. M. C. A. apothecary have happily been very encouraging, so much so that today hundreds of Indian bee-hives kept on modern lines could be seen in the villages of the Combarbura District.

There are perhaps a few Damaged varieties of bees in our own country, but only four of these

HARIJAN

SATURDAY, APRIL 28, 1934

WAGES OF SIN

"The wages of sin is death," says the Bible. That by reason of our sin of uncleanliness we are daily courting economic death is exemplified by a letter received from a correspondent in Rajasthan. In a Hindi letter he says in substance:

"Here, in our parts, wherever I look I find hordes of animals starving to death. No one seems to notice them. Village surroundings there, here, look like deserted cemeteries. Dogs make wailing which is already so bad. You have written now and again on this subject in the pages of *Shreyas*. Will you not give summary instructions for getting *Shreyas*, and even village, notices? It will be useless if you advise us to send the bones to some bone-grinding mill, for the expense would be prohibitive. Then perhaps to consider the religious prejudice against the use of animals made of bones, etc."

The waste that is going on in this country is truly terrible. If, however, an economist were to work out figures of waste caused by the mass of uncleanliness, they will be staggering. The wages we are paying for the luxury of uncleanliness the sin of uncleanliness will comfortably feed the starving millions. It is no small waste deliberately to stunt the mental and moral growth, and to make the least economic use, of one-sixth of the population of India. But to state the problem in such large terms Indian are. For the millions who need not think in terms of millions, either of money or men, it is simple enough.

need be considered here. Only those four bees in communities and gather honey by team work for storage — The Indian Rock Bee, the Indian Bee, the Little Bee, and the Hammer Bee.

The Indian Rock Bee is peculiar to India and its environs, and does not take to any other clime. Its honey-gathering abilities are of the highest order in the whole world, a single colony being capable of collecting several thousands of honey in a season. Repeated efforts of foreigners to get this bee introduced in their own countries have miserably failed. It will thrive only in India, but unfortunately, is not a domesticable insect. Notwithstanding this fact, its contribution to the honey output of India is very considerable. Our honey men, however, have to be educated in the methods of proper approach to it. Lack of knowledge on their part in their dealings with Indian Rock Bees is the cause of untold harm to this useful insect and across has to the country at large. Unsound methods of squeezing in the gathering of this and other honeya naturally tend to reduce their value either as food or as sweetening agents.

The Indian Bee (Aph. indica), which is next in importance, is the one with which we are concerned in this as well as subsequent articles. Though not as large as the Rock Bee in size and abilities, this bee is the only kind that will repay our keeping it for honey collection for commercial purposes. It does not live in the open air, but builds its many combs in dark cavities of tree trunks and large holes in walls, often also in discarded pots and holes thrown about the hedges. It must be remembered that bee colonies living in nature are for various reasons small in population and tend to collect and store but once in a season, and therefore should not be judged of on the basis of their small products in nature. With sufficient care and attention bestowed on them and with the provision of better housing and safety against their natural enemies, they ought to, and do, give better results which justify our keeping them.

The Little Bee, as its very name indicates, is rather small in size, and the six black worker bees in the open air, hovering as to tiny branches of hedge plants, shrubs and even large trees. Building a single comb it gathers and stores a poor quantity of honey, refusing to be domesticated by man. Although for commercial honey production the Little Bee is not of any great value, the honey saps from a number of its colonies can easily be a considerable bulk, though I fear that the trouble taken to find their habitations will not be worth our while.

The Hammer Bee is slightly larger than the foregoing and devoid of sting, which all the other bees mentioned above possess. The quantity of honey which the Hammer Bee can gather and store in a year does not exceed a few ounces, but this honey is very highly prized by Tamils. Apart from its use in medicine this

honey seems to have no value, being sour in taste. Though domesticable and good-natured, this stinging insect cannot be of any use to us in the matter of honey production on a commercial scale.

From what has been said above, readers will naturally like to know all about the Indian Bees which is the best to keep. How to catch from nature and domesticate it in modern hives will be described in the next article. Before concluding, however, attention can be given to intending bee-keepers that these processes are quite simple and easy, and that if instructions are carefully followed, success is bound to result.

J. N. JAYAKARAN

A WORKING SUB-COMMITTEE

Most committees or sub-committees are appointed to make investigations. But I have some news to report of a sub-committee that was appointed to take prompt action. Sgt. A. A. Paul, the Hon. General Secretary of the Federation of International Fellowships, made me a report of a sub-committee appointed by the Federation to deal with word imbalances in a confined area in Karnataka. From the report of the Sub-Committee I take the following interesting particulars.

"The committee will in its the another (everybody talks about it, but nobody does anything about it. Eight months ago our International Fellowship wrote to the members of this cell in the title of our underprivileged village institutions. This is not to say that the members in practice in the villages, but due to the generally unfavorable position of the village, with the status of privilege created against him, he is especially weakened. Our attention was directed to a remote village which had a women's nest of extremists. The chief one had come there with men to working a few years ago and now owned the only decent building in the place, with almost everybody in its debt. Its prevailing rate of interest was 12% per annum. Having Indians entered upon 100%.

The last proposal in the Fellowship to include the situation brought the ordinary spontaneous response and the statement that these oppressed villages, with their view, are really to them for getting into the children of the unemployed. The answer of course was that it was the duty of the law and the privileged classes to protect even people's view from being exploited in this fashion.

Finally, a committee was appointed, with two members, one a Hindu and the other a Muslim, who were to work. The next day went to get from one of our Muslim students, resident in the village, a long list of debts, with particulars of their date. After studying this, our committee visited the village and questioned each debtor. In the case of those whose testimony of their own debt showed that they had paid back the principal plus 1% annual rate of interest, our pleasure

members carried a few legal notices in their hands, threatening no further debt. This is itself surprising! The money-lenders, accustomed to having things their own way and somewhat used by anything in the nature of legal document, even as a protection. At the same time, the debtors stopped payments. About fifty such notices were carried to various of them. The movement of rebellion spread to other villages, even without the presence of legal notices. We found it necessary to send a carefully written note of warning to the Police Sub-Inspector as well as the money-lenders, enclosing the annual report of our Fellowship, which gave a more or less imposing array of names of members. We secured the ready cooperation of the Manager of the speaking mill in which many of these debtors worked. He was in it that these money-lenders were driven away from the mill gates on pay day. The money-lenders approached us with the request for arbitration of the case. We were at first disposed to grant it, but further thought convinced us that this would be full of dangers and difficulties and that arbitration was the business of the courts.

During the last eight months approximately a hundred debtors have been released, and thousands of rupees turned into the hands of their families. With the lifting of the heavy weight of extortion have come also a measure of lifting of their lot in other ways and a new hope. On their own initiative about thirty of these former debtors started a Students Fund in Rs. 25- per month, with about Rs. 100/- now in hand. With the starting of an International Fellowship in a town near the village, we were able to enlist the services of plaster masons of this International Fellowship in this work, and are now in the process of having our situation in plaster cement lines, equally busy.

After propagating their case by not replying to the legal notices for six months, the extortionists have at last filed three or four suits. But they are at a great disadvantage, as the evidence at hand shows, in the fact of their high-handed and careless methods of doing business. In certain cases our debtors themselves attempted lawsuits, where they have secured any at all. In others what was supposed to be a clever trick to evade having to produce accounts in the court, namely putting into the hand as evidence the name of some third party who had nothing to do with the transaction, is likely to turn out badly for the lender and under-miner of the court. In our Presidency, as in some others, a spot debtor is given special consideration in small cases only. Even if this case is lost, it is highly probable that he should pay the small court costs, with a considerable lawyer's fee, and get the interest greatly reduced, with easy instalments, rather than continue under the ever-diminishing burden of extortion. I have been told by an advocate friend that he has known of a number of cases where the court, rebuking up the payments, has directed that the lender pay the costs to the debtor. This is justice with a vengeance.

The latest development, and the most encouraging one in view of the future, is the fact that a formerly capitalist plaster friend is quietly getting together a group of the more thinking young plasterers for the formation of a legal Aid Society. He has a vision of taking such plasterers (who ordinarily are around the law even working for less to stir up a case) to the various working villages where, through various means of propaganda, they will awaken the villagers, especially the debtors in their legal rights, and offer them very reasonable and uncorrupt legal aid. This is, largely, in line with Gandhi's recent call to village reconstruction. It is our conviction that vigilance on the part of the persecuted classes, such as those who compose our International Fellowship, is the price of liberty for those victims of extortion. We are further convinced that here is a great ripe for the picking. One is the principle of keeping their lives to their poor and others to those outside oppression."

This is an example to copy. No capital expenditure was required here. All that was critically necessary was to awaken the villagers and tell their condition (while much was the case) that most of them had paid more than was due by them.

M. K. Gokhale

SOME NEW COTTAGE INDUSTRIES

The Annual Report of the Department of Industries in the Bombay Presidency for the year 1933-34 contains some interesting particulars about cottage industries, which are of much value to workers connected with the All India Village Industries Association. Apart from the handweaving industry, there were three cottage industries that engaged the attention of the Department during the year under report. One of these was the oil seed industry, for the development of which a scheme has been drawn up by the Department. In the opinion of the Director of Industries, there are vast possibilities for the development of the industry of oil pressing and extraction through hand- or wheel-driven presses. It is necessary, however, in his opinion, to devise some modifications in the type and construction of the presses and in providing some ingredient which would enhance the keeping quality of the edible oil that is turned out. Details of the exact nature of the modifications proposed are not given in the Report, the scheme having been submitted to the Imperial Council of Agricultural Research for its consideration. A similar scheme has been drawn up for consideration by the Imperial Council in connection with the development of the hemp industry. The total average value brought in the Bombay Presidency was Rs. 75 lakhs in the year 1933-34. The bulk of the production is exported, but at the same time we import large quantities of hemp manufactures such as robes, cordage and hemp fax and matting carpets. The hemp raised in Bombay is reported to be of good quality, and the Director of Industries holds that there is a

large field for developing this industry both in the extraction and grading of these for export and the local utilization of the slush for manufacture of twine and such other articles. The third industry, in the development of which the Department of Industries proposes to interest itself, is the manufacture of lime masses out of the bones available in the rural areas of the Presidency. At present, the bones are, in the bulk, exported and agriculturists do not make any appreciable use of the wealth lying at their very door. The main reason, the Director of Industries observes, is the absence of local bone crushers and the high cost of the bone meal turned out at distant central factories. The Department has devised a type of crusher that can be installed in villages, to be run by hand or ballast power; this, it may be hoped, will be within the means of groups of villagers, if not of individual agriculturists, to purchase and set up for local use.

Among industries which may be organized on a large scale but which are essentially village industries that can be recommended for introduction in rural areas, is the manufacture of essential oils. It has been found that it is possible to establish the pepper-mint oil making industry in the Presidency. The pepper-mint plant is grown at Dehann and Kelagun in the Thana District, but as the rainfall in these parts is very heavy these centres are not considered suitable for the culture of the plant on a large scale, and the Director of Industries recommends its cultivation in some other parts where the rainfall is not heavy. Experiments have also been undertaken for the extraction of lemon oil from the discarded peel of the lemon. Insect-gallies are in progress. It is reported, to test the economic value of the oil and its keeping quality. More progress appears to have been made in the manufacture of oil from the cashewnut. The roasting of the cashewnut is an important industry in the Malabar and Vengalor Talukas of the Bombay Presidency. In the process of roasting, large quantities of shell-oil are produced, which is valuable for industrial purposes. The study of the properties of the oil and its use for industrial purposes in India has now been undertaken by the Department of Industries.

Mango cultivation is an important source of income to agriculturists in the Konkan. Unfortunately, with the stoppage of steamer service to Bombay in June, large quantities of the mango fruit run to waste in several parts of the Ratnagird and South Kanara Districts. A minor industry is being developed for the drying of the pulp in the form of brown sticky sheets, but this has not been successful in satisfying to the full the demand that is a drag on the market with the break of the monsoon. The Department of Industries has, however, been able to produce out of the mango pulp a delicious powder under delicate conditions of pressure and temperature. On the basis of the experiments so far conducted, the Department is designing a small plant for being set up in rural areas.

V. L. M.

HARIJAN WORK IN PANDALAM

Pandalam, a village in Cochin Taluk, has neither a high school nor a hospital nor any important public office. During his tour in Travancore in February 1934, Govindji visited the Harijan school at Chudikal which is surrounded by nearly two hundred Harijan houses. He was pleased with the school, then partially completed, and the Harijan Revolt League took it up from February 1934. The school building was originally put up by the people, the Harijans giving free labour. The school steadily developed and acquired a strength of over seventy students. There was another school at Kothamood, a place inaccessible to wheeled traffic, three miles from the main road.

Towards September 1934 outdoor work too began to be organized under instructions from the Provincial office. It was then felt necessary to form a small local Committee at Pandalam. A Committee was accordingly formed with Sgt. Krishna Kappu as President and Sgt. N. Gervilken Nair, a teacher in a local school, as Secretary. From the beginning the President and the Secretary realized that Harijan workers would contribute a splendid self-helping factor among the Harijans for any organized activity. They therefore organized a series of Harijan parties among the Harijans in and around Pandalam. Such Harijan meetings were to be self-supporting. Within a few months the number of such Harijan organizations steadily increased, so that now there are numerous such Harijan groups in different villages. These groups made it possible for Harijans in different localities to meet together once every week, not only for common working, but for intimate and healthy social contact.

Such contact and the resultant enthusiasm led to a demand for more schools and organized work. There are now six day schools and two night schools under the Committee. Only three of these get grant from the Local Board. The rest are going on simply through the enthusiasm of the workers and the Harijans, the workers mostly doing voluntary work, without payment in any form. There are now 128 students attending the different schools. To carry out the outdoor programme, a Harijan Boy Scout movement was started, and twenty boys were selected. These boys now undertake sanitation work in Harijan houses every Sunday. In the last four months they paid visits to over 150 houses, rendering personal service to Harijan families. The captains of the five batches into which the scouts are divided maintain each a diary of work. I glanced through one of these diaries and was pleased to see the smart crisp entries by one of the boys. Another remarkable feature of the work has been the spontaneous formation of a body of voluntary workers, each of whom visits one Harijan house every week, giving talks to the Harijans assembled on drink, sanitation and religion. This work is still in its beginning and promises well for the future. One of these workers is an old Nair lady, Marumati Leemiamma, aged 65. The enthusiasm of this old lady knows no bounds and has been infectious.

From October last the committee has been giving spinning mool to thousands of Madras students at Adoor, a neighbouring school centre. These Madras boys and girls would otherwise have got no food at noon and would have sat through the afternoon classes on empty stomachs. These boys are now stronger and healthier than before. Sgt. Easwara Sundaram of Adoor is in charge of this line of work. Dr. Krishnasami, a young Hinduist doctor and member of the committee, is the medical officer rendering free medical aid.

All these are forms of work undertaken not by a district, but by a village, committee. The total grant they get from the Provincial Board is about Rs. 40 a month. While this represents two thirds of the actual money expenditure, a great deal of the work, which is unpaid, is possible only because of voluntary work and sustained enthusiasm. I have no doubt that the above record of work is one of which the Provincial Committee, or any village Committee, can with reason be proud. I have now personally visited the central school of the Committee at Cherthala, and I have come away with pleasant memories of a crowd of bright and clean little children who answered my questions smoothly and who appeared to me as being brought up well and carefully.

A. V. THAMRAN

SELF-SUSTAINED KHADI

Kyrene has always appreciated the worth of hand-spinning as an aid to the farmer. It runs around with nature. The managers keep themselves in touch with the A. I. S. A. so as to keep their service abreast of the latest researches and improvements made by the Association. The following letter from the National Spinning Circle addressed to the Secretary, A. I. S. A., will be read with interest.

"I beg to inform you that Government now has been induced to pursue a policy of developing hand weaves and for popularising Khadi in villages. This was in accordance with the new policy which was followed to keep pace with the changes introduced by the A. I. S. A. Khadi cloth is given at cost price to low class weavers and spinners of this Circle. Since the month of November, 1934, work was started in this direction. Till now we have sold out over Rs. 1,000/- worth of khadi to about a thousand spinners. We have cloth and weaver; the value found a weekly maintenance at the time of year produce. From April onwards, we propose to launch the sales again. Our aim is to sell another Rs. 1,000/- worth of khadi, the time mainly consisting of village weaves. We find that the programme is working quite normally here."

Similar encouraging reports are coming from many quarters. I would suggest to the workers that now that the true message of Khadi has been understood they should take all the steps cheerfully. A commitment has to be made

with nature growing with a full knowledge of the conditions of cotton cultivation. It should be possible to grow cotton for village use almost anywhere. Concentration is the most favourable soil is necessary when the ambition is to supply the world. But the nervous holds good when the ambition is to supply the village need. A sower in a field can easily grow enough cotton for the village farmer; or a village may grow cotton for itself in co-operation. If this is done, it is simple enough to see that no imported cloth can beat cloth thus produced locally, either in cost or durability. The process follows the greatest conservation of energy. Under such ideal conditions spinning, carding and spinning become pleasurable and simple. The spinning wheel, too, requires overhauling. There is great waste of energy when the revolutions of the spindle are not up to the standard. With this, however, I propose to deal chiefly in an article specially devoted to it.

M. K. GANESH

Tiled Fibre-logs

The tiled work of village weavers commenced from the Vinayakaram at 1 p. m. on 19th March and ended on the evening of the 3rd inst. Two women and fourteen men took part in the job under the leadership of Sps. M. V. Venkata Chalapathi and Sankara Perumayya. Six of them including the women worked all the days, and the others worked for shorter periods ranging from one day to eleven. They visited different villages in Tamil Nadu and covered a distance of 31 miles, almost wholly on foot. Two carts accompanied the job for the carriage of goods and occasional relief to the workers. They carried with them khadi, cotton, Swedish articles, Chanderi-manipal rasta, shoes, oils and medicines made in the Vinayakaram, cotton seeds of Madurai, Telugu seeds and Pattanall seeds from Pondicherry.

They sold:

Khadi to the value of	Rs. 1,124-0-0
Shoes	Rs. 1-0-0
Indian articles	Rs. 10-00-0
Swedish goods	Rs. 40-0-0
Total	Rs. 1,175-0-0

The total expenses for transport, etc., came to Rs. 17-4-8. The expenses have defrayed, while the sales have increased, as compared with the previous job.

G. SIVAKUMARASWAMY

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HARIVAN

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Editor: MANMOY DEB

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[ONE ANNA

WEEKLY LETTER

THE STAVEBOND CAMPAIGN

I have been away on duty somewhere else, but the work has not suffered for my absence as for the absence of Munshi and other friends who have had to come to Indore. One of my own assistants who should otherwise have come to Indore was deliberately left at Warfha by Gendaji to look after the stavebond campaign.

We have put up one latrine and want the people to provide material and labour for the rest, but it is too soon yet to expect anything of the kind. The latrine is being used by a number of people, but no one will let me earth. We must do it for them. The sacred idea of superiority has taken such a strong hold of them that they will not deign to come up their excreta with earth, though they know that their fellow-men the Shams do not hesitate to handle them. The villagers do not, I think, regard themselves as superior to us, but they take us to be away and have perhaps a strong suspicion that our enthusiasm will soon subside and that we will ultimately leave them to perish. But they are counting without their host. They do not know that even in Indore Gendaji is thinking of them and trying to discover the best method of the most economic disposal of night-soil in all seasons. For even the monsoon will be upon us, and we shall have to think of some method other than that of running the filth and asking the people to go to the fields.

AT IT AGAIN

Lore is a rebellion leader, and though Gendaji had persuaded to Shamsul not to let him say more on his philosophy of life, he attempted a different way of approach during the week.

'How much did you spend yesterday?' he asked him.

'Not at all, I am sorry to say.'

'But I thought you had started spinning?'

'I did about fifty yards the other day. But that's all.'

'How nice it would be if you would make a khurda for me!'

'That would be a capital thing! I got in, Bapu's late-cloth money at the week six thousand yards of yarn—a matter of just 500 yards a day for twenty days.'

'I should be very glad if you could make a pole but even one would satisfy me,' said Gendaji, further encouraging the proposal.

We all expected Shamsul to capitulate. We thought he would immediately say, 'That's nothing. I should be only too glad to do it.'

But no. He said, 'It would be a rare privilege to be able to spin for your late-cloth, but you know my state of mind.'

Next day again there was a talk. With childlike persistence he asked Gendaji, 'You do not want the late-cloth. You want me to work. Don't you?'

'You are right,' said Gendaji. 'But if you must work, why not do this thing for me?'

'If I must work, why not command me to do some other work? I am not worthy to do this sacred thing for you.'

'But surely those who spin for the spins I am wearing were by no means poor then, you?'

'No, Bapu. I am wealthier than even the landlord, wealthier than the host of their host.'

The next day old mantras like Karamchak lashed him. 'Won't you give a sort of loan-allowing to Bapu? I should think myself blessed if he asked for a khurda from me.'

But Shamsul persisted in pinning his own weakness.

'But,' said Karamchak, 'supposing Bapu were to ask one of us to fetch a glass of water, and if all of us were to say to him, 'we are sorry, Bapu, we have not the purity to do anything for you,' what would happen to Bapu?'

That seemed to go straight home. Shamsul wrote it for he talks only to Gendaji. 'All right, then, I spin. I shall say on the safe side. And he is now regularly spinning.

THE END OF SILENCE

The fourth week of silence seemed to us and us the moving of the stone, to the relief of us all, but not to that of Gendaji. Many had begun to gather long before the hour of the early morning prayer, but that made no difference with Gendaji's routine. He went, busy writing with the last volume. We began with Shamsul's Mahatma's Farewell Jam—the hymn of thanksgiving. At the end of the prayer, Gendaji said—

'My silence was taken not with a view to clearing off heavy arrears, but I now see that that was but one of the many good things

I have got out of it. As I do nothing except with an ultimate spiritual end in view, this silence sharply marked with its spiritual advantage. Silence is essential for one whose life is an incessant search for truth. But such silence is a much more serious affair than this. Even writing as a means of communication must stop. Truth would speak, if it must, in every act and not through the written word. I had a letter the other day from Vinoba who wrote in connection with the silence which I had made for me and which I had wisely gained. Vinoba wrote: "That of course deserves all the praise you have given him, but I want your silence to be still better. The action that he has used is not unbroken silence. You should use no other action. It will have an effect all its own." I had a more proof of this some days ago when Madhava, who had gone to Madras to study the processes of the spinning, came here and gave me some of her specially prepared yarn from unspun cotton. When I told them the difference was great. The thread did not break at all. But that I spun with extra care, but the cotton had been cleaned and combed with exquisite care. I am trying to show what our truth requires and that action is more eloquent than speech. Some years ago in Calcutta I contested myself with telling my audience that they must listen to the silent speech of my fingers which were plucking the hair.

There is another need in silence which those few words demonstrated to me unambiguously. I am prone to anger like anyone else, but I can successfully suppress it. Well, I found out that silence helps one to suppress one's anger, or perhaps nothing else does. How is one to give vent to one's wrath if one is silent? Not by eyes. Surely not by physical violence, when one is pledged to non-violence. But by writing, for the wrath would disappear in the very process of writing.

There are a number of other uses of silence that I could mention, but these should suffice. Let me tell you that I was not broken forward to the termination of this silence. I was drowsing off, and I should often like to go into silence, if not quiet for a month or months, at least for brief periods."

No wonder Gadhafi wrote: "Speech is silence, but silence is golden. The truth of this was brought out by the fearful contrast of the orbed Gadhafi had to face in India."

A GLIMPSE OF THE LITERARY CONFERENCE

There is hardly any scope in *Allegory* for a discussion of Gadhafi's work at the Hindi Literary Conference over which he was called upon to preside at Indore. I shall rather put one or two points which touch the interests of the masses to whose service Madhava ardently addresses herself. Apart from its being pre-eminently called to serve as the lingua franca of India, and thus to weld the masses into a social whole, Hindi has no special interest

for Gadhafi. And if he had any title to preside over a conference of this kind, it lay in the fact that he had played in the forefront the supreme function of the Hindi Literary Conference to carry the gospel of Hindi to all the provinces of India, especially to the darkest end of South India. As a result of the effort inaugurated in 1918 there are at the present time no less than 600,000 men and women in South India who have a working knowledge of Hindi. Before the advent of the British, interprovincial contact was kept on through no other medium, and it was the pilgrims and saints covering the length and breadth of India carrying the doctrine that helped in keeping alive religious tradition and in maintaining the fundamental unity of India. Today the gospel of the removal of untouchability, of Hindu and of the revival of village industries can be carried to the furthest villages of India only through the medium of Hindi.

In order to make Hindi the language of this interprovincial cultural and spiritual movement, the Conference would have to take effective steps to see that a language really suitable for our purposes and interests was evolved. Gadhafi laid very great emphasis on this point in the spoken part of his presidential address.

"India, from today because of her parents. If there were to strike work, everyone including even the Hindus would have to starve. The Mahatmas would have to perish of thirst, despite of his costly demands and jewels, if he happened to be in the desert of Indore, and if he had no one there to give him a drink of water. But all our gold and jewellery could satisfy our hunger and quench our thirst. We are entirely dependent on our parents and our laborers, and our civilization accepts that basic fact. It is the language of these parents and laborers—the Hindi or Hindustani, that they are really understood that can become the lingua franca. That will be true democracy in the domain of language. If you speak to them in the tongue that Kshatrias spoke, they will not understand it. You will have to learn their language and speak to them in their tongue. For this endeavor you have my services pledged to you for the whole of the year."

THE FIRST A. I. V. I. EXHIBITION

What may be said to be the first All-India Village Industries Exhibition was opened by Gadhafi at Indore in the same week. In fact it was this week that was an extra temptation to him to consent to go to Indore. In a brief speech he said that we who self-consciously claimed were entirely responsible for the ruin of our village industries, and their revival and restoration to them of their rightful place in our civilization entirely depended on us. Exhibitions like the one he was asked to open, held in cities like Indore, were a means of opening the eyes of the city-dweller to his duties to the villagers,

and they should also serve as links between these two vital phases of our social being.

The exhibition, inasmuch as it was organized in a very short time, was a very creditable first attempt. The organizers had made a serious endeavor to demonstrate all the representative cottage industries. Knives with its processes was there in the center, the rice pounders were there, the cotton was there with its press, the potter with his wheel, his clay and his pots, and the smith with his copper pots. But taken as a whole it was more an exhibition of our indigenous creative and artistic talent than a demonstrative and educative effort. Thus there was a hamper made by a local machine, which was in itself a most remarkable piece of inventive genius. Every one of the parts was handmade with help of tools which also he had made himself. The machine is a state secret and had done this as a hobby, giving all his spare hours to it for eight or nine months. He claims that it is aimed to a secret and that it could be guaranteed for a generation. Now, however, this could have a place in village industries, it would be difficult to say. There was again a heavy safe, made by a smith in the neighborhood, with all kinds of ingenious devices for the detection of the thief in the act. This certainly would have its place in an arts and industries exhibition but hardly in a village industries show. There was one whole wing devoted to all kinds of herbs and roots both in their natural, less state and in their manufactured state—with all their traditional uses. This has a distinctly museum value. It would have a very real village industries value if some of the cheapest herbs and plants were taken and the village shown how to cook for a pill or make his own household remedies and light common diseases. There were the whole rice and the rice polished of all its substance, but there were no explanatory and educative charts. There was the village plow, but attached to that wall ought to have been charts showing the comparative oil work and oil value result of the bullock-driven plow and the mill press; and also the analysis of oils available in the market with their beneficial characteristics. There was the sugarcane crusher, but no charts showing the superior value of our over sugar and no propaganda posters about the use of our oil against that of sugar. There might have been a bigger marketing and hygiene chart showing what terrible potholes the fly and mosquito are, showing their breeding places, and showing ways and means of checking them. There was a multiple-pot type of water closet—a clever device by a local doctor—but nothing to show the frightful waste of the present day method of urinal-ware and the ways of its economic disposal. There were samples of handwoven cottons and handloom-made muslins, but nothing to show how these muslins could be obtained.

I could go on writing like this almost indefinitely. It is not to criticize the organizers of the exhibition, but it is to indicate the

direction in which future village industries exhibitions may be organized. The defects of the present one were inevitable inasmuch as the very movement is yet in its initial stage and we have made few experiments and achieved fewer results. The moral is that they were able to do as much as they did.

M. D.

HANDICRAFTS IN TURKEY

In view of the newly awakened interest in the hand or dying industries of India, it is instructive to study the trend of modern economic development in other countries to ascertain what place village crafts and industries play in the economic life of such countries. The attention of students of rural reconstruction in India is, therefore, directed to a valuable article on "Handicrafts in Turkey" which appears in the latest number of the *International Labour Review* (Vol. XXXI, No. 1, February 1934). Mokden Demire of the International Labour Office, who contributes the article, starts by observing that recent studies have made it evident that even in the most highly industrialized countries, handicrafts continue to exist side by side with factory industry. The technical progress made in recent years seems to be opening up new horizons in handicraft activity, especially in countries like India or Turkey, where the process of industrialization is less advanced. Small undertakings and local producing units have an advantage over large scale centralized enterprises in that they can easily adapt themselves to the circumstances of time and place and can thus "constitute small and permanent factors in production capable of giving life and energy to the social centres of population and forming an essential element in the development of the social and economic forces of the country."

The economic background that Mr. Demire depicts is similar to that found in India. Until the advent of the Turkish Republic agriculture and industry alike stagnated under the influence of factors such as have led to an impoverished rural economy in India. But thoughtful as Turkey, like India, is an essentially agricultural country, the Government of the Republic has placed in the forefront of its programme of economic planning the industrialization of the production of the soil, the prevention of the depopulation of the country districts, and the raising of the living standards to become self-producing. The real is state attention on the handicrafts of the country which even today represent by far the larger part of the country's industrial activities and, therefore, occupy a leading place in the national economy. The data available from the census of 1927 show that out of a total of 49,040 industrial undertakings, no less than 34,318 or 70 per cent. were such as depended on the labour of men

(Continued on p. 84)

HARIJAN

SATURDAY, APRIL 9, 1938

A GROWING VICTORY

The Principal of the Government Bharosa College, Lahore, writes:

"Allow me to request you to permit the accompanying newspaper cutting, which speaks for themselves. The Teachers' Welfare Association is doing very useful work here in the Punjab. It has attracted notice in academic and administrative quarters, while it has secured the entire interest of enlightened gentlemen of high educational line of Bihar in the laudable spirit of this movement which speaks very many distinguished people here among its persons."

The call of juvenile education is substantially more rampant in the Punjab and N. W. F. Frontier than elsewhere in India.

May I pray that you will draw the attention of the country to this matter through a note to trace in the *Harjans* or in any other newspaper?"

The Secretary of the Youth League wrote to me long ago on this very delicate subject. On reminding him later I quoted into correspondence with Dr. Chakrabarti who confirmed the statements made in the League Secretary's letter. But I could not see my way clear to discussing the problem in these columns or elsewhere. I had known of the call but was not sure that a newspaper discussion could deal with it to any purpose. Now am I more sure. But I may not resist the appeal of the Principal of the College.

The case is not new. It is widespread. As it is necessarily kept secret, it is not possible to detect it easily. It goes hand in hand with early life. In the case referred to by the Principal, the teachers are alleged to be the corruptors of their own wards. "When the call comes its severer aftermath shall it be called?"

This is a matter which no commission, no government can deal with successfully. It is the function of the moral reformers. The parents have to be awakened to a sense of their responsibility. The students should be brought up from youth with clean life. The idea that ethics and clean living are the foundation of true education, should be seriously propounded. Teachers of educational institutions have to exercise the greatest care in the selection of teachers, and having selected them they have to see to it that they remain up to the mark. There are some of the ways in which the evil vice can be brought under control even if it cannot be eradicated.

M. K. GANDHI

THE PROGRESS OF HARIJAN WORK

The half a dozen provincial reports before us of Harjans work done during the months of January and February last, show a record of slow but steady progress. Educational institutions occupy the foremost place in the welfare activities. The number of schools—day schools for children and night schools for adults—is steadily increasing. There is a growing demand from Harjans for educational facilities, which, with their present resources, the Harjans workers are not able to satisfy to the fullest extent. During the month of February alone, the Punjab Provincial Board spent about Rs. 575 on Harjans education, the corresponding figures for Bihar, Kerala and Nagpur being Rs. 1428, 1800 and 1800 respectively. Vocational training has also received some attention of late, and a widening class of new places and facilities for out-working at another are some of the first steps taken in that direction. The College Training Institute of Columbia is the most notable and systematic effort in the direction of the revival of the industry of cottage weaving, calculated to give employment to thousands of Harjans in the country.

None of the reports, however, gives any information as to the teachers working in these schools, of which there are now several hundreds in the country, or the methods adopted, or the impression they have been able to make on the life of Harjans. It is nowhere mentioned what steps have been taken to improve the quality of education imparted in these schools, on which the General Secretary of the League laid so much stress in his last annual report. No mention has been made of the efforts made for securing education of Harjans children in public schools or the extent to which advantage has been taken of these institutions, which put on bus on the entry of Harjans. The General report, referring to this subject, makes the following optimistic remarks which are well worth considering:

"Even for primary schools it was felt that the position in Bengal was such that very much could be done through the District Boards. The District Boards spend Rs. 25 lakh annually on primary education. In those schools there is no bar to the admission of Harjans boys. If those who are interested in the education of Harjans boys exert themselves to draw boys to the existing District Board schools, a great deal can be done. Some money might thus be saved, and be spent on affording the other facilities from which the Harjans are suffering."

The Kerala report gives an instance of the difficulties the Harjans workers have at times to encounter. In Malabar District, in a village called Chapparam, the Harjans withdrew their children from the school Board elementary school, as a protest against the admission of Harjans children. The local workers were also waylaid

and houses by some Thugra (who themselves are Harijans, suffering from most of the disabilities placed upon other "untouchables", though not included by the Government in the category of scheduled classes). The opposition is depending at present on account of the intervention of some local gentlemen."

The Rajasthan report narrates another incident of a slightly different character: "At Phulera, some members of the railway staff have formed a local league and are conducting a Harijan school. At the outset it was a mixed institution and attracted a fairly large number of Caste Hindu boys. The latter had, however, to be abandoned on an order being issued by the Education Department of the Jaipur State, on depletion in the number of Caste Hindu boys in the State school had set in. "The most regrettable part of the story, however, is that the Harijan school, which welcomed Caste Hindu boys, has closed its doors against swagras—"the poorest of the low—who are left to their own resources, and some of whom "have under a young man of their own community, who charges fees." Let us hope the Harijan workers of Rajasthan will not meet content with this state of affairs, and will try their utmost to bring home to the managers of the Harijan school the incongruity in their attitude towards the swagras."

There are in the reports passing references to Co-operative Credit Societies. The Mahatma report refers to a resolution recently passed by Delanghat District Council to throw open all its wells to Harijans, the difficulty, however, lying in effect being given to the resolution, where the bulk of Caste Hindus was opposed to it. The same report also refers to the deplorable state of housing for the average employees of Ambikapur and Dehaghat Municipalities, and the able assistance of the municipal authorities in this matter. The Bihar Board proposes to establish a labor clinic in the village Chaudai in Madhwa district, "which is greatly afflicted with leprosy, the number of lepers having swollen up to 400, many of whom are probably Harijans."

The efforts to bring Harijans into closer contact with Caste Hindus have taken a variety of shapes. "Much social functions," says the Mahatma report, "on the Akbar Anniversary day were held at Poon, Alwar, Nagaur, and a few villages in Bikaner district, Harijans and Caste Hindus freely mixed and distributed sugar to one another as a mark of love and brotherhood. Harijans and Caste Hindu women also came together, and celebrated a mixed Shakti-Hindu function." Mixed spring festivals were celebrated at Ludhiana and Morshapur in the Punjab, and mixed games were arranged at Calcutta where Harijan boys carried off a shield. According to the Punjab report, "Punjab Medical College, an advocate of Ludhiana, visited Harijans

at the Mardha and Pajpura ceremony of his sons, and respectable citizens of the town attended the marriage ceremony of a Caste girl," and at Lahore, "Mrs. Ramachand Jahan accompanied her son Harijan at her residence on the occasion of her son's marriage." The C. P. Singh arranged for 40 ladies where both Harijans and Swagras freely mixed and the Karla Singh has been concentrating on mixed Hagan parties, of which it averaged 114 during February in 11 different villages. The Mahatma report is responsible for the news that in Kanai, "all temples are open to the Harijans," and that at Chidambaram, "Harijans have substituted for a temple which is being built in their quarters."

The internal reform among Harijans, too, comes in for a passing reference here and there. At one place a marriage is reported to have been celebrated among Harijans without the usual expensive ceremonies and serving of liquor. Story instances are cited of the cleanliness of Harijan houses. In Kanai (Dr. Macdonald) says the secretary of the Bihar Provincial Board, "I visited Dera quarters in the morning and was greatly impressed by the neatness of their houses, it was difficult to believe they were Caste's houses, judging from what we are used to see in other parts of the province. In every courtyard there is a hole planted in a raised platform which is washed with new-dung every day." But one of the greatest evils that the Harijans are suffering from is the underlying vice of drink which plays havoc with their physique and their minds, wrecks the peace and happiness of their domestic life, and vitiates them to a miserable living and an early grave. Harijan workers have been exhorting Harijans to give up this vice, wherever they have an occasion to speak to the latter. As the reports just now before us show, the Karla Singh, besides dwelling upon the evils of drink at meetings, has acted in the right direction in sending out workers to pay house-to-house visits for the purpose. It is, however, not enough to say—as one of the reports, giving exact figures for every item of work, has done—"167 Harijans gave up drink; 250 Harijans took vows against surma-sing." It is equally necessary to mention how many of the households, who by now, at the rate given above, must have taken some of substance from drink, have been able to stick to their resolve. We all know how difficult it is for an addict to be free for long from the clutches of vice. Much more so for past Harijans. If, therefore, they are to be strengthened in their resolve in the face of innumerable temptations and not a little of ridicule and scorn from their own caste-mates, we shall have to establish a permanent and close contact with them and to provide for them financial and health-giving substitutes for drink and drugs. It certainly means nothing less than a transformation of their whole life.

BEE-KEEPING

II

"Are we not really stealing honey from the poor bees by disturbing their normal life and depriving them of their hard-earned honey which they really store for their winter food?"

To be sure, Yes, if we depend on our honey-men who deal with bees in their natural abodes. These people gather honey by burning down forested forests and destroying their homes.

There is another answer to the above query. It is: No. Because, in domestication their life is carefully protected and their collection of honey extracted without the least injury to them and their combs. Here bees are provided greater facilities for the free play of their natural instinct and safety from their natural enemies. If, in return for our care and trouble, only the surplus quantity of the collection, which the bees can do without, is appropriated by us, there is no harm at all. Take the case of our domestic cow, which, in its wild state, probably would not have produced more milk than was just enough for the maintenance of its calf in health and strength. But in domestication, with better food in the shape of concentrated feed including pulses, oil cakes, cotton seed, and plenty of green grass and water, there is a natural increase in her milk production. That portion of the milk which is not absolutely necessary for her young one is taken by the cow-keeper for his use, and no one accuses him of any sin in the act.

The case of the honey bee is analogous. In its natural habitat the population of a bee colony is usually small. Individually, swarms of bees occupy cavities which are just big enough to accommodate them, but any large empty space left unutilized by them inside the cavity should tend to interfere with the temperature they strive to conserve in their home for brood-rearing and honey-ripening. This temperature which they must maintain is 32° F. In the first place, it is for the purpose of raising the atmospheric temperature in their homes that they have to live in communities and not as individuals or even as pairs. Let us suppose that a swarm of bees only twenty thousand strong has to colonize in a new place. Obviously, it does not go and occupy a hole which is too small to accommodate its population. Nor would it occupy one whose capacity is excessive, for the simple reason that the population of the temperature will be extremely difficult there. It must be remembered that every day many bees die of natural causes. Storm winds, heavy rain, burning hives, insects and spiders, all have a share in the reduction of the number of bees, not to mention the fact that several bees work themselves in premature death in heavy collection seasons. To take the place of those dying bees and ensure the progress in population and work, the queen bee naturally has to deposit eggs for

in return of the number of deaths. This she does. In a short time, therefore, in the colony there will be increased population needing larger accommodation than the cavity can furnish. Logically, then, a division of this larger colony into two or more families becomes necessary. It is for this reason that nature has given swarming qualities to bees. In domestication this necessity for swarming is more or less obviated, as the bee-keeper who understands his bees will take the swarming and give them larger accommodations. Further, it is not an ill-shaped cavity or an uncomfortable dirty hole such as bees find in nature, but a well-built box like with mathematically correct dimensions ensuring protection of life and safety against enemies, that he provides for them. In several other ways, as we shall see later, the temperance and attention are bestowed on domesticated bees. In spite of all these arrangements, the more populous domesticated colony should be able to, and does, store a larger quantity of honey than it would do otherwise.

Everyone who has watched bee-life in nature knows that bees which provide the sweets with food in the warm months become indispensable to them in the cold. During summer, then, bees too have to make 'hay'. The storing of honey is never put off to the end of the season. As a matter of fact, the approach of the heavy collection season induces increased brood-rearing, and when it has commenced strong refrigeration is readily put in the field. Bees daily find the bees can get them, but in addition to securing this and doing their usual domestic duties inside their home, they put by large quantities of honey in their cells and ripen it. Once all the available space in the combs has been filled with ripe honey, the insects do not bother any more about storing. It follows that, while a natural colony stores but once, a domesticated one does so several times in the season, because the apiculturist extracts the collection every time a store is completed, thus inducing the bees to store so many times as he extracts during the honey-flow. With a knowledge of the seasons he should be able to know which collection should be the last and not deprive the bees of this. If he remembers to do this, they will have enough to fall back upon during the non-flow season. If, being a novice, a bee-keeper by mistake removes this last collection, he need not despair, for, surely it can be fed back in the intervals of the hive in a simple way.

J. K. JATARAM

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RESEARCHES IN COTTAGE TANNING

The following information given by British India in the report of the Royal Prerogative Harlan Servat taught for October and November, 1934, about the object and the working of the Cottage Tanning Institute started by him at Calcutta in October last, will prove useful to those who take interest in cottage tanning and the utilization of dead cattle hide.

"The Singh has taken up two very important items of work. One is the establishment of a Cottage Tanning Institute, the other being experimental work in connection with utilization of carcasses. The Singh has sustained an investment of Rs. 1,000 by the Cottage Tanning Institute.

At the time of making the report (15th December) the work of the Cottage Tanning Institute is in fair progress. Two apprentices are being trained, one of whom, Manmohan, is the son of the Superintendent Cattlebury of Dhul. The Institute expects to take much apprentices from villages not more than 100 high class tanning with such materials and appliances as they are likely to get in villages. After the training is over, the Institute will endeavor to help them in setting up cottage tanneries in their villages, and will also find a market in the towns for surplus pieces of leather after meeting the local demand. The scheme, if successful, will very materially improve the economic condition of the people. Not only will it be possible to manufacture high class leather in villages, but it is also hoped that the cost will be considerably lower than the present market price, so that the village people will have a good profit left to them. It is proposed to take ten months or a year for the project.

The Institute will be handling hides of such cattle as the naturally and are not slaughtered. For this purpose hides will be collected from the tank of muck by various who have them. In this way also through the purchase a certain will be established between villages and markets, which will obviously be helpful in starting cottage tanneries. When the tannery is a success, a shoe-making wing may be easily added. As that it will be necessary to do so. A very small cottage tannery is not likely to keep a market and his family fully engaged for the whole day. When he is not engaged in the tannery he would be making shoes and moccasins or other articles of leather.

The Cottage Tanning Institute is located at Dhul where there are many other tanneries. The place is about 15 miles from British station and is connected by bus service. Electric power has been available. The building housing the Institute is a small one. It was formerly a stable pole. Necessary alterations have been made, pits have been constructed, and a set of tanning machinery is being installed. This set will only supplement hand tanning of leather and not replace it. Whatever quantity is possible to be

finished with hand, will be so finished. A minimum quantity has to be put through daily for accurate working of the tannery. Out of this quantity a portion will be left over after complete tanning with hand. It is proposed that only the surplus thus left over will be finished by machinery.

The various disposal scheme is a conception of Gandhi. The idea has when met to me, Gandhi has been endeavoring to help the Government only the idea is taken off the canvas and the rest of the scheme is left over to be worked, thus rendering the locally manufacturing valuable but can be estimated out of it and the work and some can be converted into rich material. Laboratory work, in a certain extent, has already been done. But much more still remains to be done. A laboratory is being fixed up in the position of the Cottage Tanning Institute for the work, and a student is now engaged in making glass out of burlings, a waste product in tanning, which is at present being thrown away. Hide making is likely to have a place in the various disposal scheme. Actual carcasses disposed work by taking up various carcasses will begin after the scheme is commenced to be controlled by the Central Board has been received."

A month later, the following report was made about the progress of the Institute, on which British India has been concentrating all his energy and attention.

"The work of the Cottage Tanning Institute was pushed on as contemplated, and by the end of the month a few pieces of patent and chrome leather were ready for sale. Samples of these were taken to the exhibition held by the Central Board at Delhi. Trade at the Institute continued the belief that a glazing machine was necessary to give the required gloss and finish to the leather. The process of glazing is not merely for appearance. The glazing surface of the machine working under great pressure compresses the leather, making it better in structure, and the friction of the glass produces heat which serves to even some melting matter on the top coating of pigment and finish, thereby making the polished surface much more durable than it would otherwise be. All the chambers are in fact ready sale for their belief, that the selling their product equal to the former standard they should have some sort of efficient glazing arrangement. Attempts are now being made to make a glazing machine at the Institute, which may be driven by hand and be suitable for use in villages.

The laboratory attached to the Tanning Institute, intended to serve mainly the various disposal scheme, was fitted up by the middle of the month. A chemist has been making experiments for making glue in relation to new stripped work requiring tanning materials and water.

A study class is held by the chemist to change of the laboratory where tanning processes are explained theoretically and practically to apprentices."

HANDICRAFTS IN TURKEY

(Continued from p. 83)

person only, and 4,334 more on the labor of one person together with the members of his family. Small and ^{medium} shops worked by 2 or 3 persons numbered 11,537 or 15.74 per cent of the total, while of the aggregate, 39,349 were undertakings that employed five persons or less. The handicraft workshops thus outnumber by far the other large industrial undertakings. It is, however, not to these numbers alone that handicrafts owe their importance. The volume of handicraft production is leading in quantity, and weavers produce nearly three times as much cotton cloth as all the factories of the country and provide 36 per cent of the quantity needed for home consumption. Two thirds of the olive oil produced is handicraft work, and in soap manufacture the large part of the production consisting of laundry soap comes from handicraft workshops. It is interesting to note that Turkey no longer imports soap for washing purposes. It is estimated that 24 per cent of the total production of the silk dressing industry is the work of handicraftsmen, while shoe making which meets 85 per cent of the needs of home consumption, is almost entirely a handicraft. Carpet manufacture, knitted articles, the upholstering trade, carpentry and the furniture trade, jewelry, are all handicraft industries, and it is only in the spheres where there is a demand for standardized production that handicrafts show a decline. It may be necessary, Mr. Gemen adds, to revolutionize trades that are fixed with total immobility unless they change their outworn methods. Turkey will, however, according to his estimate, be able to hold its place in the world if it adheres to its standards in the quality and finish of articles, the artistic value of which depends on the strength of the fibers of tradition.

Mr. Gemen next deals with the problems of the handicraftsman and describes in detail the arrangements that obtain today for the supply of raw materials, the marketing of the product, the facilities for credit, and the role of the middleman. The middleman, who provides credit, supplies raw materials and arranges for marketing, is responsible in Turkey as in India for the evils of overwork that threaten to overwhelm handicraftsmen, especially in lines of production where they have to face the competition of machine-made goods whether indigenous or imported. This leads Mr. Gemen into an examination of the medieval guilds or occupational organizations of handicraftsmen which served to promote and protect their interests and fostered a sense of solidarity among members of the same craft. These guilds are now being revived on modern lines, and plans are now under consideration for the creation of a central office which would represent the collective interests of all handicraftsmen. To supplement the activities of the craft organizations

an attempt has been made to form co-operative societies of which fifteen are now in existence. These have been formed among carpet makers, shoe makers and weavers, and take in hand the supply of raw materials, the sale of products and the problems of credit. The need for developing technical instruction in order to stimulate the growth of village industries is not ignored, and vocational classes are a feature of the system of education in most parts of the country. These are attached to technical schools. In addition there are arts and crafts schools for boys as well as for girls apart from schools giving specialized technical instruction, for instance, in house building, tailoring, in decorative arts. The final substance given by the State consists in preference being given to national production in all purchases on behalf of the State, legislation for the protection of trade and trademark and the total or partial exemption for handicrafts from the collection of taxes in profits and in turnover. There are no vigorously functioning private associations for the encouragement of handicrafts, but lately the Ministry of National Economy has constituted a separate Handicrafts Branch, the duty of which is to secure the development of handicrafts in the best conditions. Mr. Gemen suggests that the Office for Foreign Trade might do a great deal in promoting this development by studying markets, supervising production, guaranteeing the authenticity of handicraft products, and encouraging the participation by handicraftsmen in foreign fairs and exhibitions. The survey lacks some details which are essential from the point of view of an outsider, but there is sufficient material in it to justify to the reader Mr. Gemen's general conclusion that in conditions such as those obtaining in Turkey handicrafts should be considered an essential element in the development of the social and economic structure of the country, since they help to intensify the vitality of the rural centers of population, to revive agriculture, and to arrest the depopulation of the country districts.

V. L. M.

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HARIJAN

Editor: MAHADEV DESAI

Under the auspices of The Harijan Sevak Sangh

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POONA.—SATURDAY, MAY 4, 1951

[ONE ANNA

IS IT ECONOMIC ANARCHISM?

Some critics contend that the result of the doctrine I have been propounding will be that manual labour will be the chief instrument of production, that the labourer himself will have to be the possessor of the instruments of production, and that without this no decentralisation can take place. They contend that such decentralisation can only be effected at the cost of abandoning the knowledge that science has given us, and that the conquest over the forces of nature which has been obtained at great sacrifice will have to be surrendered. They nevertheless grant that their Capitalism of Kinship is not free from many of the evils of Private Capitalism of Britain or the U. S. A. Kinship itself started off with the idea of banishing the evils of Capitalism, but retained centralised production as its chief feature, with the result that though profit motives have been curbed, yet essentially many of the evils are left behind, i. e., in other words, Social Communism has failed to achieve what it had set forth to do. Once this is granted, the situation challenges us to produce a system which is neither Social Capitalism nor Private Capitalism. In other words, we have to stabilise the economic organisation in such a way that the elements which least suitably under capitalist organisation can be cured and prevented. Machine production is not even a boon that in order to retain it we should have to tolerate the evils of Capitalism. Is the use of manual labour an evil? Is it not kinder to bear suffered illnesses and consequent starvation than to strain ourselves with overwork? Organised power-driven machinery must bring on suffered illnesses and starvation for millions. Our effort is directed towards the prevention of such a calamity.

One of the chief attributes of machine production is standardisation. Standardisation signifies originality, and is doing so obstructs the progress of humanity. Each man, putting forth his best effort to use his talents and energy not only develops his personality but helps to advance the community physically and intellectually. It is to be granted that the percentage of free fields is likely to be greater in machine production than in decentralised production, but the chances of originality in machine production are nil. No work of art worthy of its name can

be produced by organised machinery. Human beings are by nature so built that they do not respond to standardised methods. An Einstein or a Turner or a Beethoven cannot be produced by standardised methods of education. We may be able to put on the market hundreds of graduates by centralised education, but what we gain in numbers by centralisation and standardisation we lose in quality. If the individual is to be liberated from economic slavery either to the machine or to the capitalist, there appears no other course open to us than to adopt decentralisation of production. Nevertheless there must always be some centralised production. In our own country in the past we have attempted to settle villages in a collective way. Canals were built, roads were dug, and roads were constructed by collective labour and by collective effort. Similarly in the modern world, supply of pure water, power, transport, communications, such as telephone and telegraph, may be done collectively and by controlled methods. Therefore, the methods we advocate, while not surrendering the conquest over nature, yet attempt to deliver human beings from the bondage of being mere machine tools. If we are to make the best of the talents and the energy at our disposal, we have to let every man strive to attain his very best. There can be no concrete coercion when each man puts forth his best effort to make his contribution to human progress. Machinery has been looming large in the horizon only in the last century or so, and we have become so fascinated by the quantity it produces that we have become stupefied and have lost all sense of proportion and values. Was there concrete coercion before the advent of the machine? The more we get into a rut the less are we able to make our personal contribution to society. The effort of the All India Village Industries Association is to elicit what is best in each individual, and this cannot be done by 'shove-driving' or the 'speeding up process'.

It is needless to point out that where there is decentralisation of production, there cannot be a concentration of profits. If we do not have concentrated profits by means of large scale production, the question of obtaining and controlling the market does not arise. Therefore, it cannot lead to group violence, and thus here we see a sound solution for violence. The only hope for the fundamental concept of violence perhaps

30/0

lies in decentralisation of production. The joy of life does not consist in the multiplicity of things we possess, but in the satisfaction which is derived from the utmost freedom for self-expression. At present, humanity is suffering under the crushing burden of machine production for profit. There is no room in it for self-expression. The A. I. V. I. A. is an attempt to provide an escape from the burden.

A. C. KUMARASWAMI

At New Saklari

The following account of Harijan work at New Saklari, taken from the report of the Secretary of the Hind Harijan Sewak Sangh, serves to show how co-operative credit institutions can be made the starting point for welfare activities among the Harijans and withdraw them from extravagance and vice.

"It was in February 1924 that we started here a co-operative credit society for Harijans. In a year this society made a considerable progress, and at present it has got more than 150 members the share capital paid up by the members till now is Rs. 1,215. Loans given to the members amount to Rs. 14,313-12-6. The loans returned amount to Rs. 4,727-12-6. There is also a Better Living Union organized by our secretary from Harijans themselves, and eighty who want to be a member of the Bank has first to be a member of the Union. Every member has to take certain vows, and the Secretary sees to it that they are being strictly observed. There were certain obstacles from drink, gambling, borrowing outside the Bank, unnecessary litigation, etc. I found it also great pleasure around this Union and the Bank. Sri Sankaran, our secretary, is busy in having a class out of Harijans who work with him in a spirit of selfless service. From the income of the Better Living Union they have built a temple and provide clothing to students. If any Harijan is found in difficulty, the Better Living Union comes to his help. They have also got a school building of their own on which they have spent Rs. 800. They have their own building for the Bank, a small provision store, and also a hotel. In short, this centre at the New Saklari Municipal Quarters is becoming a model one, not only because it gives economic relief to Harijans but it tends to moral uplift also. Another centre at Old Saklari will be organized this year, and the secretary, now having more time at his disposal because a special man has been appointed for the Bank, will be able to organize the second centre. The school is also being successfully run, and they hope to receive a grant from the Saklari Municipality."

G. S.

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MY TOUR DIARY—XII

19th December, 1933

GANDOGHAT (Gadh) - This was the first village in Gadh territory that we reached after crossing the State of Gadh, which had died up by the middle of December. Here we found that the Bhojwala, a sub-caste of Harijans, were at loggerheads with the rest of the population. The soil is rocky here and hence a well is a very costly affair, water being found at the depth of about 70 feet. Here Harijans have a traditional right to draw water from the only common well, but being at present boycotted by the villagers, they draw water from that well at night time. Moreover they are prohibited from using the central street of the village.

LAKADIA - The Jagirdar of this village was very helpful to the Harijan cause. He accompanied us to the meeting in Harijan quarters and explained to the Harijans the benefits of a clean life and disadvantages of caste-discrimination. The construction of a well was promised here as they were suffering from want of water. A school is necessary here, as the Harijan population consists of 40 families.

SANAKHIAL - In this village it was found that for the last 100 years Harijans and other Hindus used to draw water from a common well, but the villagers constructed a separate well for Harijans about nine years ago, and stopped them from using the common well. A school was promised here on the condition that the villagers were to pay one quarter of the cost.

BRADHAN - This town has 60 families of Harijans. As Harijans mostly felt the want of a well, one was promised, and the work has already commenced. A large number of Harijans took vows of abstaining from caste-discrimination. A school is a great necessity here, and will be opened shortly by the Gadh Harijan Sewak Sangh.

20th December

KUMHARDA - Some of the Harijans here are agriculturists, cultivating either their own or leased land. A local Sangh has been organized here and has asked the State to give them land for building a school for Harijans. This village is the Palace of menons who are big contractors in various parts of the country. They belong to the Bhandari-nagar sect, and a majority of them are opposed to reform. But the younger among them have formed a Sangh locally. The public meeting held by us in the square of the village was disturbed by the orthodox section.

ANJAR - A very flourishing Harijan school is going on here for some time past, the boys of which sang well at the meeting where boys of a Harijan school from an adjacent village were also present. Both sections of the Hindus went in a procession to Harijan quarters and held a large meeting. Harijans from several neighbouring villages had collected here, and information

were gathered from them about their disabilities and specific grievances. A public meeting was also held in the town and was very well attended. A meeting was held in swamper' quarters and women showed great appreciation of our work when their manifold task was of assistance from deficit.

15th to 19th December

BIHU. These days including a day of rest were spent in the capital of Cutch. The second day was spent in a trip to the village of Chakur about 12 miles away. In Bihu we visited 8 different quarters of Maghwade and swamper. A school is being run by the Singh for them, the teacher having been imported from Kathiawad. Public meetings were held, one for Barwana and four in Harijan quarters. In one of the Harijan meetings we heard with delight a poem composed by a Harijan poet, named Bama, on the evils of gambling and drink, in the Kathiawadi dialect. A student showed eagerness to be sent to a hostel somewhere and he has already been sent to Karachi.

Harijan workers had collected from different parts of Cutch, and it was resolved to form a branch of the Singh for the whole State. The Dewan Sahab was also interviewed, and the grievances of Harijans with regard to education, food, water supply and other matters were placed before him. Construction of a Harijan hotel was going on chiefly through the efforts of Dewan Shastriji.

Chakur, Dewan Shastriji is devoting all his time and energy to the service of Harijans. He has been able to get a big piece of land and is building a school house and other buildings for the joint use of Harijan and Barwana children. The villagers have consented to all the children studying together without any distinction. I told the foundation stone of the school building.

The section of Maghwade called Chauras Maghwade is a reformist section and have given up carvas eating altogether. Some of them have taken to carpentry, tailoring and such other occupations. They are very clean people. As their names show, they may have been degraded to their present status from the caste of Chauras who are the lords of Magwa.

20th December

MANJAL, MANGWANA and MUKINDA. Cutch is a province where there are few roads. Its much travelled people, when they return home to enjoy their earnings get choked, have to make their own roads in several cases. Even the linking up of the port at Mandol is done by a tax collected by some Steamship Company from passengers. But I am digressing.

MANJAL. We met a Pir or a priest of Maghwade at a public meeting in Harijan quarters. He helped us in persuading people to give up carvas eating. Dressed in his fine dhoti he was photographed by a camera-man of our party. The Harijan school conducted by land men was visited.

MANGWANA. The Harijan school was visited. This is financed by a Trust endowment.

MUKINDA. was reached in the evening and its three Harijan localities were visited and meetings addressed. A number of Harijans took vows of abstaining from carvas eating. A public meeting in the house was addressed, and two Harijan schools visited.

21st December

SHIDADA & SUTORI. This was a busy day for us. Five villages were visited before the noon rest, and one Harijan school and a dispensary, where Harijans get opial treatment, were also visited on the way. At Shidada the Harijan school was inspected and Harijan quarters were visited.

After breakfast and taking on a rough back of about 18 miles, we reached Sutori, the native place of both Shreeji Vallabhai of Bombay. Here he conducts a Harijan school at his own expense. The school was inspected the next morning, and a public meeting addressed in the Harijan quarters where about 20 persons took vows to give up carvas eating.

22nd December

MANDVI. This town had shown great opposition to better treatment being given to Harijans as late as 1914. Since then there has been a wonderful change in the mentality of the people. A procession of Harijans and other Hindus through the main lanes of the city forced one of the successful businessmen of the day. The public meeting held in the evening was presided over by a prominent Hindu merchant, who may be described, without meaning any offence to him, of the orthodox school. A lady worker spoke at the meeting. Mr. Gopaldas Khimel, the most prominent and devoted Harijan worker of Cutch, conducted a free boarding house for 50 Harijan boys and has created a trust endowment for the same. He also conducts three Harijan schools in other localities at his own expense. He speaks his feelings on Harijan work. He has been publicly beaten by his own relatives and the police for his pro-Harijan activities, and has suffered all that without a murmur.

Swamper' quarters were visited here and all the males present, except one, took vows to abstain from deficit. Their wonderful blooded so very much for bringing happiness to their households.

A Maghwade localities called Salaga Vas was visited. Maghwade here are all weavers and weave very good blankets and red tough cloth for ladies' petticoats. 25 persons took vows of abstaining from carvas eating.

The Harijan workers of Cutch again met here tonight for talking to Harwell, and Dewan Shastriji promised to collect donations for constructing two new Harijan wells.

This ended a 45 days' tour in Kathiawad and Cutch made in the company of Mr. Chhaganlal Joshi and other friends, of whom one was a shoe-maker from Bombay and the other a young merchant, both great lovers of Harijan work.

A. T. THAKKAR.

H A R I J A N

SATURDAY, MAY 4, 1949

TWO GOOD RESOLUTIONS

The Hindi Sahitya Sammelan, recently held at Lahore, passed some useful resolutions. Among them was one giving a definition of Hindi, and another expressing the opinion that all the languages that had descended from or had been largely influenced by Sanskrit should be written in the Devanagari script.

The first resolution is designed to emphasise the fact that Hindi does not supplant the provincial languages, that it supplements them, and that it extends the knowledge and usefulness of the speaker as an all-India worker. By recognising the fact that the language written in the Urdu script has descended both by Sanskrit and Hindi is also Hindi, the Sammelan dispels the suspicion that it has any design upon the Urdu script. The authorised script of the Sammelan will remain Devanagari. The propagation of the Devanagari script among the Hindus of the Punjab, or elsewhere, will still continue. The resolution in no way detracts from the value of the Devanagari script. It recognises the right of Musalmans to write the language in the Urdu script as they have done hitherto.

In order to give practical effect to the second resolution a committee was appointed, with Eknath Eklakar as Chairman and Corcoran, to explore the possibility of such introduction and to make such changes and additions in the Devanagari script as may be necessary to make it easier to write and more perfect than it is so as to represent the sounds not captured by the existing letters.

Such a change is necessary if interprovincial contacts are to increase and if Hindi is to be the medium of communication between provinces. The second was ever an accepted proposition for the past twenty-five years with those who subscribe to the creed of the Hindi Sahitya Sammelan. The question of script has often been discussed but never seriously settled. And yet it seems to be a natural, ordinary to the first proposition. Learning other languages becomes incredibly simple and easy. 'Gitanjali', written in the Bengali script, is a pocket book to everyone except the Bengalis. It is almost as open book when it is written in the Devanagari script. There is in it a vast number of words derived from Sanskrit and easily understood by the people of the other provinces. Everyone can test the truth of this statement. We ought not unnecessarily to let the false pretensions with the trouble of having to learn different scripts. It is cruel to require a person desiring to learn Tamil, Telugu, Malayalam, Kannada, Odia and Bengali to learn six scripts, besides Devanagari.

Let alone the Urdu script if he would know what the Muslim brothers are saying and doing through their writings. I have not presented an ambitious programme for a lover of his country or humanity. Today the imperishable barrier of different scripts has made the learning of sister languages and the learning of Hindi by the sister provinces a needlessly heavy task. It will be for Eknath's committee on the one hand to educate and convince public opinion in favour of the scheme, and on the other to demonstrate by practical application the great utility in saving the time and energy of those who would learn Hindi as the provincial languages. Let us not run away with the idea that the scheme will diminish the importance of the provincial languages. Indeed it can only enrich them even as the adoption of a common script has enriched the languages of Europe by making intercourse between its provinces easy.

M. K. GANDHI

How to Double Income

Though the spinning movement has been going on for the past seventeen years, and though it is giving a small but steady income to at least 125,000 women from year to year, the deplorable ignorance of the masses of spinning as the part of workers keeps the income much lower than it need be. Bad cotton, badly carded and spun on a rusty wheel without regard to the revolutions of the spindle, results in a low output. Attention to details can easily double the output and therefore the income. If cotton is carefully picked, handspun and well carded, there will be an increased output and improvement in the strength and evenness of yarn. Speed, strength, evenness and count of yarn depend perhaps most upon the number of revolutions of the spindle, i. e., the turns a spindle makes for every turn of the wheel. The calculation is easily made by drawing a vertical line on the spindle disc and turning the wheel as slowly as to enable one easily to count the turns of the spindle. A spindle should never have less than one hundred revolutions against one of the wheel. But Shri Shankarlal Bunker reports that during his tour he noticed spinners performing only thirty-five revolutions. No wonder if the output is miserably low and the yarn weak and faulty. The way to increase the revolution of a spindle is to decrease the diameter of the yarn which keeps the end in its place. Good workers should examine every wheel in their place and make the necessary changes in the spindle and other parts, whenever necessary. It may be that in the end the task may be found to be the best instrument of yarn production. It requires the least attention, and the new method of hand spinning gives an average speed of 300 spindles, i. e., 300 yards of yarn, and so much as 400 combs per hour.

M. K. G.

WEEKLY LETTER THE SANITATION CAMPAIGN

It is two months since we started the campaign and it may be said while taking stock of the results so far achieved. One outstanding result is the better look of the village. The main road, which used to be so filthy that you could not walk on it without a handkerchief about your nostrils, is now exceptionally clean. So also two of the dirtiest lanes. The majority of the people now go to the fields, and the children are proud of the fact that they see only the fields.

But that is about all. Though they now understand to go to the fields, they will not yet take the second necessary step of using earth to cover up the excreta. They will not provide material for building shifting latrines for them, they will not use properly even the latrine that has been placed there. Indeed a certain amount of opposition would seem to be lowering. We were told by a young man the other day that he could not sleep on the effect of the latrine was unbearable. The latrine is over a hundred yards from his hut. He never minded feeling his own compound and the people feeling it all these days. We clean the latrine and cover the excreta with earth every day and there is no stink at all. It was just a protest. We immediately went to the field and found that the latrine had been cleaned off the bench, though some of the simple folk had used it just where it was. We returned it to its proper place. The next day we found it thrown down. We again put it up. It is a pity that it has not been found down.

We had mentioned upon this occasion. It is a pity that a man from the Barjara, but even there it is confined to a few. Many of the other folk look round us, especially when there is someone ill and needs treatment. But they will not take the very first preventive measures!

But the constancy of some of the young men has been assured and they join a party from Wadla, composed of Municipal councillors and their friends, who try to persuade the people to adopt the cleaner method of sanitation.

There is fortunately no lack of helpers. The girls from Kanyabalam spend a number of hours one morning sweeping the streets clean of all rubbish. Two local doctors and a businessman come regularly, one of the doctors with his two little daughters who simply delight in the work. Our guests are always here on coming out to the village, and when any one of them happens to be a European he attracts much attention.

PLANT INDUSTRY INSTITUTE, INDORE

The Hindi Department started next of Gandhi's time in Indore, but what little was left was given to the Exhibition and the Rural Reconstruction Work. I noticed the Exhibition in my last letter. In this I must

briefly describe the visit to the Institute of Plant Industry. Messrs. Jackson and Wad who are in charge of the Institute were good enough to show Gandhi over the whole area of their operations which cover a very wide field. Here experiments are conducted in the improvement of cotton and other seed, in the discovery of rich cattlebreeds, conservation of sheep grass etc., preparation of different kinds of manures, and discoveries helpful to cottage industries, such as that of the pulp contents of different grasses in Central India. Whilst Gandhi was immensely interested in all these and would have given not an hour but a whole day to a study of these processes, his main purpose was to study the method of sanitary disposal and agricultural utilization of latrine wastes by what is known as the compost system. The system consists in composting refuse and night-soil, one after the other, as soon as they arrive at the disposal grounds, the waste being emptied in a trench two feet deep and three feet broad. We were taken to the Indore Municipality Area Disposal ground and to Malesh Hill Cope Disposal ground where night-soil and refuse of a population of about 4500 and 2000 respectively is being converted into rich manure under the compost system. We were shown how the first stage is made by tipping cartloads of refuse from the platform into the trench, and spread by refuse to make layers three or four inches thick. Cartloads of night-soil are tipped on the top of this and it is carefully spread out and mixed up with the refuse. This is allowed to remain for four days, when the first turn is given and the last stage is looked back to an empty space in the trench. A second turn is given after eight days in a similar manner by looking the change over to the opposite side of the trench. After the material reaches to an advanced stage, i.e., in about eight or ten days of the second turn a third turn is given and the manure is stored on to the adjacent storage ground where it gets ready to be used as manure. The stages of decomposition involved in the process is thus described by Messrs. Jackson and Wad in a pamphlet devoted to this process:-

"On arrival both the night-soil and some components of the refuse are already in a more or less advanced sapid condition. Night-soil tends to ripen as soon as it is allowed to accumulate, with the production of fuel, volatile products which have to be destroyed immediately they are produced. The physical nature of fresh night-soil is such that if an attempt is made to mix it intimately with refuse, it fills the interstices and forms a dense viscous unworkable mass, thus preventing utilization of the various products which continue to be formed at an intensified rate. The wheel turns the other way when, as to this process, the night-soil is only lightly and rapidly spread along with the refuse in fairly thin layers. It then forms a coating on the refuse with wide interstices for

action. The partial desiccation that follows slows the rotting and slows down their decomposition. The formation of odorless volatile substances is checked so that offensive action is able to outlive them completely. This way manure is effectively suppressed.

"If, however, the bacteria are carelessly charged, active conditions will persist and be intensified. If this happens it will be corrected when action is resumed at the first time, five or ten days after the charging....The heaps are further mixed, aerated and substituted at suitable intervals to quash fermentation and keep up the heat with an intensive process is obtained. Incubation of the manure with half rotted compost while charging is included in the process, but the efficiency of this step depends entirely upon action, without which no incision, however active, will accelerate the initial speed of its composition....Rain does not offer any difficulty as with properly made heaps it does not penetrate very deeply and the drainage system left in the trench prevents accumulation."

Mauro, Jackson and Wad claim that the Indian process is much simpler and more economical than any other process so far attempted. That it is simpler and more economical than the septic tank system now in vogue in certain colonies with compact populations, and the active sludge system of Dr. Fowler, is apparent, for there is little initial cost, the labor required is minimal, and the material value of the compost is proved by experience.

What is not proved, I am afraid, is that the system is more sanitary. The causes of the system is action generated by manual turning, and the very high temperature of the compost which is so great that it leads to the destruction of insect life and renders the compost unsuitable for fly-breeding. We saw the actual turning being done by the scavengers, who were doing this with bare feet and bare hands. Mauro, Jackson and Wad told us that the scavengers ought to have boots for the purpose but they had not them on. They had been daily handling filth and refuse full of waste matter and glass and katch rubbish and rusted tin, without anything to protect their feet and skin, seemed to us to be abominable. This is most dangerous, and the danger is increased by the retention of septic matter if charging is not carefully done.

Where all these factors could be observed the system would seem to have every recommendation, and there is no reason why our municipal and local bodies ought not to study the process and introduce it under careful supervision. The cost of making the compost at the Indian city disposal ground has been calculated at 3.6 annas per ton, and even when manure was sold at eight annas a ton the receipts under the new system were Rs. 4,504 and expenses Rs. 2,120 as against receipts Rs. 1,218 and expenses Rs. 4,064 under the old system.

The whole process is described in detail with diagrams and illustrations in a pamphlet which may be had from the Director. It costs eight annas.

We ourselves propose to make experiments in some of these processes and hope to be able to publish results some day. Our present method is Dr. Fowler's method of surface treating.

Two points of interest about manure were the use of channel soil and channel loam as manure. Mixed with it partly burnt and mixed tin with other manure to enrich it, and many bones collected in a heap and just shaved and broken up. At the present moment these bones are not collected at all, where they are collected they are purchased by factories at a nominal price, and even where persons have as propellers against the use of bone manure they have no wherewithal to break up the bones. This process of slightly charring them under very light fire is said to retain all the phosphorus content of the bone.

OTHER FUNCTIONS AT INDORE

There were several other functions of interest which merit a brief reference. The Corporation settled in places outside Indore make a point of seeing our Gandhi, whenever he visits them, and contribute their mite to any of the activities that may be at the moment occupying Gandhi's attention. In Indore, too, they organized a little function in Gandhi's honour and gave him a small poem in return they were the recipients of a message which was helpful and encouraging.

"I am glad that my visit should have been instrumental in the ending of the two factions said to have been existing amongst you. But I would now ask you to go a step further. You must think of the interests of the area where you are your living. You must not think of ending out the whole of your savings to your families, but should use a portion for the Marathi and Hindi speaking people among whom you live. It is wrong to think that business is incompatible with ahimsa. I know that it is perfectly possible to carry on one's business profitably and yet honestly and truthfully. The plea that business and ahimsa never agree is advanced only by those who are attracted by nothing higher than narrow self-interest. He who will serve his own ends will do so by all kinds of questionable means, but he who will seek to serve the community will never sacrifice truth or honesty. You must bear in mind that you have the right to earn as much as you like, but not the right to spend as much as you like. Anything that remains after the needs of a decent living are satisfied belongs to the community."

"There should be no Congress here who is ignorant of Hindi. When I say this I am thinking of women too. For they must associate with Hindi-speaking women here and give their share in the work of general social uplift."

The Central Youth League asked the permission to take part in the function by separate speeches. To Dave Gandy said: "Would it not be better that I give you a couple of minutes than that you take a couple of minutes for speech-making? Well, I should like to leave you a message of silence. Speech without the backing of experience based on action will lack clarity and refinement. I would ask you to curb your tongue and make use of your hands and feet for the service of the community. After you have done so for a few years you will speak the speech that craves and never fails."

Tough there was very little time Goodridge found a few minutes to pay a flying visit to the Shutech. Rape Circle Boarding School which provides housing and lodging and schooling free to Shutech girls. It is supported partly by the State.

But he would not be satisfied until he had paid a visit to the local Harigan hasts and the Harigan School. The whole day was so crowded with business that he had to go without his food until evening when the train started, just when hardly a few minutes were left for the train, he made a dash for the Harigan hasts where thousands were waiting in ordered silence. They knew that he had to leave the same evening, and they also knew that there was little time left. The school children and the adults attending schools stayed where they were, the residents of the hasts greeted him from a distance, and there was an air in the vast audience that greeted him. The meeting was an abrupt lesson to all non-Harigan. This was what he said to them as a one-minute speech: "Do not mind what the Ganga Hindu do or say. Think of what you have to do. It is no small thing that you will save for a religion which keeps you oppressed. I do not know whether I should survive it as the greatness of the religion or to your good power of suffering. But whatever it may be due to, I would ask you to be patient a little longer and to glorify the religion that you have adhered to through thick and thin. You can do so by purifying your lives, by internal and external cleanliness, by giving up evices and drink if you are given to them, and by prayer to God. The name 'Karna' has a tremendous power, if it is repeated with a faithful and pure heart. Untouchability will disappear in no time and you will soon have your place in the community. May God bless you."

I will summarize the speech by the representatives of the village industries sector separately in a separate article.

HARRIS, OF FORTY-SEVEN

Perthuisland is a municipal town in Tamil Nadu, having a population of about 2,500. It contains nearly two to three thousand Harijans. Among them are not only the scavengers of the town, but also Tailors, Barbers and Chaffers, who are sold labourers and work under planters and other land-holders. The Harijan Savak League has been working there for over two years under the guidance of Shri Sundarash Aiyar, a leading pioneer of the place, and Shri Ramaswamy Chettiar, a prominent land-holder. Besides these there are two able and efficient workers who are devoting their whole time to the Harijan cause.

The Sunday began by opening a day school. It had originally 70 boys with three teachers, but now the number has fallen to 50, owing to the opening of another school by a Christian Mission. Two other night schools were started, and the workers got into touch with the Russians by regularly visiting their stores, placing them and giving them lessons in book-keeping. In a short time the Russians began to have so much confidence in them that they immediately responded when the idea of having by something for the evening was placed before them by the workers. Though they were willing to contribute, the workers had to go down door to door every day and get their daily earnings from them, for the church.

A pass book is issued to each of them, and the amount subscribed by them, which ranges from 2 pios to 3 annas a day, is entered therein. The amounts are invested in the Savings Bank account with the Iowa Co-operative Society. Whenever there is a necessity, chiefly for discharging their debts, amounts are drawn from the accounts with the Iowa Co-operative Society and paid to the creditors. There are at present nearly 450 bonded subscribers. At one time the amount in their credit was nearly Rs. 5,000, but now owing to want of income and consequent necessity they had to draw from it even for their daily needs. Though the necessity has been in existence for 12 years, the amount to their credit has never gone below Rs. 3,500.

The Singh and thought out as to how best to utilize this new lying to their credit in the Bank. Besides the fortnight rate of interest readily paid by them, the heavy price of foodstuffs charged by merchants is another hardship from which they are suffering. A provision store was therefore started from where they could buy foodstuffs at a cheaper rate. The Singh invested nearly Rs. 100 out of their own money in the store. A worker is in charge of it and is paid Rs. 7 per month. Two Rajgas boys at Rs. 4 each per month are employed for assisting him.

All the Hudson bay provisions here and the daily average sales come to \$5.14, sales being mostly for cash. Nearly twenty kinds of food

All communications should be addressed to the Editor of the Journal, at the care of the American Museum of Natural History.

spools, besides hotel suits, tobacco and other things, are stored and sold. A cash book, a ledger and a stock book showing daily purchases and sales, have been kept. Credit sales are also made at an average of \$2.50 per item, but credit is given only to those who have money in their credit in the Savings Bank.

The Harpans have come to realize the benefits of this arrangement, and it can be said that almost all of them make their purchases here.

Here is a model for Harpans workers to copy. If they really want to help Harpans and save them from exploitation.

A. V. THAYER

KHADI-MAKING AS UNEMPLOYMENT INSURANCE

That spinning and weaving are a sure insurance against unemployment, we have well enough by the experience of the past fifteen years, but if any further argument was needed, it is to be had from two rather unexpected quarters.

One is from Dr. A. E. Bowley and Mr. D. H. Robertson who have considered the question carefully in their 'Scheme for an Economic Census of India'. There is the argument of experienced economists. In their study of economic conditions of rural and urban India, they were faced with the fact that the millworker's agricultural operations lasted only over a part of the year. The fact, they cordily remark, involves not only under-employment of the man, but also under-employment of the land. But whereas "the hand is quietly doing its job, or taking essential repose," the man is industriously idle. The authors then consider the question of subsidiary occupations. With regard to hand-work at home—especially spinning and weaving for the agriculturist—they ask the question whether they can be placed on an economic basis, and thus dispose of the argument that these subsidiary occupations are not paying. "The complication arises that the part-time worker is in competition not only with the mills but with the whole-time hand-weavers whose tools are at work all the year round and in the textile industry at all events it seems to be an unfortunate fact that the 'K' is probably the branch of it, namely spinning which lends itself most easily to part-time work, which is also the branch in which handwork in general has least chance against the machine. On the other hand the part-time worker has a real economic advantage in not against the continuous employment of the millowner's machine and the whole-time handworker's tool, namely, the fact that the overhead costs of his annual subsistence and his domestic workshop are being largely met out of the proceeds of his main occupation of agri-

culture, so that he can profitably take on work at a rate which would be unremunerative to those who look to a single occupation for their whole means of subsistence. Thus the prospects of his keeping his end up are somewhat brighter than they might appear at first sight."

But more recent even than this expert evidence is the evidence of what is actually happening in industrially advanced countries like Canada. In an article I wrote in these columns some months ago I quoted facts and figures of cottage industries in France and other European countries. I find now made an extract from an article "Handicrafts as a Hobby" in a Canadian journal called *Country Clerk*. There is, the writer observes, a place for handicrafts, both in rural and urban homes, and a craftsman can make his community a real service in those days of unrelieved leisure by stimulating interest in handwork. The quote from a recently published official report which contains most revealing information. In Quebec there are 150,000 homes in which women make their own clothing and that of their families by their skill with the loom and the spinning wheel. Numerous parents, both men and women, have contracted their own leisure during the past year or two, and working so that they have enjoyed what the writer calls "the thrill of turning out hand-made materials from hand-made looms and successfully from hand-spun wool."

Let us remember that the province of Quebec in Canada has a total population of 1,600,000, that is to say, of about 300,000 families or so. The fact that 150,000 families out of 300,000 make their own clothing in Canada should be an eye-opener to us in India where several millions of families are living in unrelieved idleness of a kind that Canada has perhaps never known.

M. D.

UNPOLISHED WHOLE KICE

Unpolished, unspiced rice is available in Bombay at the following places, at the rate of

one anna per lb.

- (1) Nanjras Bazaar, Ahera Bazaar, Prince's Street.
- (2) Gandhi Green Gate Flap, Crawford Market.
- Trade Dealers
- (3) Khadi Market, John Road, Vile Parle.

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Enter the copies of The Harjan Book, Bang

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POONA — SATURDAY, MAY 11, 1933

[ONE ANNA

GROSS MISTREATMENT

(By M. K. Gunde)

"I was working in a shop under the auspices of the Harjan Book, though for a period of about four months. A Harjan was expelled from the shop, before I began Harjan work in the village, on account of his moral delinquencies. The said Harjan came returned to visit his son studying in our school. I allowed him to stay with me for the purpose. He was visiting in the school shed on the particular night. In my absence, a party consisting of two persons belonging to the Harjan class who were the two relatives of the woman concerned, along with a few others of the so-called castes, took him out and beat him severely for the old offence of 'seducing a married woman', and drove him out of the shed. Immediately I heard of the matter I approached the persons who had taken the law into their own hands and protested against the mistreatment and demanded the readmission of the Harjan into the shop. This was refused. Therefore, I have voluntarily myself from the village."

The foregoing is a much condensed summary of a long letter. I do not vouch for the accuracy of the statement. But if the facts are as stated, surely it was wrong altogether to beat the Harjan as he appears to have been beaten. If he had committed any crime, he should have been prosecuted. But no one had any right to take the law into his own hands. The correspondent was right in relying from the shed which was not prepared to do simple justice. I hope that the matter was brought to the notice of the local Sarsb and that the latter had tried to secure fair treatment for the Harjan concerned. The whole affair is one for careful investigation. I fear that such cases are frequent enough. It is up to Harjan workers on the one hand to afford protection to the injured and on the other to awaken their sense of morality when it is lacking. The offenders do not belong to any particular class. All sections are lured with the same bait. Only those workers who have proved their worth and are above reproach will be able to create any impression at all on the delinquents.

To secure immediate attention, subscribers are requested to mention their IDs in all their communications to us.

Manager

WEEKLY LETTER

THE PLAYING-GO CAMPAINS

There is not very much of interest to note this week, except the fact that the consciousness of the people is being slowly aroused. Passing by the fenced compound of a large-shed village we noticed fish in the compound. We proceeded to open the gate in order to remove the fish. The good women greatly remonstrated and protested that she would remove it at once and she did so. But the play of it all is that even these good women whilst they will remove the fish, they will simply throw it out on the road but not cover it with earth or bury it. There is a curious sense of pollution attaching to this thing. Whether it is the result of untouchability or untouchability is the result of it, it is difficult to say, but it is there and it persists in spite of our best efforts. A little boy directed us the other day to this bring a few feet from him and which we had not noticed.

"But why will not you remove it, dam boy?" I asked him.

"I should be polluted," he replied with a shrug of the shoulders.

"But we are not polluted?"

"You are polluted too, but you will not think so."

To his mind we were hardened sinners. This was a Harjan boy.

But as I have said their conscience is slowly being awakened. Quite a number of people got up early morning warning those threatening to use the roads and asking them to go to the fields. When Gaudin went to the village yesterday to have a look round, these people did not chase him but came and proceeded to help.

G. K.'s VISIT

There was something so inexplicable about Sp. G. Rajagopalachandrar's proposed retirement that we were looking forward to his visit on his way back from Jeddahpore. I for one who knew that he had fought the hardest against Gaudin's retirement could not believe that he was serious when the thing first came to my ears. He was too educated a soldier to know weakness, and retirement on any other ground but that of a physical collapse would seem to be foreign to his temperament. And we found

that he was on the point of a breakdown. He simply laughed at the silly testimonies in the press and elsewhere and said: "I should care for them if they were from responsible quarters, but I should not trouble to think of them otherwise." He looked thoroughly washed out, and though he wanted to make a long enough stay here, he simply writhed under the reading heat, and Gaudin had not the heart to ask him to stay. There was a time when he would laugh at anyone grumbling about the hot weather. "We grumble about the heat in summer, we grumble about the cold in winter, we grumble if there is no rain, we grumble when there is an excess of it. We are born grumblers, we will not thank God for anything that happens."—I can imagine him saying in the good old days. But he found the heat here grilling. He said: "I cannot account for it but there is a strange feeling of physical exhaustion, puffiness, weakness combined with drowsiness. I must retire before there is a physical breakdown. As soon as I feel better, I shall come in again unasked." "Would not a voyage set you up?" "It would, but why get better at the end of two thousand rapids, when you can get better at the end of No. 15 a month in a quiet village?"

It seemed cruel to strive with him.

He was handsly interested in our sweeping campaign.

"At the back of the unaccountability business is the economic question," he said. "In some of our parts the Harjans used to sweep the refuse and the landlord would have it collected on his ground for manure. Now they have started sweeping their locality every day as they know that it is worth something as manure. The landlord objects as he has his vested interest in the Harjans' uncleanliness. 'Don't sweep the streets at all,' he tells them, and has the whole refuse collected once in a year. Take again this question of Nature not allowing the Harjans to wear upper cloths and ladles. The argument is simple. If they were allowed to waste so much on extra clothing, they would have to be paid more and labour would be scarce! Again, take the poor folk near Timbaktuaga who suddenly became Christians. It was foolish and the Catholic priest had money to give them."

I found him lying down one afternoon with Valmiki's *Bhagavata* by his side. "Here is a passage that will interest you," he said, and immediately turned to the fifty-ninth chapter of *Atishayana*. It was the story of Tribhuvan coming to become a Chouda wanting to go to heaven. Tribhuvan evidently thought that a Chouda may perform a sacrifice. There was someone who thought he had no right as a Chouda. The commentator explains: "He was neither a Chouda by birth nor by action, he was one by name, and as he had every right to perform a sacrifice." So the question whether a Chouda may shed

his Chouda-hood was one discussed even in those days.

THE CULT OF THE NEEM

I am glad to be able to tell the readers that Sri. Bhansali, our retired friend, has finished his 112nd page of yarn and dedicated it to Gaudin. I must tell the story of the yarn, inasmuch as the carelessness that he attached to the task was something to admire and amuse. He would sit down each day, after his morning ablutions, and spin with such concentrated attention that he would scarcely notice the things around him. Spinning for Gaudin was, to him, as sacred a task as meditation. Each day in the evening he would have it made up into a ball. It is customary to use the twine to make the yarn into a tight ball. As the friend making the ball was about to use the twine, Bhansali warned him against it and said: "No. It is Bapu's yarn. How dare one touch it with one's twine?" Perhaps every round of this yarn is sanctified with his mantras, and on the day he finished it he had the bundle neatly made, applied auspicious functions to it, and placed it at Gaudin's feet as a reverberating.

The little episode has a lesson for us all. Why should we not approach every task that comes to us, however humble or great, as though it was sacred and for the Lord? Whether we have learnt that lesson from him or not, we seem to have learnt one thing from him. He has infected us with his cult of the neem. One evening Gaudin discussed the merits of the neem with him. He had found it good not only for digestion, but for his eyes and a great cooling agent. He was a sufferer from uricæmia and was almost blind at night but he has very nearly recovered his natural vision. The medicinal properties of the neem are eloquently recounted in every book of Hindu medicine. Gaudin had himself used it years ago, and this time he thought was an opportunity to try it on those suffering from uricæmia and entered heart. But as he never suggests a remedy without trying it himself, he started taking neem leaves some days ago and has consequently prevented a good half-dozen to take up the experiment, not the least among the enthusiasts being Gaudin's own granddaughters of four. She has had eyes and gladly shows the leaves as "Bapu says they will cure the eyes" but she looks on a little pee on the top of it.

INTERESTING QUESTIONS

One of our missionary visitors got a number of interesting questions.

"I'm here the reputation of never being angry is that true?"

"It is not that I do not get angry, I do not give vent to anger. I cultivate the quality of patience as experienced, and generally speaking I succeed. But I only control my anger when it comes. Now I find it possible to control it would be a useless question, for it is a habit

that everyone must cultivate and must succeed in farming by constant practice."

"When did you come to experience this great love for the poor? Could you tell me the period or the occasion?"

"I have always had a love for the poor all my life and in childhood. I could also illustrate after illustrations from my past life to show that it was something innate in me. I have never felt that there was any difference between the poor and me. I have always felt toward them as my own kin and kin."

"Don't you have anything like authority for dirt and dirt?" The question was not unusual, coming as it did from a man of several years' experience.

"I have no antipathy against dirty people," said Gandhiji, "but I have a horror of dirt. I should not get out of a dirty place nor touch a dirty person or household. But I believe in restoring dirt to its proper place, where it means to be dirt."

The visitor next discussed the question of luxury. "I do feel," said Gandhiji, "that while it is bad to encourage begging, I will not send away a beggar without offering him work and food. If he will not work, I should let him go without food. Those who are physically disabled like the lame and the maimed and the blind have got to be supported by the State. There is, however, a lot of fraud going on under cover of pretended blindness or even genuine blindness. So many blind have become rich because of ill-gotten gains. It would be a good thing if they were taken to an asylum, rather than be exposed to this temptation."

Last came the question of questions which unnecessary friends are not tired of asking and Gandhiji is not tired of answering. "You would prevent missionaries coming to India in order to baptize?"

"Who am I to prevent them? If I had power and could legislate, I should certainly stop all proselytizing. It is the cause of much acerbity and hatred between classes and unnecessary heart-burning among missionaries. But I should welcome people of any nationality if they came to serve here for the sake of service. In Hindu households the street of a missionary has meant the disruption of the family working in the wake of always of dress, manners, language, food and drink."

"Is it not the old conception you are rejecting so? No such thing is now associated with proselytization."

"The material condition has perhaps changed but the lowest reality remains. Vilification of Hindu religion, though reduced, is there. If there was a real change in the missionaries' outlook, would Gandhi's books be allowed to be sold in school depots? Are those books prohibited by missionary societies? There is nothing but vilification of Hinduism in those

books. The talk of the conception being no longer there. Only the other day a missionary descended on a temple area with money in his pocket, distributed it among the handsmen, converted them to his fold, took charge of their temple, and demolished it. This is missionary. The temple could not belong to the converted Hindu, and it could not belong to the Christian missionary. But this trend goes and goes it demolished at the hands of the very men who only a little while ago believed that God was there."

The lady seemed to be touched. Perhaps she had not heard of the incident she said, "In our hospital we do not try to influence our patients in their religious beliefs. Our doctor says we should not take an undue advantage of people in distress coming to us for treatment. But, Mr. Gandhi, why do you object to proselytization so much? Is not there enough in the Bible to authorize us to invite people to a better way of life?"

"Oh yes, but it does not mean that they should be made members of the Church. If you interpret your texts in the way you seem to do, you straight away condemn a large part of humanity unless it believes as you do. If Jesus came to earth again, he would know many things that are being done in the name of Christianity. It is not he who says 'Lord, Lord' that is a Christian but 'He that doeth the will of the Lord' that is a true Christian. And cannot he who has not heard the name of Christ Jesus do the will of the Lord?"

M. D.

Waits for Harjians

The Government of Bombay are to be congratulated upon their desire to build wells for Harjians in the Presidency of Bombay. The sum set apart is a trifle for the work to be done. As is well known wells have been constructed for Harjians for years past in Gujarat by the late Sardar-Gandharajji Bhandari set up by the Congress, and since 1921 by the Harban Sardar Singh. The latter has an extensive programme of well-building for Harjians, and now Sgt. Jethabhai, a quiet and good worker, has made up his mind to devote his attention to this sole humanitarian work. It is greatly to be desired that in this work there would be perfect co-operation between the various agencies working towards the same end. If co-operative effort is not possible, there may be at least a division of labour and areas. Whatever is done, the end should be quick work, good work and cheapest cost. The last can be satisfied only if there is unshakled voluntary labour forthcoming either on the part of Harjian Hindus or Savarna Hindus or both.

M. E. G.

All communications should be addressed to the Editor of the *Harjyan*, or the care may be, of the Jyoti Harjian Press, Poona 2.

HARRIAN

SATURDAY, MAY 11, 1924

VILLAGE WORKERS' QUESTIONS

(By M. E. Gault)

A village worker writes:

"(1) I am working in a small village of a hundred houses. For here and there attention to sanitation and hygiene should provide needed relief. But what is a worker to do when a village suffering from fever sends out? I have long labored asking them to use mosquito nets, mosquito coils, and the village house."

(2) What is to be done with the night-well during the winter?

(3) The night-well is used for all crops?

(4) What is the advantage of using per se goodness to water?"

When mass of fever, constipation or such common diseases come to village workers for help they will certainly have to render such help as they can. Where one is out of the diagnosis, there is no doubt that the village house medicine is the cheapest and best. If one must stock drugs, castor oil, quinine and boiling water are the best medical agents. Castor oil may be locally procurable. The same leaf may serve the same purpose. Quinine I should use sparingly. Every fever does not require quinine treatment. Nor does every fever yield to quinine. Most fevers will disappear after a fast or a sweat. Attention from meals, pulses and milk, and boiling fresh lemon or boiling quinine water, even boiling raw water with fresh lemon juice or charcoal, is a sufficient. Boiling water is a most powerful medical agent. It may move the bowels, it will induce perspiration and therefore abate fever; it is the safest and cheapest disinfectant. In every case where it is required to be drunk, the water must be allowed to cool till it is fairly bearable to the skin. Boiling does not mean mere heating. The water begins to bubble and evaporate after it is at the boil.

When the workers do not know for certain what to do, they must allow the local village to have full sway. When he is conscientious or sensible and the workers know a phylanthropic doctor near by, they may render his assistance.

But they will find that the most effective way of dealing with disease is to attend to sanitation. Let them remember that nature is the best physician. They may be sure that nature is equaling what man has damaged. She appears to have become powerless when man continuously hampers her. Then she sends death—the last and presumptuous agent to destroy what is beyond repair—and provides a fresh garment

for the weaker humanity and hygienic workers are therefore the best helpers of the best physician every person has, whether he knows it or not.

(5) Even during the rainy villagers should perform functions in places not trodden by man. Ponds must be barred. This is a most difficult question owing to the constant tramping of villagers. In Hindi villages we are trying to persuade the villagers not to use the streets, to go to the adjoining fields and to throw dry manure on their own excursions. After two months' continuous labor and co-operation of the municipal councilors and others they have been good enough generally to come to fields the streets. They go to the fields with their women have been good enough to open for such use. But the villagers still obstinately refuse to throw earth on their own excursions. 'Hardly it is enough work, it is said to look at houses, more so to throw earth on them,' they say. They have been taught to believe so. Workers have therefore not to write on a clean slate. They have to rub off what is drawn from the slate with steel points. But I know that if we have faith in our mission, if we have patience enough to persist in the work of daily morning awakening and, above all, if we don't get irritated against the villagers, their practices will disappear as mist before the rays of the sun. Age-hardened ignorance cannot yield to a few months' slight lessons.

We are preparing for the rains in Hindi. Naturally the owners of fields must protect their crops. They cannot, therefore, allow free access to their fields as many do now. We have suggested to them that they should put up fences a few feet inside their boundaries, leaving the margin intact. The few feet they may have will by the end of the season be richly manured strips of their fields. A time is coming when owners of fields will invite people to use them. Every man routinely using a particular field leaves on it a few ropes' worth of manure in a year, if Dr. Roeder's estimate may be accepted. The intensity of the figure may be decided. The fact that a field benefits by the deposit of night-well is it is beyond doubt.

(6) No one has suggested that night-well may be abandoned to crops directly as manure. What is meant is that addition of night-well to earth surface is after a short time. Night-well after being worked into the earth has to undergo certain changes before the earth becomes fit for ploughing and sowing. The best is inflexible. Open up the earth after a stated time when you have buried night-well. If you find that it is all sweet earth and no smell, no trace of faeces, the soil is fit to receive the seed. I have used night-well in this manner for all manner of crops for the past thirty years with the greatest benefit.

(4) It is the universal tendency of experts that *pur* is more nutritious than *sugar* because it contains salts and vitamins which *sugar* does not contain. As whole wheat meal is so fine flour, or unpolished rice to polished, so practically is *pur* to *sugar*.

The Cottage Training Institute

The following is the record of further progress of the Cottage Training Institute at Calcutta, taken from the January report of the Bengal Provincial Board of the Hardpan Sewage Scheme.

"The training work is during past progress. 11 students are under training, of whom 1 are Chittam, one being from Chittam. Hardpan Ashram, and 1 from Bengal. A course of training has been started one by one. Each one is given a lot which is his territory. He has to take a piece of skin and make it into finished leather in the course of 15 days. This every month he has to go through all the processes twice and then set two pieces of finished leather. This has been used for the first month's course. They are given practical work to do for the commercial department of the Institute. They have to do other manual work in connection with the industry and their work.

All the students live together. They cook their own food by turns. They have to attend a lecture class of one hour to training every day in addition to the industrial laboratory work. They have also to attend a school class at night for an hour. A fifth class is also going to be opened.

On the commercial side we have not yet with more difficulties than we anticipated. The expert on whom we relied could not give satisfaction. He had to go. Another expert has been appointed. The laboratory was placed in consultation with the old expert. Now the new expert wants things which were not provided and discontinued. By another extra expenditure, but he has to be given the facilities he wants. He has already shown marked improvement in the quality of leather.

A tank well had to be sunk earlier than we expected, the water of the pond in the compound having become unfit for use. We had to sink a tank well 275 ft. deep to get good water for drinking and cooking purposes which are part of training. But these two running items more money will have to be devoted. I propose to raise the same amount by special donation for the purpose.

Patent leathers as are now being made have proved not to be quite satisfactory, so also the better productions of chrome leather.

A glazing machine for hand working is now being completed."

C. R.

OLD ISSUES OF HARPAN

(except Nos. 1 to 6 of volume III) are available for sale at our office at the rate of two annas per copy, post free.

Manager

SOAP FOR COTTAGES

Washing soda has become an article of daily use. But its purpose may be served by *ajmalai* which is earth containing natural soda carbonate. It is available in very concentrated forms also. At Calcutta one sample of *ajmalai* showed 85% soda carbonate, while others showed 80% and 82%. A sample from Ahmedabad showed 74% soda carbonate.

For cleaning clothes *ajmalai* may be used in place of soda, and clothes may be boiled in its solution. *Ajmalai* gives a red tint to the solution which adheres to clothes and can be got rid of with difficulty. One method is to expose the clothes to sun for some time and rewash. If some lime is added to the *ajmalai*, the coloring matter is toned down and some smooth is formed in the lather which helps cleaning.

Addition of a little soap to a solution of washing soda or *ajmalai* is an advantage in cleaning of clothes. Soap acts so as to loosen dirt quickly. It is found that if soap is not added to washing soda solution, clothes require more beating for throwing off dirt. More beating means more wear and tear for the cloth.

Impressive washing can be made at home from *ajmalai*. Here is a working formula:

Oil . . . Half the required quantity of soap.
Washing soda . . . Half the quantity of oil.
Steamed lime or Chittam . . . One third the quantity of oil.

Thus, for six pounds of washing soap the following quantities will be required:

Oil . . . 1 lb.
Washing soda 1½ lb. or equivalent quantity of *ajmalai*.
Lime or Chittam 1 lb.
Water . . . As necessary.

Soda has been mentioned as a standard to guide in calculating the quantity of *ajmalai* to be used. As *ajmalai* varies in strength, varying quantity of oil has to be used. For use as a soap material the oil should be of known strength.

Chittam is calculated on the basis of its being pure and freshly steamed. If it is old or if it contains earthy matter, then correspondingly more quantity of lime should be used.

Oil. Castor oil is easily converted into soap and is an all-round good article for soap. Coconut oil may be used, but it gives a soap which dissolves off quickly. Mahua oil and groundnut oil are also good but require longer boiling for soap formation.

PROCESS

Take *ajmalai* and chittam, add water and boil. After fifteen to thirty minutes of brisk boiling the mixture is allowed to settle, strained and pressed through cloth. This forms the *ajmalai* lye. Some more water is added to the residue for washing out, then strained and strained

ed and pressed. For initial boiling and for washing, water equal in volume to the quantity of soap to be made may be used in aggregate. The quantity of water will primarily depend upon the bulk of aggregate used.

The first boiling and subsequent washing should be collected together and brought to boil, and then oil, preferably castor oil, should be added gradually. Boiling should be continued till the mass shows indication to subside on cooling. It is better to work off in the boiling pan the volume of water equal to the quantity of soap to be produced. When the mass ceases down to the mark and the soap shows signs of being floated by its own and non-separation of oil, then it is to be cast into moulds.

It is quite easy to make soap from castor or coconut oils according to the above formula, and various have been used to produce good soap.

APPROXIMATE ASSAY OF RAJIMATI

For the use of rajimati as a substitute of washing soda the following simple process of determination has been worked out:

SYNOPSIS

Articles required—

- | | |
|--------------------------------|--|
| 1. Erlenmeyer for assay. | 2. A minute glass |
| 2. One Nela (Glass dish) | 3. A stirring rod |
| 3. Scales to weigh | 4. Blotting paper |
| 4. An ounce or shallah soda | 5. Red Jera flower |
| 4. An ounce or shallah measure | Jera of Rajimati written. <i>Rajimati Nela Jirawara Jagann, Janna, (Bamang) Shagga-Shaga (Madras.)</i> |

Process: One per cent solution of the sample to be tested is made and one ounce of it is neutralized with Nela juice. The number of ounces of Nela juice required is the percentage of soda carbonate in rajimati.

METHOD OF ASSAY

WINE JUICE AS STANDARD ACID

Rajimati or its soluble chemical content soda carbonate is an alkali. For determination of the alkalinity of an alkali it is neutralized with standard acid. Therefore one must start with standard acid and determine how much of it is required to neutralize a known quantity of alkali, and thereafter find its strength. But in our case standard acid used in the laboratory would be of no help, as one cannot obtain standard acid in villages and we want a method practicable for villages. We have therefore to fall back upon some acid which is naturally standardized. The juice of fresh mature Nela is such a standard acid.

The writer had in his past days occasion to have secured many samples of Nela juice. It struck him that he always got 4% to 7% citric acid in Nela juice. The other day while trying upon this plan, he had several samples of Nela assayed and found all to give 4% citric

acid. He has therefore taken Nela juice to be a standard acid containing 4% citric acid. He has secured Bengal Nela pure only. May be in other provinces Nela juice is more or less acid. But that need not deter us, for we want an approximation and not an exact analysis and also because we may correct for variations. In a particular province all Nela of the same variety should show roughly the same strength, and all that we have to do is to find out by chemical analysis the citric acid content of Nela juice of that province and of the particular variety and, on determining its deviation from 4% citric acid, correct the reading accordingly. The particular variety of Nela mentioned here is Palashia of Bengal.

In this connection it is worth while to go through the following abstract from *Dyewick Warlen Hooper's standard work Pharmacognosy*, China India 1928 Vol. I, P. 275

1. *Chitoge* (China Medica, Rank I) contains 4% acid calculated as citric
2. *China Paul* (China Actia, Rank Vol. I) contains 4% acid.
3. *Kagel* (China Actia, Rank Vol. II) contains 4% acid.
4. *Paul* (China Actia, Rank Vol. I) contains 7% acid.

INDICATION

Jera Flower Rhizoma Nela Jirawara

Now, having got a standard acid, the next process is to proceed with neutralization of alkali with the help of that standard acid. Here again we want an indicator to show that enough Nela juice has been added to an alkali just to neutralize it and no more. For this purpose indicators are used. These are generally colouring matters indicating by change of colour whether a substance is acid or alkaline. Methyl orange, Phenolphthalein or Litmus are the common laboratory indicators to test whether there is acidity or alkalinity in a solution. But these substances are not available in houses and may not be used for our purpose. Like the naturally standardized acid, we must hit upon some indicator which is available everywhere and costs little or nothing. I have found the colouring matter of Jera flower (red) to be such an indicator.

A piece of blotting paper is soaked with the blood red paste of Jera (Rhizoma). The paper takes a purple colour, and if it is touched with a drop of alkali it turns green. When alkalinity is neutralized the solution ceases to turn test paper green. If, however, the solution is made acid by further addition of Nela juice after neutralization, a drop of it will stain the test paper pink, indicating that not only has the acid killed the alkali but excess acid is present to turn purple test paper pink.

Having found a standard acid and an indicator, we may proceed to test a sample of soap or soda or any soluble alkali for the matter of fact.

SAMPLING OF SUBSTANCE

For testing, a sample of the substance has to be taken. There may be different strengths of alkali in different portions of the material. It is therefore necessary that the substance for assay should be powdered and samples from different portions taken and mixed. Out of this mixture, the requisite quantity for testing has to be taken after duly pulverizing it.

SOLUTIONS

We start with a one per cent solution of the substance. For this purpose 100 mls of the substance (solid) is taken and put into a second bottle, and to it is added 10 ounces or 5 deciliters of boiling water. The bottle is shaken repeatedly to ensure solution.

Again for standard acid one Part-alkali is taken and the juice pressed out of it. This is measured in a measure glass, a glass divided to read off minutes, a measure glass can be had from a druggist, and is the only thing necessary to be obtained for assay which is not available usually in a household.

ASSAY

Out of the two ounces of acid solution, one ounce is taken out and put in an unscrubbed cup. A piece of test paper is kept ready on one side, A piece of wood or bamboo rod, 10" long and of the thickness of a slate pencil, is taken for stirring.

To the acid solution is added the Nela solution drop by drop and stirred. The stirring rod, with a drop of the liquid adhering to it, is next made to touch the test paper. If there is green colour produced, more drops of acid are added to acid solution and again the solution is tested on the test paper. This is repeated till on the addition of a drop on the test paper there is no green colouration. This shows completion of neutralisation. But to be sure, a few more minutes are added till a touch of the stirring rod on test paper produces a distinct pink tint. The extra drops added to produce pink tint need not be counted. From the measure glass a few mls of the acid solution are poured off. Now many measures of Nela juice has been added (less the last few minutes added after neutralisation).

The number of minutes required in neutralisation gives the percentage of alkali in the sample. If say 30 minutes have been used up for neutralisation, then the substance for assay contains 30 per cent soda carbonate. It is to be noted that a minute is not a drop. A drop may be large or small but a minute is a standard drop and has to be read off from the minute glass.

After the percentage of soda carbonate is weighed in case determined, a definite quantity of it may be used for washing or soap-making purposes.

OUR DUTY TO THE VILLAGERS

[The substance to the Hindi Literary Conference at Indore was by choice, so also the substance to the Village Industries Exhibition. Though both of these were largely attended, those who could not attend to purchase tickets had no chance of listening to Gandhiji. It was for the sake of those that the Conference period was chosen open to the public on the morning of the 13th April. Thousands flocked there from the early hours of the morning, and those in charge were rather hard put to it in maintaining order. But as soon as Gandhiji entered, a calmness came over the vast assembly and they listened to him with rapt attention. The address (in Hindi) was devoted to village industries and the town-dweller's duty to the village-dweller. I give below a condensed summary.

M D.]

THE DUTY TO THE VILLAGERS

The bulk of those who have come here are citizens of Indore. There are people from the villages too, but the majority are from Indore. You must have seen the Exhibition which entirely well has unfortunately spoiled. It was regarded in order to reward the city-dweller of his duty to the village. We have been children of it all these years, but we can ill afford to be so now. We may not know it, but it is certain that we are slowly perishing individually and as a nation. It is no use laying the blame at other people's door—the Government, the State, or the landlords. They are certainly responsible for our sorry plight, but we are no less responsible, and we had better rethink ourselves of our responsibility.

The reason why our average life-rate is deplorably low, the reason why we are gaining more and more impoverished is that we have neglected our TWOHUNDRED villages. We have indeed thought of them, but only to the extent of exploiting them. We read thrilling accounts of the 'glory that was India', and of the land that was flowing with milk and honey; but today it is a land of starving millions. We are sitting in this big palace under a mass of electric lights, but we do not know that we are burning these lights at the expense of the poor. We have no right to use the lights if we forget that we owe them to them.

TWO CIVILISATIONS

There is a difference between the civilisation of the East—the civilisation of India—and that of the West. It is not generally realised wherein the difference lies. Our geography is different, our history is different, our ways of living are different. Our climate, though vast, is a speck on the globe, but it is the most thickly populated, having China. Well, now, the economics and civilisation of a country where the pressure of population on land is greatest are and must be different from those of a country where the pressure is least. Sparsely populated, America may have used of machinery India may not

lead it at all. Where there are millions upon millions of units of life (about it is no use thinking of labour-saving devices. If someone devised a machine which saved us the trouble of using our hands to eat, eating would cease to be a pleasure, it would become a torture. The reason of our poverty is the exhaustion of our industries and our consequent unemployment. Some years ago India's agricultural population was said to be 75 per cent. Today it is said to be 80 per cent. It does not mean that 5 per cent are unemployable, but that, instead of 75 per cent who depended on land, 80 per cent are now driven to depend on land. In other words, whereas there were industries and crafts enough to feed the 25 per cent some time ago, there are no longer there and the people have thus been thrown on land. They thus steal their living, not because they want to, but because there is no more land.

But that there is not enough land to feed our 25 crores. It is absurd to say that India is overpopulated and that the surplus population must die. I am sure that if all the land that is available was properly utilized and made to yield up to its capacity, it would easily maintain the whole population. Only we have got to be industrious and to make two-thirds of grain grow where one grows today.

THE REMEDY

The remedy is to identify ourselves with the poor villager and to help him make the land yield its plenty, help him produce what we need, and confine ourselves to use what is produced. Live as he lives, and persuade him to take to more rational ways of diet and living.

We eat mill-ground flour, and even the poor villager waits with a basketful of half a maund of grain to have it ground in the nearest flour-mill. Do you know that in spite of the plenty of foodstuffs we produce we import wheat from outside and we eat the 'superior' flour from Australia? We will not use our hand-ground flour, and the poor villager also foolishly refuses us. We throw our waste into waste, rather into poison. For waste made is the proper food. Mill-ground flour is vitaminless flour, mill-ground flour kept for days is not only not vitaminous, but poisonous. But we will not even ourselves to produce some wheat, we must eat fresh every day, and will pay for less nutritious things and purchase ill-health in the bargain. This is not any abstract economic truth, it is a fact which is daily happening before our eyes. The same is the case with rice and gar and oil. We will eat rice, polished to its substance, and eat less nutritious sugar and pay more for it than more nutritious gar. We have refused the village oilman to be driven to extinction and we eat adulterated oil. We rob the cow, but kill her by slow degrees. We eat honey and kill the honey bee, with the result that honey is

such a rare commodity today that it is only available to a 'Mahatma' like me or to those who must have it from the physician as a medicine for the drops he prescribes. If we took the trouble of learning essential and basic oil-keeping, we should get it cheaper and our children would get out of it all the carbohydrates they need. In all our dietaries we mistake the starch for the substance, preferring brown-white sugar to rich brown gar and pale white bread to rich brown brown-bread.

We are said to be a nation of daily bathers. That we are, to be sure, but we are none the better for it. For we bathe with unclean water, we foul our heads and rivers with filth and use that water for drinking and bath. We lawyers and degree-holders and doctors will not learn the elementary principles of sanitation and hygiene. We have not yet devised the most scientific method of disposal of our excrementations and we turn our open healthy spaces into breeding-grounds of disease.

I implore you to throw off your inertia, to better yourselves to study these elementary facts and live more rational lives and learn how to turn waste into wealth. I have told you simple truths which we would soon realize and act up to if we threw off the marks of ages. But we have chained body-labour to the detriment of our bodies, and thus not content with the brutalized ways of diet and living. Let us pull ourselves together and resolve to make our bodies and bodies more active.

I thank you for the patient attention you have given me.

Orange Peel

A fair fellow writes:

"We waste orange peel. I suggest its being thoroughly dried and used for churning a few instead of using paraffin oil for the purpose. Dried orange peel is an effective substitute."

M. E. G.

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HARIJAN

Editor: MANMATH DESAI

Editor the caption of The Harjan Book, Singh

3/4/6

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POONA — SATURDAY, MAY 12, 1933

[ONE ANNA]

FOR MUNICIPALITIES

[By M. K. Desai]

The following appeal has been issued by Prof. Mahant, Joint Secretary, Harjan Book Singh, to the municipalities.

"I have the honour to approach you as behalf of the sweepers and scavengers that you employ for the sanitation of your town. You are aware that the scavenger class has grown with the growth of your town. I wish I could say that the social condition of this class have improved with the improvement of the modern age or even with those of your town. You will, therefore, kindly care for the remaining part of the duty of the town-dweller in general and your Committee in particular to a class without which our human existence as towns would become impossible.

(1) I would primarily draw your attention to the proper housing of your scavenger employees. It is a problem which none but the Municipality can adequately solve. You should supply them with quarters which are sanitary, which afford privacy, which are equipped with necessary taps, lights and latrines—all at a moderate charge. If your present funds are inadequate for any large scheme of building, I would request you to provide open plots of healthy land, on which temporary huts may be erected, according to a laid out plan.

(2) I would next request you to remove the unclean conditions of these employees. In this I want for them no clothes, but more clothes. I hope your Municipality is free of malpractice with regard to their appointments and dismissal. But I am afraid you have no rules for their dress—usual or odd, that there is perhaps no law for women in confinement; that even Sunday or other festival day is not a holiday for the things. I request you also to introduce the same elements of permanency and protection that is current with regard to your school-leavers and

For the rest I cannot close without cordially urging you and your Committee to give the Singh your active co-operation in the work of social amelioration which is our joint duty, it not also our pleasure. There are a few activities which are best to be attended to by a non-official social organisation like ours, viz. the introduction of sanitation, the opening of debt redemption societies, the importing of moral and religious

instruction, the request that I request you to yield to what we regard as your sympathy and if possible your help.

I shall be grateful if you place this paper before your Committee for its serious consideration and let me know what happens to it.

I am herewith enclosing a copy of Resolution No. 11 passed by the Central Board of the Harjan Book Singh which was in Delhi on 24-11-31 and was introduced by Mahant Desai."

RESOLUTION NO. 11, OF THE CENTRAL BOARD OF THE HARIJAN

"Resolved that a special appeal be made to the town and city Municipalities, Panchayat Area Committees, Local Boards and Village Panchayats, to immediately take up the question of improving the living, working and sanitary conditions of their Harjan employees—sweepers, etc. Provincial Boards are hereby requested to take suitable steps to give effect to this resolution and specially to start cooperative credit societies among them for their debt redemption and settlements among them."

It is to be hoped that it will receive an effective response from the municipalities.

Uses of Chitra Chitra

The use suggested in the last issue of Harjan encourages me to add more and perhaps better uses to which the red of chitra fruits can be put. Limes, oranges, musk-mel, jackfruit, pineapple are all found to meet-making four-tinged chitra. These chitra contain powerful essential oils which serve the fruits as protective against plant pests and plant diseases. They go to waste at present.

(1) Perfumery: After extracting the rind in pieces, or better still, drying it under shade for a while, the pieces are used in the preparation of hair oils for perfumery. The process is cheap and simple; one needs to put the pieces in the necessary oil to be perfumed. They are to be removed after a few days when all aroma and tinge have been yielded to the oil.

(2) Colours: Marbles or other can be made of the slices of the rind.

(3) Miscellaneous. (a) The dry pieces or stems powder of the rind serve as a fine substitute to orrisroot, storax, camphor, hock-worms, etc. (b) they exchange the atmosphere with a healthy and pleasant aroma when burnt as incense or in flower. (c) they form a sort of organic manure by trampling

RURAL INDUSTRIES IN A BACKWARD DISTRICT

The Bhatnagar District is reputed to be essentially one of the most backward in the Bombay Presidency. There are various factors responsible for this, such as the physical configuration of the tract, the nature of the soil, and the peculiar type of land tenure that prevails. But whatever the causes, one thing is clear that the District, as a whole, does not produce sufficient food even to maintain the local population the whole year round. Owing to the hilly nature of the country, out of a total area of 12½ lakhs the area under food crops is only 480,000 acres. Of the food crops the most important is also which covers an area of 1½ lakhs of acres, while the other crops are of tobacco, cereals and pulses which are not of much account. The District has a population of 12½ lakhs, and thus on an average land may said to be held by one individual to the extent of eight gonies. The culture from such a piece of land would be about three musamis of rice, while the average consumption of rice is computed at ten musamis. Hence the culture of rice in the district—which, after all, is the staple crop—is not enough to feed an individual for more than four months of the year. This position is scarcely paralleled in any other part of the Bombay Presidency. The result has been a regular migration of the population in search of employment elsewhere, and the bulk of the labour employed in the textile mills is drawn from this District. It is a moot question whether the emigration of about a tenth of the population has been to the advantage of the District, and it is also problematical whether the mills in Bombay stand to gain by drawing their labour from a class of persons who still, very actually, hanker to go back to the land and actually do so at every suitable opportunity.

The growth of population in the last decade has added to the seriousness of the problem of rural unemployment in the District, while the prevailing economic depression has added to the burden of agricultural indebtedness. Some steps are being taken to increase the yield from land, and new varieties of rice, the cultivation of sugarcane, and the plantation of fruit trees are being popularised. The two principal difficulties that hamper agricultural progress are the nature of the soil and the lack of good communications, especially during the rains, as also that of other markets. The cultivation of sugarcane and of pusa-apples does not yield the expected results because of the cutting off of direct communications with places like Bombay during the monsoon. In the past, the people of the district depended on weaving, ship-building, sillictering and fishing as subsidiary sources of supplementary occupation, in addition to the pursuit of the rural industries.

Some of these occupations are no longer open to the people. It is, moreover, the disappearance of the supplementary local industries that has aggravated the economic distress of the people, and it is in the revival of these dead or dying industries and in the introduction of new and useful ones that lies the main hope for their salvation. Although the district is hilly, there are no great natural obstacles. The hills are now being denuded of trees, but it is not yet too late to mend matters, and groups of cultivators forming themselves into co-operative societies, village panchayats and the local boards can all join in a combined effort to preserve and develop the forest gardens, raising timber and teak both for purposes of trade and for the building up of a local furniture industry. Similarly, organised well-directed efforts may serve to secure a larger income than the district derives today, from its mango cultivation. A good portion of the mango crop which matures in June gradually goes to waste because of the absence of facilities for transport to the markets, and the canning of the mango pulp, the manufacture of powder from the pulp, the preparation of preserves from mango slices will all provide useful cottage industries, the possibilities of which are now under examination. Similar is also the case with the cashewnut which grows in abundance, but the trade in which is now largely controlled by foreign interests. The development of fishing, too, possesses large possibilities, especially in view of the fact that the bulk of the population are fishermen and that there are good markets in Bombay, Poona, Kolhapur and Belgaum in the proximity of the district.

That this aspect of the economic life of the district is ever present before the attention of Governmental workers in the district is evident from the care and solicitude with which groups of workers in Malwa and in Kutchi are studying it in all its bearings. Recently, other groups of workers too are drawing attention to the development of rural industries, and some three months back there was held at Chhaprasta a small exhibition of rural products organised by a body called the Miraj Grama Sahakari Mandal. In Bhatnagar itself there is a small Gandhari store run on co-operative lines which specialises in the sale of the products of the district. Among these products mention may be made of lampglass work from Kutchi, lac from Malwa, shawls from different villages including Miraj, silk products, and heavy scarves made out of the fibres of wild buffaloes. There is a small weaving shawls recently opened in the district by the action of the School Board, and there are shawl facilities at Nagpur, a textile town, and two other centres. It is necessary, however, that these activities should be co-ordinated under the aegis of a body like the All India Village Industries Association and given a vigorous momentum which would serve, in the course

of a decade or so, in that the drain of trade and business outside the district.

V. I. W.

DIET IN THE ARCTIC

(By Dr. F. Anderson.)

A quotation from a book on the Arctic Regions is with me concerning diet, which opened out for me a large subject of concern from the question whether articles of food lose their vitamins when they are kept for a long while in cold storage. It seemed to me to prove that they did lose many excellent qualities and thus to show the truth of the very things that Gandhi has been preaching in season and out of season concerning the need of fresh-ground wheat and rice, of fresh vegetables and fruit—fresh codfish from the seaports, etc., as the normal, natural, health-giving diet of mankind, instead of artificial products and food kept for a long time in time or cold storage.

Some time ago on account of digestive troubles, which had possessed mind and body alike to a certain extent, I went to Dr. Hilleage who is the President of the New Health Society in London where diet is made a special study. He gave me good advice and told me to go to Mr. Henselmann who was being very wisely recommended by the leading London doctors, such as Sir Archibald Leane and others, as someone of certain health experience which helped the organs of digestion. In addition to these health warnings, which did me good, Mr. Henselmann introduced me to a new health diet. When I examined it very closely, it was remarkable how near it was to the very things that Gandhi is emphasizing today. For instance, it corresponded very closely with the theory and practice of hand-ground, freshly prepared cereals, such as wheat and barley, rather than the mill-made flour which is produced from large factories run by machinery, and also his insistence on local products rather than those brought from a distance. He had even made provision that a certain bakery in London should guarantee to supply such hand-ground, fresh wheat flour and also bread freshly baked from it. If anyone were to try this bread and afterwards go back to the white bread (made of the white flour which comes from the mills), he would at once notice the difference. The strange thing has been that in England we have refused our bread to pure starch; we have thrown away the skin which is the best part of our potatoes, and we have refused away all the nourishment from our sugar in order to make it white. This practice the anti-flour machine-made flour, etc., has made us do all these stupid things. We make up for what we throw away by eating with a variety of things that we get our vitamins out of a mixed diet at a vast expense. But the village poor in India, who cannot possibly afford more than one or two things nearly all the year

round, must get their vitamins through these very things, or else they will remain famishing for vitamins essential to their diet.

The quotation, which I have kept so long in hand while writing this introduction, is taken from Viljoener Henselmann's book called 'The Friendly Arctic' in which he describes his life in the Arctic Regions as an explorer. He writes as follows:

"I have been informed by some that a survey that has been made is a specific complaint survey that every polar expedition has been conducted with less pain and nearly all of them had survey. These pains have been attributed to large quantities in those who have had survey and many of them have died. The pains was always laid on the poor quality of the food, but, in fact, it is not correct and the like. It did not occur to anyone that while the effect of these pains on survey is positive and rapid if it is a healthy body, pain several years old has an opposite effect—negative or positive value. Something has been made, and rapidly, of the fact that human pain is better than human pain, but the correct fact is that either of them or any and perhaps whatever has to value, rapidly or slowly, with survey."

In popular stories dramatic cases of survey are often made without precision or accuracy. In fact a new point is one of the regular steps preparation of the material and treatment of the body. But they emphasize the points where they ought to emphasize the eating of it. For Fresh vegetables, if any, have worked anti-cancerous value, but this is limited or delayed by other eating or storage, and especially by a combination of the two. Entirely new fresh milk is anti-cancerous, but particularly milk has other little anti-cancerous value, or none."

Henselmann was one of the subjects of my exposure in Europe who spent several years of his life in those regions, doing valuable scientific work. But when he stayed too long and his fresh supplies were brought to him by a relief ship, he was always obliged to return, because in spite of a splendid physique and the good health of an active young man he found his body going to pieces.

When I came back from this narrative to what I saw at Delhi, near to Constantinople, it seems to me as if things were going backwards in India instead of forward. For Delhi has become a great grain center, where poultry is brought in from all the surrounding country. When I first went there, I could not see a single rice mill driven by machinery. Now there are an increasing number which can be seen from our slightly rising ground with the naked eye. Not only is poultry being ground night and day, by shifts, but also the simple country women are being induced to leave their houses and walk many miles, to and fro, (often in the darkness) to run a small pitman, while the

big ponds go to the mill-owners. The moral dangers of this life to the village women are not the least of their evils. The grain is milled in such a way that all the best of the nourishment is ground off and only the white starch remains. Poor people, whose crops die in rice, lose all their vitamins and become a prey to malaria and other diseases.

HARIJAN

SATURDAY, MAY 18, 1935

HARIJAN EDUCATION

(By M. K. Gandhi)

The question of primary education is in many respects much more difficult than secondary and college education. And Harijan education is the most difficult of all. For it is the simplest manner possible, a non-Harijan child receives some home culture, a Harijan child, being chastised by society, has none. Even when, therefore, all primary schools are open to Harijan children, as they must be soon or late and in my opinion, sooner rather than later, preliminary schools will be needed for Harijan children if they are not to labour under a perpetual handicap. This preliminary training can be discovered and tried in all the numerous Harijan schools conducted under the name of Harijan Sewak Sanghas scattered throughout India. That preliminary training should consist in teaching Harijan children manners, good speech and good conduct; a Harijan child like anywhere, dresses anywhere; his eyes, nose, teeth, hair, nails, nose are often full of dirt, many never know what it is to have a wash. I remember what I did when in 1915 I picked up a Harijan boy at Thangabad and took him with me to Fardesh where the Ashram was then situated. I had him shaved. He was then thoroughly washed and given a simple shirt, vest and a cap. In a few minutes in appearance he became indistinguishable from any child from a cultured house. His head, eyes, nose, nose were thoroughly cleaned. His nails which had become repulsive of dirt were pared and cleaned. His feet which were laden with dirt were scrubbed and cleaned out. Such a process has to be gone through every day. If need be, with Harijan children attending schools. Their lessons should begin for the first three months with teaching them cleanliness. They should be taught also how to act properly, though as I write this sentence I recall what I had seen during the winter pilgrimages to Oleson. Harijan boys and girls, who were fed at some of the stages, ate with much better cleanliness than the others who washed their fingers, scolded about the eatings and left their places in a messy condition. Harijan had no savings and their clothes were left thoroughly clean. Their faces, whilst they

were eating, were after every meal taken bathed clean. I know that all Harijan children do not act so cleanly as the particular ones I have described.

If this preliminary training is to be given in all Harijan schools, pamphlets giving detailed instructions for teachers in their language should be prepared and distributed and inspection of schools be required during their inspection to examine teachers and pupils on this head and to send full reports of the progress made in this direction.

This programme involves not in the selection of teachers and the training of the present staff. But all this is well worth the attention, if the thought is to discharge the trust by the thousands of Harijan children that are brought under its care.

A VILLAGE WORKER'S DIARY

Up G. S. Madana, a Maharastrian worker, sends a long report of his work during the National Week. I condense it from his notes in Marathi.

"26th April: I went to Vandi, a village about eight miles from Sholga, and found there the same condition of dirt as I found there about eight months ago. The entrance to the village was filled by men, women, and children, answering their calls wherever they liked. The school was surrounded on all sides by water flowing from a drain, which had formed stagnant pools of mud. There were in a prominent place in the village heaps and heaps of unscrubbed rubbish and refuse, lying there for months. I had drawn attention to all this on my first visit to the village eight months ago, and I asked those who had promised to do the work as to what they had done. They had no answer to give. I asked them to get me brooms and brooms and a shovel. They said they had no time. I went to the Police Station. He asked me to go to the village and have him promised to come with the necessary material. He never turned up. I then caught out the village *Mukar* and asked for scavenging things from him. He said: 'Don't worry. We will do whatever is necessary. Where did you get this business of scavenging people's houses?'

"I at last collected dry cotton clothes and improvised a broom and started cleaning the drains near the Police Station's house. The man came out and said: 'They don't shame me. I shall do it myself.' 'Come along, then, get a shovel and a basket and help me. Quick!' He produced the things and began to make a show of helping me. I showed him the way and asked him to do as I did. He fought shy of handling the mud. I said: 'It is inevitable; you can wash your hands with soap as finishing the work.' The drain was ultimately swept clean. Then I asked the people who had gathered there to accompany me to the entrance of the village where there were heaps of dirt. They

winced and remonstrated with me for doing this dirty work. 'Everywhere there is the same condition, even in Dushu. Why then worry about things here? We shall ask people to go far out in the fields hereafter. Please leave us alone.' But I was quite firm. I said that I was determined to help them and that if some of the prominent people helped me, a Brahman, in this second task, it would be of much more effect than verbal advice from them. But my argument was of no avail. I then went myself and again imported material out of discarded baskets and then set about the task. It took me about three hours straighten with this, but people looked, amazed that I was handling their excreta, but reluctant to help, either themselves or with their things.'

"14th April. Yuchiao, three miles from Dushu, was the village taken up today. The poor women of dirt and mud and filth, and the same unwillingness to let me do the scavenging. But they offered to get the thing done by the village *Mohar*. He was called and was asked to do the work under my supervision. He said he was quite prepared to do the scavenging, but he would not touch the excreta even with the end of his broom. He went to fetch it, not to others. I went to his place and loaded out the material and started work. I was busy about two and a half hours, but that was not enough. But neither the Police Patrol nor the *Mohar* even condescended to come to the place.

"15th April. The same village. The By Collector was visiting it today, and so all the village officials were on the scene. The main roads along which he was to drive were swept clean, the ponds were ingeniously filled up with earth or covered with plastic. But the place which had given me so much trouble yesterday was the same. For the By Collector was not to go to the place! All the places which were not going to be passed by him shared the same fate. I asked the village Head and Tailor to help me. They ordered the *Mohar* today to accompany me. They grumbled at first, but ultimately helped me in removing all the filth that I had collected and covered up with earth.

"16th April. Yujia, about three miles from Dushu. No prominent people available. I went to the Harjian quarters and started cleaning the ponds and the drains near their house. They came out to help, but were not prepared to remove the rubbish. One, however, consented to co-operate with me. This man's example proved infectious, and three or four people joined heartily with the result that the whole of their quarter was thoroughly cleaned.

"17th April. The same village. I took up the other locality. A mother woman offered her basket and a broom was imported. I went to a lane which seemed to be reserved for use as a public latrine by women. I could not stand the stink and yet I found that it was being daily used! But there was no one sleeping at

the task. I took courage in both hands and started the work. A youth who watched me from a distance shouted in scorn: 'You call yourself a Brahman and are not ashamed to do the filthiest work.' I said: 'You are welcome to regard me as a filthier and will not by that name, I shall not feel hurt, on the contrary I shall be delighted. But I tell you this is your work as much as mine and I expect you to do it, if not today, tomorrow.' He left without making any reply.

"18th April - The same village. The Patrol did not come today and offered the material readily. I did my work for a time and decided to see the people and speak to them about their duty. So I went from house to house pointing out to them the least that they could do. Even the vicinity of the temple was not held sacred. I directed their attention to the drains of it. I then turned to the Harjian quarters. Quite a number of people had accompanied me throughout the village as I was talking to them. But now they asked me to take a different way. They dared not go to the Harjian quarters and left me. Fortunately the Harjian quarters were never visited by these 'touchables'.

"19th April: I went to Mushi where I had to attend the anniversary of the Udaying Mantra here.

"20th April: Yujia again. I took up a striking drain in the village and started cleaning it. The women in the house near by had a helping hand, but was not sure why I interested myself in her village. I explained the purpose of my visit and the importance of the task to the women who had gathered there. I told them to go to the fields and cover up the excreta with dirt, and also asked them to get their own to fix up places for them for the purpose. One of the women said: 'You think our men care for us? No. We will go to the fields. We can speak about excreta, about where we can say nothing.' Here for the first time I found sympathy and willingness to listen and I was glad.

"This is how I finished my two months' quota of body labour which the Congress enjoins on those making decisions," says Mr. Madane concluding his diary. It was good of Mr. Madane to have chosen this kind of body labour to finish his quota. I wish everyone took it up. But eight hours per month is a feasible figure for a strenuous task such as this, and if it is to be handled in right earnest and if any result is to be achieved, every worker with the same will have to dedicate at least an hour each day to this general work in his own locality or in the neighbourhood. We have neglected this work for ages and discovered ourselves that we were doing things of greater importance. The very difficulty of this task shows that there is nothing of greater importance than this, and the solution of quite a number of our urgent problems depends on the solution of this.

M. D.

THE ARGUMENT OF LOVE

The following is a true story of events that happened not very long ago. It was related by a party to an argument on Hindu-Muslim brotherhood, and the truth of it afforded all argument. All wished that we had the spirit of Dushimchaka revived in our midst.

"I am the son of an agriculturalist, though I am backed in my books and have never myself handled a plough. My father was a great Sanskrit scholar, but unlike me he was a good farmer too. But for him we lived a Musselman called Dushim who, though a weaver, earned his bread by tilling his fields. My father's field was contentious with Dushim's, and so most of our days were spent in close association. We boys used to call this good Musselman Dushimchaka (Dushim: Dushim), so he was like friend and brother to my father. Dushimchaka lavished all his affection on us, in fact told us, the children of his friend, dearer than his own. But he was a devout Musselman, and his mark as Musselman lay in respecting our religious more conspicuously than we would care.

"Very often when the crops were ripe in the fields my father and Dushimchaka would watch each other's fields in turn and thus save a lot of time and expense. We children would often go of an early morning to the field and Dushimchaka would fill our pockets with tender cucumbers and treat us with delicious mashes picked from his own field. Our daily call to Dushimchaka as we went thus to the field would be, 'Dushimchaka, are you asleep or awake?' And the good old man would come out with his gifts. My father, in his turn, would pick the best cucumbers from our field and send them on to Dushimchaka. We would not eat out of Dushimchaka's hands, nor would he allow us to do so even by mistake. But this inhibition was a matter of course and no wonder that we were Hindu or that he was a Musselman. We were four brothers, but Dushimchaka was fond of me, the youngest. In the mango season the first mango that ripened on the tree would be carefully kept by Dushimchaka in a fold of his cloth, and he would quietly come and slip it into my pocket. I would send the mango and about in great gladness 'Dushimchaka, you are so sweet.' He was very fond of me and his words too were as sweet as sugar. We would therefore justly call him 'sweet-chacha', and he would chase us until we were out of his reach. Dushimchaka would often come with his son on his plate and sit down in our courtyard, and ask us to go and enjoy fields if mother had cooked some nice vegetable. I would rush to my mother and return with a plate full of vegetable and other and other delicacies. He would eat them with delight, and before he finished I would come out with some more and supply the plate into his dish. The man often used to call down his chicks

as I poured my boyish affection down on him, but he would not so much as clasp me to his breast, much less kiss me. I was hardly conscious that he was a Musselman, but he was, and he would not thus demonstrate his love on a Dushimchaka Pandit's son.

"Times of intimate friendship thus rolled on, uniting both families close together than ever. In the meanwhile my father died and Dushimchaka now began to play the uncle to us even more tenderly than before. My eldest brother would always look to him for counsel and it would always be given cheerfully and sparingly.

"Now it happened once that a serious dispute arose over some of our cattle straying into the Musselman's graveyard and destroying some of their best plants and trees. It was due to the evil-genes of the strayed boys who tended the cattle of the farmers in our locality. The Musselmans were enraged, rushed to the spot, hampered the strayed boys, and drove the cattle to the pound. The boys rushed to distance to the owners of the cattle. All these were rushed to the scene armed with lathis and ready for a fray. The news spread like wild fire, and Musselmans from far and near also rushed to the scene ready to fight and to teach the Hindu a lesson. For hours hot words were exchanged, and blows were now about to be heaped. All attempted persuasion failed. For this was not the first occasion, the strayed boys had done this for the third or fourth time, and there was no question of negligence, said the Musselmans. In so time there were on both sides men armed to the teeth with lathis and stones and brickbats and all kinds of old weapons.

"Dushimchaka was also on the scene with his sons and grandsons. He tried to push up the quarrel, but the quarrelers did not permit. My brothers were also there, so our cattle too had been poked. All but the women in the village were on the scene. And then worded at home for thrilling stories of heads smashed and ribs broken I just returned from school and found that all doors were closed and the whole village was out for the battle about to begin. I flung my books in a corner and rushed to the spot. The blood was dripping in my veins and I waited for thrill of the fight. My mother pleaded to me not to go, but to wait. I was soon with my brothers. But, in and behold, Dushimchaka was also there in the opposite camp, with his whole family. I rushed to him and wonderingly inquired, 'Dushimchaka! Which side are you, are or take?' Immediately Dushimchaka borrowed a lathi from one of his sons and followed me, saying to his sons, 'His father is no more. So I must fight on his side. You remain on the other side.'

"Dushimchaka's gesture came upon all with a shock of surprise. There was a hush of silence for a while, everyone stood where he was stock-still. Everyone was thoroughly amazed.

of himself and without saying a word made would his way back home. We too went back home, led by Dondimchaka.

"I did not then quite realize the meaning or magnitude of the mission, but I do so now. Good Dondimchaka is now gathered to his fathers. But I shall never forget him. I know his grave and have often fondly looked at it and wiped a tear, and often enough the good old words have escaped my lips, as I have passed by the graveyard: 'Dondimchaka, are you asleep or awake?' I deeply refuse to believe that he is asleep, he is still awake."

M. D.

VILE PARLE EXHIBITION

The Khadi and Village Industries Exhibition held at Vile Parle in conjunction with the recent session of the District Conference is not the exhibition undertaking that the similar exhibition at Indore appears to have been. The total number of stalls was only thirty, exclusive of an art section and a handicrafts stall, both of which were organized by Mrs. Vaid of the People's Own School. Of this small number of stalls, again, eight were occupied by various certified agencies dealing in different varieties of khadi. The manufacturers of hand-spun, hand-woven cloth form the basic cottage industry in India, and the prominence accorded to khadi in the recent exhibition is therefore entirely appropriate. One of the stalls was run by women while another contained the products of an organization conducted by women, namely the Kasturba Sevakini of Marol, near Surat. The handicrafts section contained specimens of beautiful weaving apparatus unadorned by women for the use of women. Nothing so strikingly indicative of the change in the attitude of urban women towards hand-spun, hand-woven cloth as this feature of the exhibition, as of other exhibitions recently held in Western India.

There were on sale the products of other village industries, particularly those sought to be popularized by the A. I. V. I. A., as its immediate programme, namely hand-powered and unpolished rice, hand-ground wheat and other flour, hand-processed pulses and glass-pressed oil. The village manufactured pot was not to be set down, but instead there were available two other varieties of rural products, the use of which the Association has decided to promote, namely foot-wear made out of the hides of undomesticated animals and tanned and manufactured in rural areas, as well as handmade paper. There was a very interesting demonstration of the process of manufacturing paper by hand out of waste material, pieces of string and rags of khaddar. The pulp was made on the spot in tanks and machines constructed for the purpose, and the operation of the process by the person in charge attracted attentive spectators. Similar events gathered round a hangle-manufacturer who was turning out, from

pieces of broken glass, handles of all shades and descriptions according to orders given in the shop. A glass and a hangle completed the demonstration section.

The certified shop of the A. I. V. I. A. at the George Vaidikhan market was housed in a picturesque little hut, displaying various articles stacked in bottles and earthen pots. At this hut, in the grounds and on the walls of the main building were put up a few diagrams and charts and a number of quotations from the writings of Gandhi appropriate to the occasion. Among these posters specially prepared for the exhibition were those depicting the relief work in Bihar and the revival of village industries. These attracted particular attention. A few more statistical diagrams would, however, have been very welcome.

V. L. M.

United States

Col. Barbara Singh sends me the following two notes:

(1) SUGAR BEETS

"I have been at pains for some time to gather what information I could on the subject of beets and their seeds. All that I could learn from my environment was the fact that the seeds of the beet were as a rule crushed down without moisture, probably for their kashmir effect. A few religious practitioners of medicine stated that the seeds also possessed certain toxic properties."

I was very glad, therefore, to be furnished with the following authentic note on the subject by a friend from Calcutta:

"There has been some recently by Dr. F. C. Chakraborty of the Bengal Chemical & Pharmaceutical Works, Ltd., to be quite safe to whom I have made him get the following results:

Protein	12.15%
Fat	1.8%
Starch	12.15%
Sugar	2.8% etc.

showing that there is a the seeds have quite rich in various value. Consequently, the seeds and their shells be well conducted. If once without proper marketing, the seeds will only act as laxative. No work has been done on the seeds toxic properties of gases."

(2) COAL AS TOOTHPOWDER

The same friend has also been kind enough to furnish me with his opinion on charcoal and its uses as:

"Charcoal is a good dentifrice, as it has got a great absorbent, absorbing all decaying value. Combining with any to of value or amount of high alkaline content. I believe if both are mixed together they will make a good dentifrice."

M. K. G.

INDUSTRIES IN KOLAH

Among the districts of the Bombay Presidency Kolah ranks not only as Ratanagiri in point of economic backwardness. In several respects the physiological conditions are similar to those of the neighbouring district of Ratanagiri, except that there is a large area with an alluvial soil, which makes agriculture a more profitable venture than in Ratanagiri. Then again the area under cultivation is nearly twice as large as in Ratanagiri, while the population is supported in nearly half the area. The common features are, however, that the bulk of the land is not suitable for a two-cropping system, that rice is the principal crop, and that except fishing there is no other important local industry. Inasmuch as paddy occupies no less than 45 per cent of the area under crops the processing of rice used to be, till about twenty years ago, one of the chief industries in the district employing several persons in their homes and in the smaller trade centres. The advent of rice mills, especially at places like Navari, Pan and Kujar, has depressed the rural population of their means of supplementing their resources and as an official publication puts it, it has become necessary for labourers to leave their villages and to seek employment either in Bombay or in big trade centres. The migration of the skilled labouring population has also led to the deterioration of the standard of cultivation with the consequence that the yield from agriculture has declined. At present the only part of the district where facilities for irrigation are available is at the Jilga Taluka, but if organised well-planned efforts are made it is possible to utilize for this purpose, in some of the other talukas, the waste waters of the hydro-electric works of the various power companies controlled by a portion of the district and which cannot meet the general need for the exploitation and development of local industries.

Among such industries the forest rank must be accorded the head-priorities of size. Next in importance may come the exploitation of the economic tree, its fruit and its leaves for various purposes. Thereafter is making a bid for supremacy in this industry, and the coastal districts of the Bombay Presidency may well examine the lines on which the cog industry is being developed in that part of India and in foreign countries as well. The extraction of oil by the country method from *M. (sesamum)* and from the coconut was a thriving local industry until some three ago, but seems to have languished lately. The forests of the district which cover an area of 417 square miles provide excellent timber, and if proper steps are taken it may be possible to utilize these resources locally, as they tend to be in the past, for the manufacture of boats and ships and for being worked

up for house-building purposes. The proximity to Bombay is particularly valuable from this point of view. Till about the end of the 18th century the district used to grow some cotton and cloth was produced locally, while even walli more recent times the weaving of silk was practised at Chaul. Both these industries have, however, now disappeared. The only other industry worthy of note was the manufacture of salt. Salt used to be made extensively by evaporation in large pans of the district, and its production furnished profitable employment in the idle seasons when the cultivators were not engaged in agriculture. At present salt pans are permitted only at Trun and Pan, and a reliable source of remunerative employment has been cut off. Even if the revenue policy of Government permits an extension of the area in which salt may be manufactured, it is still possible for the local population in the vicinity of the numerous creeks that are a feature of the district to take the fullest possible advantage of the seasonable, in respect of the manufacture of salt for local consumption, that have been secured under the terms of the Gandhi-Irwin Pact. But this should be done after due notice.

V. L. M.

Unpolished whole rice

On reading the notice about unpolished whole rice in *Marjans* dated May 4, Seth Shreeji Vallabhai writes to say that unpolished whole rice can be had at the following places also at the rate of one anna nine pies per 1 lb. bag.

- (1) Shreeji Vallabhai Ferozabad Bazaar,
122 to 124 Seven Bazaar, Bombay 2.
- (2) K. Shrinivasan, N. P. T. Chawl,
Kajji Chawl, Matunga (S. I. P.)
- (3) Gnan. Wipray Wadkar, Ferozabad Market,
Kashidori Road, Bombay 2
- (4) Panchajanya Trichambur,
Panvel (St. Kishor)

C. S.

SUBSCRIPTION RATES

INLAND

One Year, post free	Rs. 4
Six Months, "	Rs. 2-6

FOREIGN

One Year, post free	Rs. 5-6
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HARIJAN

Editor: MARGREY DESAI

Under the auspices of The Rajin Sewak Sangh

3610

Vol. III No. 10

POONA — SATURDAY, MAY 13, 1944

[One Anna]

WEEKLY LETTER

THE SCAVENGING CAMPAIGN

I am writing these notes after a fortnight, as I had to be out of station last week. But I was having regular news of the Hindu village which has been the subject of our attention for something like three months now. Our volunteer service thinned down considerably during my absence, so much so that on some days there was not one member of our party who was free to go. But I am glad to say that the village has been behaving itself and there is not much risk to stir. Whereas a month ago we had several basketsful to handle, we just scrape off a couple of basketsful nowadays. The hostility too is apparently diminishing, and the people seem to realise that their village has a better look. They will instinctively follow our instructions as soon as they realise that it is not only looking cleaner but is really healthier. We have with us now Bala Bhagwandas who cleaned the Angkor statue of Bafal some time ago, and he was telling us that the people of Bafal themselves like the difference between the Bafal that was and Bafal that is now. The plague which lasted three months there last year disappeared this year within less than a month, and it was the people's behaviour that it was solely due to Bala Bhagwandas' operations. Well, we have performed nothing better yet to be able to claim that certificate from our village but we may do so one day. These Orsols and Joe Wilkinson, who are returning home after a strenuous time in the Bihar earthquake-stricken districts, broke journey here, and they would not be satisfied until they came to our village and themselves carried two baskets full of manure. For as it was such a proud privilege, but poor Nani is too ignorant yet to realise it. We hope to turn the ignorance after we have successfully tackled the dirt which is a greater menace.

PIERRE ORSOL

But let me introduce these guests to the readers of Harijan. When both of these fellows came out of a tiled clay carriage at Wardha station the other day, no one could have said that there was anything distinguished about them. They wore working-man's clothes soiled with the sweat of hard toil. But had been at work in Bihar, scorching devastated and food-washed land,

scorching homes and roads, transferring villages from lower sites to higher. The Orsol — Pierre Orsol — is the President of the International Voluntary Service, and came out last year in response to Domabandhu Andrews' appeal to this great international organisation to help in the relief of the distressed in Bihar. Ever since a number of young men have come and helped under his banner, the young Englishman Joe Wilkinson being one of them.

Pierre took his degree in Mathematics and Physics and Mechanical Engineering years ago from a Swiss University and taught in a Swiss school. The spirit of adventure took him to America where his brother was, thence to Japan where he worked as engineer in a Swiss firm, and the War brought him back home. Here for four times he went to prison for refusing to pay the military tax as a protest against the implementation of conscription clauses. There was no war in Switzerland, but the conscription was called upon to guard the frontier, and large numbers of conscientious objectors suffered long terms of imprisonment, Pierre being the son of a former President of the Swiss Republic had a ludicrously brief term each time. Bafal still was his acquaintance with politics. For when he was once elected as member of the Swiss Parliament he took a sort of restricted oath of allegiance, with a working conscience clause. This was unacceptable, and within a day and half he had to resign. But he was destined to render soldier service to humanity, and released from his office he started work in the direction. As a confirmed pacifist he attended the Congress of the International Fellowship of Reconciliation in 1933 which found the pacifists determined to make peace the personal concern of themselves and to achieve living peace between men and nations by deeds and not by words. Pierre organized the group as pledged to deeds to itself to achieve this living peace. A Dutchwoman supplied the funds by working the wheels of her furnace, Germans and Austrians and English volunteers joined, and the first work undertaken was suggested by one of the German volunteers, viz. to supply to France what her brothers had been compelled under military command to destroy. But the presence of Germans and Austrians was objected to as "an insult to the dead" and the international volunteers had their first lesson. They decided that not material substance but the creation

of goodwill must be shown. The membership was thrown open to all men and women of goodwill pledged to help in repairs and reconstructions made necessary by catastrophe like war, floods, avalanches and earthquakes. No remuneration was to be expected, and all expenses beyond food and lodging were to be charged to the service. Ever since 1904 the organization has been at work in France and Switzerland, in Wales and Yorkshire and Russia, the objectives being chiefly drawn from Switzerland, Germany, England and France, but most of the countries in Europe as well as America, Mexico and India are represented. The largest number of volunteers have worked in the valley of the Rhine in 1914 following the breaking of the Rhine. No less than 110 people (78 women among them) from 15 countries and representing 50 different professions replied to the call and worked for 107 days. No work is undertaken which will compete with the undertakings of paid labour, and the Service has often enough found even military authorities helpful.

"The Service has been deeper regarding our last resources, men and money and skill," said Gerssels to me, "how long shall we remain shallow? Must we be allowed to monopolize service and sacrifice? The object of the International Voluntary Service is no less than providing a moral equivalent for war in hard work and discipline, and making war ultimately impossible by creating between us goodwill through works of disinterested service; nothing less than making of the old Biblical prophecy a reality—" And they shall beat their swords into ploughshares and their spears into pruning-hooks, nation shall not lift up a sword against nation, neither shall they learn war any more." The badge of the members of the service consists of a shield bearing the word FAIR (peace) converted on a sword broken into two pieces.

It is a distinct virtue regarding for its fulfillment not one but several qualities, but worth living for and dying for. Gerssels's kindly eyes look into that distant future with an unworldly gaze, and he has something of the homogeneity prophetic look of that man whom he adores—Bismarck.

"You are fortunate in belonging to a country which has seen no war for centuries," I said to him.

"Oh no, my country is getting so bad as the rest. Prussia is at a discount and we too have conscription. And it is not correct to say that we have had no war for centuries. We had a civil war thirty years ago between Protestants and Catholics, though I must say that even that war threw up a general whose name is the pride of our country. The Protestant general Dillwer was a great patriot, and it was he who organized the conversion of the way by his great statesmanship and sympathy. So great was the quality of his work that in a note of gratitude that was moved after the war

was continued, Catholic loyalty associated. He laid the foundation of lasting peace, so much so that there has been no clash between the two communities all these years. Oh yes, he was one of the greatest of our men."

"Will you come back?"

"Of course my work is not yet finished. The rains will be the test. If the floods don't crush our village we will extend our operations."

"But how can you return? What will be your work on going home?"

"I must do my teaching. The school authorities always give me the leave I need, and I hope to return in October."

JOE WILKINSON

Joe Wilkinson is just a humble lieutenant who came out at the instance of Dame Charlotte Andrews. He is no University man and has had no distinguished career. But he is filled with a passion for service, and he so impressed himself in the Rhine people that he was almost a member of their household. "He was so popular," said Gerssels introducing him to Gerdloff, "that he got two girlfriends while I got only one," and with this he burst into a hearty laugh. "I never leave," said Gerssels to me, "that an Englishman could thus capture himself to the people. He has even picked up their dialect, and if he only would come back they are prepared to build him a house and accept him as one of them. The young man has lost his weakness. He will not give up smoking, though I have often asked him so; again laughing into laughter. 'But don't you smoke?' I asked him. 'No, I don't. But it is no virtue. I do not like it.' Would he love the people of Rhine was thing for common understanding. 'I was surprised,' he said one day whilst standing the streets with us, 'that young shipwrecked men would simply feed it over the poor servants, ordering them about for every little thing. I should feel ashamed of anyone doing my work.'

THE RELIGIOUS PROBLEM

Both belong to that true type of a missionary whose mission is the noble use of selfish service of humanity. "One of the noblest misanthropes I met was . . . who said to me that he had converted only one man during fourteen years and that too in spite of himself," said Gerssels. And he proceeded to tell Gerdloff of some of the books he had recently read. There was John as the Dark Wind offering the orthodox Protestant solution of salvation through Christ, warning "the main framework of the dominant Hindu philosophy to be shattered." "India can only recover under the guidance of Christ Jesus," repeats the author over and again, and Pierre Gerssels said he had turned from this book with relief to Frank Leewood's book Jesus—Lord or Leader where the author repeats the claim of Christianity as the final religion and gives his "a false and richer faith than we have yet reached and to believe that God, who has nowhere left Himself without witness, will see the highest

imitation of other systems and of many men to enrich the thinking and variety of mankind." He now debate gains in the abandonment of a special claim for the inspiration of the Bible, and places himself among those "who humbly ask to follow Jesus as leader, though their view of truth will not allow them to worship him as Lord."

"There is a wrong in the position," said Gandhi, "and I have a Christian friend telling me that the Gita shows him how to live the New Testament, and that many passages in the latter which used to be dark were intelligible to him through a study of the Gita."

And yet Gandhi feels that such one must find his place from his own faith. He attended one prayer meeting regularly, morning and evening, but said one evening: "This repetition of one and the same thing over and over again gets on me. It may be the defect of my emotional unbalanced temperament but somehow I cannot like the repetition. For instance even Bach's wonderful music fails to appeal to me when the text 'Father, forgive them, they know not what they do,' is repeated over and over again."

"But even in Lutheranism you have your recurring psalms," said Gandhiji smiling.

"But such poems with a definite new fact," said the Methodist.

"Even so," said Gandhiji, "such repetition, or just as it is called, has a new meaning, such repetition carries you nearer and nearer to God. This is a scientific fact, and I may tell you that you are here talking to me though but to one who has experienced what he says every minute of his life, so much so that it is easier for the life to stop than for this incessant process to stop. It is a definite need of the soul."

"I quite see it, but for the average man it becomes an empty formula."

"I agree, but the best thing is faith to be shared. There is room for my success of hypocrisy, but even hypocrisy is an aid to virtue. And I know that for ten thousand hypocrites you would find millions of simple souls who find their virtue from it. It is like scaffolding quite essential to a building."

"But," said Pierre Curie, "if I may say the simile a little further, you agree that the scaffolding has to be removed when the building is complete?"

"Yes, it would be removed when the body is removed."

"Why?"

"Because," said Wilkinson who was closely following the discussion, "we are eternally building."

"Because," said Gandhiji, "we are eternally striving after perfection. God alone is perfect, and is never perfect."

VOLUNTARY WORK

The talk now turned on voluntary work. The International Voluntary Service had sent its members here at its own expense, and was even paying for their board and other expenses, and Gandhiji said that was real voluntary service and asked Pierre Curie to adopt the same system at Bihar.

"But," said Curie, "it has been found that voluntary labour is ultimately twice as costly as hired labour."

"That is because it is not really voluntary. If you assured them food and lodging, we would be flooded with petitioners from all ends of villages who find it difficult to make both ends meet. No, those who want to serve must come in the purest spirit of service and therefore pay for their own board and lodging. That will also be a security against their whiling away their time. They will do so at their own expense."

TRUE SERVICE

A Christian student, who is now with us studying things and preparing to qualify himself for village work, asked Gandhiji whether there could be any service without religion.

"Why," said Gandhiji, "service which has not the slightest touch of self in it is itself the highest religion."

"But one must be devoted to someone?"

"Yes, to Truth. I am devoted to none but Truth and I owe no discipline to anybody but Truth."

"But how is one to get inspiration from this general idea?"

"That means to say that you want a God who has been. Truth is too impersonal for you? Well, history is embedded in human nature. But you may if you like worship God as Truth, if not Truth as God. God is Truth, but God is many other things also. That is why I prefer to say Truth is God. But you need not go into what may sound like dryish lore, you may simply worship what you find to be the Truth, for Truth is known subjectively. Only remember that Truth is not one of the many qualities that we name. It is the living embodiment of God, it is the only Life, and I identify Truth with full life, and that is how it becomes a conscious thing, for God is His whole creative, the whole Existence, and service of all that exists—Truth—is service of God."

"But how should we Christian students go to the villages? They might think so because we are Christians."

"You will tell them: 'We are Christians, but don't be alarmed, even as we are not alarmed because you are Hindus. We have no design on you, as we know that you have no design on us. We want you to be better Hindus, even as by reason of our contact with you we know that we will be better Christians.'

That is the way of approach. It is idle to talk of winning souls for God. Is God so helpless that He cannot win souls for Himself? Everyone's religion is a personal matter with himself. I cannot preach Hinduism, I can but preach 'H'.

M. D.

H A R I J A N

SATURDAY, MAY 25, 1936

A SEASONED SOLDIER GONE

Godrej mourns the loss of a soldier, tested and tried, who never shrank a light until the end of his days and who was a stranger to crying and weakness of all kinds—Mahadevi Pandya. Every one of us has had his moments of depression and weakness, every one of us has found himself sometimes unprepared for what the morrow had in store for us. But Mahadevi Pandya knew how always to face the unseen with a close, and everyone who has had the pleasure and privilege of working with him will miss him in these days of sore trial. No one misses him more than Sardar Vallabhbhai. Not easily affected by news of death, and not given to be shaken by grief, he is devastated over the loss of this comrade who had stood by him through thick and thin, ever since he, the Sardar, entered public life.

But he had entered public life even before the Sardar. He was a graduate in agriculture and had a lucrative position in Kaira State Service, but the wave of Swadeshi that swept over the land in 1918 swept him off his life of ease, and for some years the cult of swadeshi and violence shamed him. Born of peasant parents he took to a life of poverty as early as thirty years ago and never regretted the choice he had made. But Gandhiji's arrival in India and his emphasis on identification with the masses won Pandya back to us, and during the last twenty years he served the cause of truth and non-violence without swerving.

There was a charming rural-idealism and even rusticity about him, which his education could not touch and which he developed and nurtured during several years that a stranger could never have told him from a peasant. It had entered not only his way of life but his innermost being. His whole outlook and even the way in which he spoke and wrote. He thus seemed to be born for village work. Most of us start work in the surroundings in which we were born. He was at his best even in his own surroundings.

Born of very orthodox Brahmin parents and in a village where there was little reform, he fearlessly introduced reform, unafraid of being alone, and befriended the Harijans. His brother

and his sons, almost unlettered, did not oppose him and even accompanied with him, and two years ago Gandhiji was apparently surprised to have a cheque for Rs. 5,000 (practically the whole of the old man's savings) from his brother for Harijan work. Age and successive disappointments had begun to tell upon him. When he came out in 1932 from jail he had no teeth left and he wondered whether the 'a' class diet might not break his health. It did. He came out in 1933 quite disabled and was never his old self again. But when Sardar Vallabhbhai made the call for volunteers for plague relief he rushed to Bored. The Sardar found that he was too ill to be loaded with work and compelled him to go back home. Within less than a month of this he died.

Full of valiant faith, he had a seriously cynical disregard for the ill of life. Whichever he went—Bored or Bored—he made himself one with the people. Every man, woman and child knew him and loved to seek him out in times of trouble. They will all miss him. They will feel as much lonely without him as do the Sardar and that Great Old Man of Gandhinagar, Abhai Babai Tyagi. His soul will be sorely felt when we are all concentrating on village work. We can now but 'pray' to the inspiration of his noble example.

M. D.

Wanted One Lac Rupees

The Central Board of the Harijan Sewak Sangh has already built many wells out of the fund that was placed at its disposal by Seth Jagdishbhai Mehta. That fund is exhausted and there is still a need for building wells for Harijans. The orthodox opposition to the use by Harijans of common wells still continues in many places, and Harijans are obliged either to drink water out of cattle troughs or pay for water which people may for a consideration pour into their pots. Every additional well built is therefore undeniably a great comfort to Harijans, but it is also an increase in the wealth of the country. The Central Board of the Harijan Sewak Sangh has resolved to make an appeal for one lac of rupees for the purpose. Figures are being prepared for presentation to the public showing the waste of the different provinces. One has a nothing in comparison to the need. But the Sangh has not the resources to spend large sums on well-construction. It is slow work requiring special skill. Not every one can construct a well. And the work being scattered makes it very difficult to provide effective supervision. The policy of the Board is not to ask for what it cannot spend well and give a good amount of it to the public. I hope the modest appeal will receive prompt and adequate response.

M. E. G.

AN IMPORTANT COMMUNIQUE

We publish elsewhere the consolidated orders issued by Government to officers of various Departments regarding the steps to be taken to secure to the Harijans concentrated use of all public schools, wells, hospitals, dispensaries, roads and vehicles. They are of a thorough-going character, and Government are to be congratulated on looking on giving them the widest publicity and in laying down detailed instructions to ensure the observance of the directions. But with the best intentions in the world, and with even the ready co-operation of all the officers, subordinates and inspectors, which the modernisation in question must presuppose, Government by themselves would be able to achieve little without the co-operation of the people. It is the servants of Harijans—the members of the Harijan Sevak Sangh—who can render effective help in this matter by carrying these instructions to the doors of every Harijan household, by collecting information about every village in their beat and inviting the attention of Government to this information. Such information should be also published from time to time. In this connection the following detailed report of the state of things in Vasavasa Taluka of the Ahmedabad District will be of very great interest.

Total villages in Taluka, with	
Harijan population	114
Villages inspected	130
" without schools	75
" with public dispensaries	4
" with private free dispensaries	12

In 63 villages there is no admission in schools to Harijan children.

When there is admission, they are not allowed to sit together with other children. (Information not full and accurate.)

In 30 villages only there are wells made for Harijans.

In 10 villages only there are roads and vehicles wells.

In as many as 107 villages Harijans are compelled to take water out of tanks, or to pump out water from holes bored in these tanks. (Of course there are wells in these villages, but Harijans may not go near them.)

In 25 villages even this inadequate use of tanks is denied to them.

This is the state of things in one Taluka out of the seven in the Presidency Harijan Sevak have to be with schools and, whilst attending to individual cases of injustice, derive the bulk of their time in collecting detailed statistics of every village, and submitting them, with notes on the compliance or otherwise of the orders issued by Government.

DOMESTIC INDUSTRIES IN ROMANIA

'The Land and the Peasant in Romania' is a bulky volume written by Dr David Mitsey and published in 1930 by the Oxford University Press on behalf of the Carnegie Endowment for International Peace. It is a history of the power agrarian conditions prevailing in that small Balkan State, and of the land reform that followed in the wake of the Great War, "the shock of which shattered the social structure of eastern Europe at its weakest point." The reform was prompted by extraordinary political events that changed the face of the country in all its aspects, and set the stage for the establishment of a new economic order. However, the phase that is likely to interest us most is its effect on rural industries to which a small section is devoted in this large volume of over six hundred pages.

Though Romania is but a speck in comparison with the vast Indian continent, the conditions of agriculture in that "country bear a striking resemblance in some particulars to those obtaining in India. "Even taking into account," says our author, "the uncountable number of villages and other holdings, the peasant has a surplus of 147 working days for which he must find an occupation... There are on an average four months in the year when snow and cold stop all work in the field, and which the peasant and his family must spend in domesticated idleness unless they ply some handicraft. Further, a large number of peasants own merely 1-2 ha., which are not sufficient for their upkeep. They depend, therefore, on some additional means, which they could only get from domestic industry if it happens that there is no factory, mine or quarry in the neighbourhood."

In spite of the vital importance of domestic industries to the unemployed or under-employed peasants and their families, those who were in charge of affairs of the State were, from the year of its establishment in 1918 up to the time of the land reform, "indifferent, if not actually hostile, to the fate of the industries the peasants possessed in their homes." In their view to create a national factory industry, "they showered privileges upon all those who made attempts in that direction, at the expense of the other but simpler activities. Domestic industries were excluded from the benefits of the law for the encouragement of national industry, which granted many transport, customs, and other facilities. Raw materials destined for large-scale industry were exempted from customs duties, but those imported for the use of domestic industries did not enjoy the same favour. Finally, the commercial treaties concluded by Romania only protected the large-scale industries."

Domestic industries had thus to labour under a severe handicap in the shape of custom and tariff-barrier exclusion from all sorts of State favours, and must have suffered a setback and

In many places must have languished for want of encouragement and facilities for cheaper production and marketing. Nevertheless, they were so deeply rooted in the economy of the country that they did not suffer total extinction, as many village industries in India have done, but maintained their existence for almost three quarters of a century against heavy odds.

"The association of farming," our author goes on to say, "with some handicrafts, one alternating with the other, as it is found in many parts of Europe—in Switzerland, Belgium, Saxony, &c. In the Roumanian regions it is of old standing, especially in the highlands, where sometimes whole villages are in winter and during spells of bad weather engaged in the manufacture of all kinds of wooden and wicker articles, which they sell to traders or take into the neighboring towns. In general, village industries have developed in Roumania out of home industries." The list of articles thus manufactured ranges over a great variety, "from mere spoils to elaborate wickered instruments." A distinction is made between "trades done professionally, i. e. solely with the intent of selling the articles, and the more peculiarly domestic articles, when the articles were manufactured for household use and were only occasionally sold." These districts "put on the market large quantities of the best coarse-wool coverlets worn by the peasants, both the cloth and the following being done in the village." In another district the making of sheepskin coats is widely practiced. In still another, women spend most of their winter-time in weaving carpets. Highly skilled manufacture of unadorned stoves and griddles is a traditional village industry in a hilly district. Hilly districts, generally speaking, have been found to be most congenial to the growth and maintenance of rural industries—a phenomenon which has been explained by the fact that their comparative isolation has left them in undisturbed peace even during the stormy periods of Roumania's history. These regions have been praised for this, because "the existence of numerous village industries has enabled a denser population to live in the highlands than could have existed on the produce of the soil." There is a class of workers well known industry is the principal occupation, and agriculture the secondary one, as the soil is too poor for them to make a living out of it. These workers are also generally illiterate trades, carrying their wares to carts or on horsebacks to towns and villages, and returning home after disposing of all their goods, laden with wheat, maize or rye. There is another class of itinerant traders—the Roumanian tinkers—"whose gun carts on every road up and down the country," and who "manufacture only a small part of their goods at home, and the bulk on the way, according to local demand." In one of the counties a large number of women are engaged in weaving and embroidery which are essentially domestic industries. In another county there are a number of village printers

(presses) for extending oil from the seed and sunflower seeds. One village makes 'wicker-cages in which the peasants store their maize in dry', and "thanks to that industry the village is one of the wealthiest." Another village has specialized in the manufacture of wickered instruments which, in pre-war days, were sent as far as Russia; "the result is that the village has well-built houses, all of them ably financed by." These industries have thus not only helped the villagers to keep the wolf from the door, but have also brought them plenty and prosperity.

As to the influence of the land reform on domestic industry as a whole, the author has been able to gather no information. Nevertheless, a movement which has brought about an all-round awakening among the peasantry cannot but have produced less poverty, life and vigor in the small rural industries, which, it was recognized long ago by some of the country's statesmen, had "a place of their own to fill in our social and economic life." Our author informs that "the use of 'wickered' furniture has been brought into fashion again, and there are several factories now setting up their shops for the domestic industry. An attempt is also being made to develop the manufacture of 'wickered' modern furniture and of pottery." This is probably the beginning of the revival. The attitude of the state authorities, too, has undergone a change for the better; domestic industry has since 1918 been allowed certain reductions and exemptions from taxation, and "authorities and economic experts are beginning to discuss a constructive policy for the encouragement and development of domestic industries."

The lesson from the Roumanian parallel is obvious. It gives one more solid proof of the fact, now more or less accepted throughout the world, that handicrafts not only afford a means of honest livelihood to those who are either unemployed or underemployed, but are also useful, nay profitable, as subsidiary occupations along with agriculture when the latter fails to keep men occupied throughout the year. Dr. Mirsky has summed up the position as well in the following words:

"It lies within the power of domestic industry to solve the problem of subsistence for a number of peasants, and to give to most of them the means for a better standard of living. National economy, too, would stand to benefit enormously from any development which during the long winter months could harness the peasants' labor power to home productive work. The social and moral aspects of the problem are not less important for the nation's progress."

(C 8)

GOVERNMENT ORDERS ABOUT HAKIJANS

The following Communications have been issued by the Government of Bombay :

Government have from time to time issued orders to officers of the various Departments regarding the steps to be taken by them to secure the free enjoyment of public amenities by members of the Scheduled (B. & Depressed) Classes on the same terms as persons belonging to other communities. For the sake of convenience Government have now decided to consolidate these orders in a single body of instructions to be issued to all officers concerned. Government deem that these orders should be strictly enforced so as to make it clear to the public that neither Government nor any of their officers are prepared to countenance any discrimination against members of the Scheduled Classes in respect of the free and unrestricted use of public amenities and services.

SCHOOLS

The standing orders of Government regarding the admission of Scheduled Class children into schools require that all their Educational Officers should see that no disability was imposed on the children of Scheduled Classes in any school maintained or aided out of public funds. The orders also laid down that, where public schools are held in temples or sacred buildings or in buildings hired subject to the condition of the exclusion of the Scheduled Classes, efforts should be made to obtain other accommodations. Government also laid down expressly that all pupils should sit together in the class irrespective of caste distinctions and that separate seating arrangements for pupils of the Scheduled Classes or others should not be allowed.

The responsibility for seeing that these orders are carried out by Local Authorities rests primarily upon officers of the Educational Department. It is, however, very desirable for officers of other Departments, especially Revenue Officers, to pay attention to this point when visiting village schools, and besides reporting instances of flagrant or persistent non-compliance to see that personal influence towards securing the orders does not.

PUBLIC HOSPITALS, DISPENSARIES AND DRAKSHALAS

Government's orders in respect of these may be summarized as follows :

(a) Government have requested the Surgeon General with the Government of Bombay to instruct all Civil Surgeons and Medical Officers in charge of Government and aided hospitals (including Mental Hospitals and Leprosy Asylums) and dispensaries to see that no distinction is made in the treatment of patients belonging to the Scheduled Classes on the ground of caste, religion or ethnicity of the Hindus and that if any instance of such discrimination comes, to take suitable action and if necessary to report the case to Government.

(b) Local Bodies should put up notice boards at all their dispensaries and *Draakshalas* stating that they are for the use of all castes including the Scheduled Classes.

(c) Requests from public bodies for assignment of Government lands for *Draakshalas*, etc., should not be granted except on condition that all castes shall have equal use of the amenity.

WELLS AND TANKS

Government's orders in respect of these are as follows :

(a) Grants for village water supply may be refused in the case of Local Bodies which take no measures to secure equality of treatment of all classes at public wells.

(b) Government had directed that Local Bodies should put notice boards on about 50 per cent of public wells in the district as an experiment stating that they are open for use to all castes and classes of the public without restriction. They also desired that the experiment should be tried by Municipalities in places where members of the Scheduled Classes are being prevented from access to public wells. Government have now ordered that notice boards should be erected and permanently retained at all wells existing in local bodies.

(c) The rights of all classes to use public wells has been over and over again affirmed. Officers should insist on opportunity of making this clear to all concerned.

(d) Government have stated that they consider that the policy advocated by the Depressed Classes and Aborigines Tribes Committee in paragraph 16 of their report is justified but that the necessary action should be taken by the Taluk, Local Board, the Panchayat or the Sanitary Board or Committee as the case may be.

(e) Requests from Local Bodies for assignment of Government lands for wells, tanks, etc., should not be granted except on condition that all castes shall have equal use of such wells, tanks, etc. It is the Government's desire that all touring officers when visiting villages should make specific enquiries as to whether the Scheduled Classes enjoy their right to take water from public wells and should emphasize that this right exists.

PUBLIC VEHICLES

Government have directed the officers concerned to enforce strictly the last sentence of rule 14 of the rules regulating the use of motor vehicles not or plying for hire in all districts in the Presidency paper outside the City of Bombay published in July 1928, which runs as follows :

"No driver or owner or agent employed on behalf of any owner shall refuse to sell a ticket to any person on ground of caste or community or refuse to alight a vacant seat to any ticket holder on such grounds."

Government desire that all breaches of this rule should be punished either by action against the owner's or driver's person, or body, by way of suspension or withdrawal, or by prosecution,

HARIJAN

Editor: MAMANEY DESAI

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[ONE ANNA

WEEKLY LETTER THE EMANCIPATING CAMPAIGN

There is not much to report this week, beyond the fact that Miraben and Kadamchab who are in charge during my absence report that the situation continues pretty nearly the same, being agitated occasionally by visiting parties who naturally add to our daily portion of work.

Friends in Gujarat whom I met this week doubt the utility of these notes, for they say that whilst on the one hand they encourage the hearts of the people who feel that they are not solitary slaves and their conditions in other parts of the country are also the same, the workers in the field are now easily satisfied with poor results, for they say that where distinguished workers like Kadamchab and Miraben have not achieved much, they could not expect so in any lesser; I do not mind this criticism. It is simply a fresh indication of the difficulties of the task and must spur us on to further effort. It also shows that similar work is going on in other parts, and we cannot afford to ignore comparing notes with one another. As for easy satisfaction or hopefulness, and these notes should serve to remind everyone that we are plodding on.

MADANWADI NOTES

On our return from India, we had on our previous a little experiment in home sharing. It was miserably done and the shared house was really ground into misery. What was more difficult but of far more educational value was the staying of a dead bullock on the premises. In the usual course the carcass would have been taken to our barnyard at Nalwadi, a couple of miles from Wardha, but Gandhiji insisted on having the dying done in his presence, with the result that every one of the inmates also witnessed it. The process seemed to lack continuity, was rather tardy and looked unattractive. But it was for us all a unique experience. Gower-up Ashram girls, who happened to be with us at the time, watched the process without flinching, eager to represent themselves with every part of animal anatomy. So far as Gandhiji was concerned, he gave an interview as the slow work proceeded, helped in removing the limbs off the head of a man who did not want them, had his own share, and attended to quite a lot

of other work. When, however, the skinning was finished, and the men began to use his knife as the cleaver, the stick was more than some of us could easily stand. But however unpleasant the task, it was no use ignoring the fact that it was an essential part of India's economy and an essential part of our work. Whilst some of us were holding their handkerchiefs to their nostrils, the Ashram tyroed in Brahman graduated and his wife, now accustomed to these operations, were absorbed in watching and directing the lad who was busy with his knife.

THE PROBLEM OF THE RICH

Piero Cassano and An Wilkinson were with us on the train to Bombay, so they were to call for Europe on the third. During his stay at Wardha Piero was busy reading a book in which the communist author had criticised the doctrine of non-violence. "I do not intend this criticism," he said, "in fact I agree with some of their arguments, but I cannot for the life of me understand why they must try to justify their position by downright misrepresentation and distortion. I am pleased to say that this book is full of abominable lies. Thus instead of condemning himself with saying that the Gandhian theory has the effect of a bad compromise with Capitalism, this man says Gandhiji wishes sympathy for the poor and uses it as a cover for his real sympathy for the rich, and then belabors up Capitalism. I have my own doubts about our relation to Capitalism and syndicates, but this criticism I cannot understand." On the train Piero expressed some of these doubts before Gandhiji by thinking aloud.

"Could one lay down a rule of life for the wealthy? That is to say, could one define how much belongs to the rich and how much does not belong to them?"

"Yes," said Gandhiji, smiling. "Let the rich man take 5 per cent, or 10 per cent, or 15 per cent."

"But not 20 per cent?"

"Ah! I was thinking of going upto 25 per cent! But not even an employer must think of taking 25 per cent!"

Piero Cassano's longish difficulty was how long one should wait in order to carry sanitation to the rich men.

"That is where I disagree with the communist," said Gandhiji. "With me the ultimate test is non-violence. We have always to remember that



even we were one day in the same position as the wealthy man. It has not been so easy process with us and as we live with ourselves, even so should we live with others. Finally, I have no right to assume that I am right and he is wrong. I have to wait until I convert him to my point of view. In the meanwhile if he says, "I am prepared to keep for myself 15 per cent and to give 75 per cent to charity," I share with the offer. For I know that 75 per cent voluntarily given is better than 100 per cent mandated at the point of the bayonet, and by that being satisfied with 75 per cent I render unto Caesar the things that are Caesar's. Non-violence must be the common factor between us.

"You may argue that a man who surrenders by nonviolence today will voluntarily accept the position tomorrow. That, in my mind, is a remote possibility on which I should not care to build much. What is certain is that if I use violence today, I shall be destined faced with greater violence. With non-violence as the rule, life will be built on a series of compromises. But it is better than an endless series of strikes."

"How would you in a word describe the rich man's legitimate position?"

"That of a trustee. I know a number of friends who earn and spend for the poor and who do not regard themselves as anything but trustees of their wealth."

"I too have a number of friends wealthy and poor. I do not possess wealth but accept money from my wealthy friends. How can I justify myself?"

"You will accept nothing for yourself personally. That is to say, you will not accept a cheque to go to Switzerland for a change but you will accept a batch of robes for robes for Europe or for schools and hospitals for them. All will be put to be distributed and the problem is simplified."

"But what about my personal expenses?"

"You have to act on the principle that a business is worthy of his hire. You must not hesitate to accept your minimum wage. Every one of us is doing the same thing. Shuman's wage is just what that man needs to live. We cannot all be Shumans, but we can try to approximate to that life. Thus I will be satisfied with having my livelihood, but I must not ask a rich man to accommodate my son. My only concern is to keep my body and soul together so long as I serve the community."

"But so long as I draw that allowance from him, is it not my duty to remind him continually of the non-violence of his position and to tell him that he must cease to be owner of all that he does not need for his own living?"

"Oh yes, that is your duty."

"But there are wealthy and wealthy. There are some who may have made their pile from alcoholic traffic."

"Yes, you will certainly draw a line, but where you will not accept money from a house, I do not know what will happen if you have made an appeal for funds. Will you tell the people that only those who have justly earned their money will pay? I would rather withdraw the appeal than expect any money on those terms. Who is to decide whether one is just or otherwise? And justice too is a relative term. If we will but ask ourselves, we will find that we have not been just all our lives. The Bible says it often that everyone is taxed with the same burden; so rather than judge others, live in the world uncondemned as mentioned by St. Augustine of self is the secret."

"Yes, I see," said Pierre Casade, and remained silent for a few minutes. Then with a sigh he said: "But one sometimes finds himself in a most embarrassing position. I have met people in Bihar working from morning until evening for less than a couple of annas, sometimes less than an anna, and they have often told me that they would very much like to dispose of the weekly amount of some of their ill-gotten gains. I have stood speeches before them and have allowed them by reminding them of you."

Pierre's doubts were not all resolved. He would have talked on endlessly, if Quaidji had not been falling asleep after a hard day's work. But the deep emotion with which Pierre presented his position, and the deep sorrow that seemed to brood over his brow as he discussed the problem, lifted one into a region where one could not approach wrong without a twitching of the conscience. He did seem to see that the problem resolved itself ultimately into one of non-violence and the extent to which one was prepared to go in the exercise of it.

THE PRAYER OF THE HELPLESS

The visit to Ranchy was solely for the purpose of seeing Shrimati Kamala Khatu who headed for Europe on the 12th, under medical advice. Quaidji has had alarming reports of her health for several months and would, if he could, have gone to Allahabad to see her. But Shri Vallabhbhai's invitation to him to visit the villages of Jaisal which were fast recovering from plague synchronized with Shrimati Kamala Khatu's arrival in Ranchy, and Quaidji seized the opportunity of seeing her on his way to Jaisal. He had long talks with her and was very much comforted having met her. He summed up in one sentence the whole of that long interview with the ailing wife of the distinguished leader: "She has now full faith in God and she has met all her debts to Him." There were times when her faith had been weak, she had had more than her due share of physical and mental suffering, and it could be no joy to her to have to leave for Europe, with her husband in jail. But she had completely met her debts to Him.

That is the message that he had taken from me, as he went to the prayer meeting at Congress House, Bombay. The Bombay friends were eager for a public meeting, but as he had no inclination to address a public meeting, they suggested a prayer meeting as an alternative. This met with his approval and inclination, and when he went and sat on the raised platform in the Congress House compound, he found thousands of men and women seated in the compound and the streets, on horse-back and, balconies and terraces, ready to join him in prayer and to listen to him if he addressed a word or two to them. The whole atmosphere seemed to have been made ready for the message. As he spoke through the microphone, they listened to every word that fell from his lips and at the end stood as at when they were in silent prayer as the women and the hymns from Scripture were sung. Here is a gist of the message.

"You will wonder why I suggested to have a prayer meeting in Bombay, when even the scientists of God is with many a matter of doubt. There are others who say, 'If God is seated in the heart of everyone, who shall pray to whom, who shall invoke whom?' I am not here to solve these intellectual puzzles. I can only say that over these my childhood prayer has been my refuge and my strength.

"I am told that there is despair and depression everywhere, that there is disappointment all round as the gateway to hell is closed. People, I am told, do not know what to do, I do not know why, when there is the whole of the constructive programme of work to do. When the programme of juggling was on, there was room for hypocrisy, corruption, violence. The present constructive programme leaves no room for them, and it leaves no room for disappointment and despair. Nevertheless there are those who are struck with doubt and despair. For when there is the Name of God, it is God's command that whoever goes to Him, in weakness and helplessness, Him He will make strong. 'When I am weak, then I am strong.' As the poet Swinburn has sung, 'Kneels is the strength of the weak.' This strength is not to be obtained by talking up arms or by similar means. It is to be had by throwing oneself on His Name. Kneels is but a synonym of that. You may say God or Allah or whatever other name you like, but the moment you trust enough to Him, you are strong, all disappointments disappear. The hymn alludes to the story of the Lord of Elephants who was on the peak of a mountain and who had been all but depressed in water. There was only the tip of his trunk left above water when he heard God's Name and he was saved. No doubt it is an allegory. But it conceals a truth. Over and over again in my life have I found it. Even in darkest despair, when there seems no helper and no comfort in the wide wide world,

His Name inspires us with strength and puts all doubts and despair to flight. The sky may be overcast today with clouds, but a few minutes prayer to Him is enough to dispel them. It is because of prayer that I have known no disappointment. Though I have retired from the Congress, I have not closed my eyes or stopped my ears. I know all that is happening about me, and if anyone must give way to despair, it should be I. But I have known no despair. Why then should you give way to it? Let us pray that He may cleanse our hearts of selfishness, selfishness and doubt, and He will surely answer our prayers. May I have been always turned to that unfailing source of strength.

"Swains is our Midnight. No one can deprive us of it, unless we forfeit it ourselves. We have forfeited it and we have to win it back. Swains does not depend on juggling. If it did, there are thousands of places in jail today. It depends on everyone doing his or her own task. That task has been shown to you. Go to the villages, identify yourselves with villages, defend the communities, make Hindu-Muslim unity a concrete fact. Do not despair although there may be Hindu-Muslim riots in the country, but go ahead with the work before you and be sure that He will pull you through."

AT THE HAFKIN INSTITUTE

It was very good of Col. Salinger, Director of the Hafkin Institute, to invite Gandhi and Sadhu Vallabhdas to the Institute to discuss plague-control measures. Dr. Shankar Patel had been in touch with him for the last two or three months, and Dr. Salinger took such an interest in plague work and had thought and experimented so much on the various measures that he felt that if he could interest public leaders in some of these measures, they might be persuaded to adopt them for public benefit. Without aids and without them there would be no plague, and Col. Salinger seemed to be convinced that if all our houses could be made completely impregnable and safeguard for all time plague could be effectively abolished. Gandhi, Sadhu Vallabhdas and Dr. Shankar Patel, who took part in the discussion, were deeply interested in Col. Salinger's experiments and promised to see how far the measures he had suggested could be tried in rural areas. Col. Salinger was good enough to show Gandhi and the Sadhu over the whole Institute, where they spent a very instructive and interesting hour.

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HARIJAN

SATURDAY, JUNE 1, 1935

STRUGGLES OF A WORKER

(By M. K. Doshi)

"I am conducting, with the co-operation of some comrades, an ashram, the object is to be an *ashram* in order to be transformed into ideal persons, so that we may be able to completely identify ourselves with village people and village society, and thus be able to serve them by being actually of them. With this end in view, operations have been taken up as the chief means of support with spinning and weaving as supplementary.

After reaping our main crop, I. e. paddy, in January last, the ashram has now taken to growing secondary crops such as sugarcane, wheat and vegetables. From June last, that is from the date the ashram was started, till today, nearly 100,000 yards of yarn of average 16 count have been spun by the ashram inmates, and from March last, a loom has been set up and weaving begun. Owing to the dearth in the ashram. Thus the ashram has spun yarn sufficient to supply its modest clothing needs, and it is hoped that all the yarn will now be woven in the ashram itself.

Thus the ashram has been, during its first year, fairly successful in approximating the ideal of a self-supporting peasant family which supplies itself with almost all the necessaries of life by its own labour and does not allow itself to be in the least exploited by the town.

From the beginning the ashram has been used to spinning its own yarn. It has never made use of sugar. Now in the last three months or so, it is using exclusively supplied rice, prepared in the ashram by its inmates out of the ashram paddy.

While starting the ashram, it had been conceived that along with the working out of the ideal of peasants living a self-supporting peasant life, we should also serve the villages by doing *haraj* work, by introducing spinning and in other possible ways. But we have been entirely disappointed in this respect, for we have not been in any state to find a suitable locality for the ashram. In the locality wherein the ashram is at present situated, the land is owned by one or two houses, and these landlords are expected from our meeting by a distance of two half a mile to one mile.

Another thing that has seriously impeded the progress of the ashram is that I consulted great landlords, so I now find them to be, in the matter of that. In what now seems to be a more *conscientiousness* for the ideal of

poverty, the standard of that was kept very low. The ashram, for instance, did not even use vegetables regularly but only occasionally, because it had not yet grown its own vegetables. After two months or so, the attitude was rectified. Milk and milk products were considered a luxury, at least not consistent with a poor man's dietary, and hence not used. But it is only a week now that we have bought a cow and begun to take milk etc., but up till that time we continued with using coconut oil as a substitute for ghee. It should also be noted that the staple food in this district is rice. All this has seriously crippled the health of the inmates. The ashram started with twelve inmates, we are now only five. However matters have been talking upon the health of the inmates. This being a forest India it is to say the least of matters, at least as far as the gastric part of it is concerned.

The ashram has up till now stuck to the ideal of maintaining itself by manual labour. While this ideal, if intelligently worked out, must tend to strengthen our moral fibre and thereby as in a life of principles, it has also resulted in keeping a lot of our comrades away from the ashram. The problem is so to say, while keeping the ideal of bread labour intact, to draw in such workers as mentioned above while the ideal of the ashram.

Idleness and apathy as well as other set the our resistance on the *Shikhar* line of bread labour in opposition to the ideal of social service, and argue that the ashram has thus deprived society of the benefits of the many services that the ashram inmates would have been otherwise in a position to render to it. Now and when, if at all, we are to justify in compromising the principle of bread labour for the sake of rendering 'social service'! In such, most often, the conflict between 'being' and 'doing' only appears and superficial, while in truth, 'being' is 'doing' in the real sense! When can the principle of bread labour be said to be carried to the extreme, or to said to have been followed to the letter but broken in the spirit?

Our expenses during eight months the seven inmates or so average have been

Month	Rs 17/10/10
Clothing	18-0-0
Lease	0-10-0
Food	0-0-0
Medicines	0-0-0
Tools	0-0-0
Books	0-10-0
Papers (Haraj)	0-10-0
Travelling	10-0-0

Total Rs 33-10-0

From this it will be found that the board per head per month has been Rs 5 and other expenses including clothing Rs 1 per head per month."

This is from a letter addressed to Shri Kumbhela Mathewade by a highly educated cotton worker. It depicts the struggles of a cotton worker and is likely to help all who are trying to find a life of service.

The effort is noble. The writer and his associates do not hesitate to own and mend mistakes when they discover any.

I do not know how Shri Kumbhela has answered the queries put by his correspondent. I must try to answer them in order to help the general reader who is interested in the questions of the type that puzzle the writer of the letter.

There seems to be some confusion about the principle of bread labour. It is never opposed to social service. Intelligent bread labour is any day the highest form of social service. For what can be better than that a man should by his personal labour add to the social wealth of the country? 'Doing' is 'doing'.

The adjective 'intelligent' has been refused to 'labour' in order to show that labour to be social service must have that definite purpose behind it. Otherwise every labourer can be said to render social service. He does in a way, but what he must have is something much more than that. A person who labours for the general good of all serves society and is worthy of his life. Therefore, such bread labour is not different from social service. What the vast mass of mankind does for self or at best for family, a social service does for general good. These men maintain today that they have hardly time left for service other than that of slaving for their daily bread. This need not be so if they were perfect in their work. In fact they are not. As paid labourers, they are no match for the ordinary labourers. As artisans too they are useless. Every worker, think that, now knows that with intelligent use of his tools a spinner can easily double his output in a given time. That means doubling the income from the wheel. This is true of most things. In agriculture, the field for development with the same tools is so vast that unless nature interferes, a farmer can by the use of his intelligence any day quadruple his income, working the same number of hours per day. This means that for the same amount of income he need not labour so much as he is now doing. These workers run, therefore, when they have acquired proficiency, earn their bread in much less time than they need now, and will have energy set free for special handicraft or other service. The problem becomes complicated for householders who have many calls on their purse, but a self-sustaining worker whose needs amount to Rs. 4 per month has any day ample time at his disposal for work beyond labour that would bring him Rs. 4 per month.

But will three rupees per month needed out of four for food give a person enough to feed

himself? If Dr. Thak's figure for Bombay, i. e. Rs. 4 per month, is good, Rs. 3 for village life is certainly good. And when I add my own experience to Dr. Thak's prescription there is no difficulty. Dr. Thak seems professedly milky from the village scene. But as he says there is no escape from milk. The houses were wrong in obtaining milk from their dairy. It is true that millions get not a drop of milk. But they do not get many other things without which we dare not do if we are to live to serve. We must therefore take those bare necessities which we have to drive every villager to prisons for himself. Whole wheat, whether whole, clean, light, power or the like, green chutney leaves, muscooled, milk, and any village fruit when in season such as mango, guava, guava, ber, etc., are indispensable for healthy life. The prices among village leaves is perhaps more high, to be had for the picking everywhere in India, and there are many whole grains of which we have no knowledge. And tamarind fruit which is also available everywhere is not to be despised. There is, however, a prejudice against tamarind which is difficult to understand. I have been using it liberally in the place of the expensive lemon with the greatest advantage. But return to a further field of research, fraught with the greatest consequences for the world and more especially for the starving millions of India. It means both health and wealth which according to Gandhi are one and the same thing. The members of the little reform are right in thinking that they will do the greatest social service by doing right all along the line. They will inherit their surroundings whose limit may in course of time be the whole of India and then the Universe. In this service the welfare of one is the welfare of all.

THE LATE T. R. KRISHNASWAMY IYER

(By G. Ramakrishnan.)

It was in 1910 in the Vellure jail that I first met Shri T. R. Krishnaswamy Iyer. He was a well-built man of medium height with a blood-bleeding smile on his face with only his duty on and nothing a little odd. That first impression, while the description in Vellure in 1910 is still my last impression of him, because though we have met often and worked together in the intervening years, he always lived through those years with the same mind and winning smile, with his unaltered outbursts of spontaneous good humour, and his unfathomable habit of standing up you are while trying to impose you with some serious argument of his.

In 1910 Shri T. R. Krishnaswamy Iyer was a rising lawyer in Calcutta. But the year 1919 which broke up many a lawyer's practice and hopes of a modest career broke up also Shri.

Endeavouring to do something worth of the Colossus that he was always a wholehearted by temperament and would never do a thing by halves. He enthusiastically loved all his home. He was among the very few men in the whole of Kerala who never looked back once they had put their hands to the plough of the service of the Motherland. In the years between 1922 and the time he entered into the insurance business, a period of over ten years, he passed through privations and difficulties which would have broken any other man less strong-willed or loyal than he. I remember his telling me once that these years moulded and chastened him as nothing else in his life before. He told me there were days when he did not know where he and his wife and children would get their next meal. It was during those years that he built up the Sahani Ashram at Olevakode near Palghat in North Malabar. It would be an exaggeration to say that he and his co-workers in the Sahani Ashram were the pioneers of the Khadi and anti-uncontaminability movements in Malabar. When I met him last in the Sahani Ashram in March, he recounted to me, his whole life agree with pride, the stories of his struggles and trials. He and his friends would put bundles of Khadi upon their heads and tramp from morning till sunset, from house to house, and would come back to the Ashram in the evening, weary and tired, but happy at heart for a good day's work done. And then with a loud burst of laughter, which was so characteristic of him, he told me story after story of the hatred that ordinary people against his anti-uncontaminability work. Some and brought up to an orthodox Brahmin family he took Harban children into his Ashram, staying with them, eating with them, and working for them. There are at least a score of bright smart grown up Harban boys now when he brought up with the care and love of a father. A year ago he handed over the Sahani Ashram as a free gift to the Kerala Harban Service League and presented a monthly donation of Rs. 100 for its upkeep. Thus he was able to do because he had by then entered into business and made good in the meanwhile. In business as in politics and social reform he went from victory to victory with his unending energy and capacity. His last business venture was the Malabar Steam Navigation Company. And now that he has left us at last I know that a host of friends all over Kerala will always miss the presence of one who had stood by them in all the tribulations that life is full of.

The Sahani Ashram at Olevakode, which he built up through many weary years of toil, was until the last his dearest love. The best we can do to keep his memory green is to place that Ashram on an uncontaminable foundation.

All communications should be addressed to the Editor of the *Harban*, at the care of Mr. A. of the Department Press, Ponnai.

CORRESPONDENCE

To
The Editor,
Harban
Dear Sir,

You will be interested to learn that the following resolution was passed at the Seventh Madhyam Sankshipta Conference held in April last at Madras:

"This conference is of opinion that the system of uncontaminability is repugnant to modern scientific and lines of positive and social solidarity, and therefore earnestly appeals to all members of the community to help to the best of their ability in the early removal of the social disabilities imposed by custom on the so-called uncontaminable classes."

For the purpose of ascertaining whether the said custom is repugnant to the scientific principles of Hygiene and submitting a report thereon, the following committee is appointed with powers to co-opt:

Sahman Vidwan Tanna Vachaspathi Swami, Madras.

Sahman Vidwan Devakumari Sanyasi Aiyangar Swami, Mysore.

Shri Ram K. A. Aiyangar Swami, Chikmagalur.

Shri Ram Swami Srirangam.

— Rao Sahasur Mahaswamy-Swami, H. Narayana-Swami.

Sahman M. T. Kandaswami, M. A., Bangalore.

— M. A. Gopalswami, Mysore, M. A., S. L., Bangalore.

Sahman M. O. Sanyasi Aiyangar, M. A., Bangalore.

Sahman M. A. Devakumari Aiyangar, M. A., S. L., Mysore.

Sahman Pandit M. D. Madhupathar, Madras.

— R. Sanyasi Aiyangar, S. A., Mysore.

— M. A. Sanyasi Aiyangar, M. A., S. L., (Mysore) - convener.

The following resolution, among others, was passed at the Madhyam Sankshipta Sadhu Conference, held at the same place:

"Resolved that support be given to the Harban movement and that Harban should be encouraged to lead clean and healthy lives."

Yours faithfully
R. TIRUPATI APPARAO
Secy, Secretary

NOTICE

The Secretaries of the Gandhi Sevika Sam, Bombay, have been authorized by us to receive all our behalf contributions for *Harban* and *Sankshipta*, which can be paid at their office at Water House, England Road, Bombay 7, between 1 and 4 p.m. (S. T.)

Manager

HARJANS AND PUBLIC AMENITIES

We published in our last issue the consolidated orders of Government regarding the free enjoyment of public amenities by Harjans. We also drew attention, by citing the typical example of Viramjee Taluk, to the condition of things obtaining everywhere in the Punjab. Here now is a typical letter from a Harjan school in Gujarat:

"I happened to visit a local board school in a village called Yelad about ten to twelve miles from Godha. The school building is on a public road and the children sit in the verandah abutting on the road. A mud wall along the school off from the public. Beyond the wall, on the ground and in the open, right under the sun, sit Harjan children. All their contact with the other children and with the schoolmaster is through an opening in the wall. Of course they cannot see the schoolmaster unless they stand up and peep through the opening. They know what they can by helplessly listening to the teacher, who talks not to them but to the other children. They sit, as I have said, on the ground except and without, full of vermin, and without a roof to shelter them from sun and rain. Some of us would say or dare to send our children to learn under these conditions, but I actually found five or six Harjans sitting under the same roof as to them. In shame and sorrow, and I congratulated the Harjans who sent their children to this intolerable school, regardless of our criticisms."

"On my way back I saw a local board well, near a village called Pand, bearing a notice board stating that the well is open for use by all classes including Harjans. The Harjan quarters of the village was a stone's throw from the well and the village proper is at a fair distance. It would look as though the well had been built exclusively for the Harjans. But on inquiry I found that the Harjans might not go near the well!"

This refers to a state of things existing before the issue of the correspondence containing the consolidated orders, but even then the original orders were there as the notice board indicated. But the non-Harjan public only after the orders and the notice board.

The very first step in the direction of reform is to give facts about every school and well and disseminate the widest possible publicity. This first, after repeatedly drawing the attention of the public and the authorities, is to make that more by encouraging Harjans in the attempt to use these public amenities. Care should always be taken to avoid conflicts and abuses.

THE PROGRESS OF HARJAN WORK II

Out of the ten reports received by us during the last month, the majority are either concerned in halfheartedly some provinces are conspicuous by their failure to send any reports at all. One report confines itself to mere figures which do not convey much information. The progress recorded is gradual, in some respects even imperceptibly slow, but is generally steady.

While regarding educational activities, there seems to be a consensus of opinion among Harjan workers throughout the country, in favour of concentration on the education of the younger generation. This raises a number of knotty problems which need to be discussed thoroughly and tackled as far as our capacity and resources permit us to do so. Speaking of child education, mention must be made of the *And Mandir* that are being conducted with excellent success at Ahmedabad, Calcutta and Lahore, under the personal care and guidance of Sant Anandji, Sant. Santanil Motta, and Sant Ramabhai Natar. A similar institution was recently opened at Fardesha, the headquarters of Gandhinagar, in Rajasthan. The *And Mandir* has made child welfare a special feature of its activities, while, as the report says, "is a vital part of the work at many of our centres." In the month of March alone, at least eight hotels were given to 1,000 children (H.C.) shelter under One would expect a fuller account of this work, as it has not been stated whether children are given a bath once in a way or bath are given regularly. All bathing becomes a part of their habits. Gandhinagar has written in a previous issue of *Harjan* about the necessity of a "preliminary training" An instance given by the Tamil Nadu report may be quoted as an example of this training: "The teachers of the Anand High School are really doing personal service to Harjan boys. These boys come to the school one hour earlier, get their oil and soap, and wash themselves under the personal supervision of the teachers. They wash their body, dress themselves, have their papers, and then attend the regular school classes."

The Harjan Union Society, whose annual report has just reached us, deserves a special reference, as an institution that has been working among the Harjans of Calcutta for the last ten years. It is being conducted by a group of conscientious Maxwell students of the city, who have been making a systematic effort to come into personal contact with Harjans, inquiring after their joys and sorrows, alleviating their distress wherever possible, providing educational facilities and medical aid for them, and, above all, creating opportunities to bring Harjans into closer contact with Harjans, mainly through sport which is a great equalizer.

The Madras City Society, which maintains two hostels for boys and girls, says in the course of

the report: "Only about 15 children sleep in each hotel during nights, the rest sleep in their houses. The night meal, though it is the principal meal for these people, is very irregular, because cooking is done only after the parents or other nursing members of the families are able to sell the articles made by them during the day. Some may get no meal, while others may get it as late as 11 p. m." This is a deplorable state of affairs to which there is charge of the children's education cannot afford to shut their eyes totally. A fuller investigation will probably reveal the steadily rapidly being emptied in Harjian houses from day to day. It may even be found that the late working of the parents is not connected with the question of knowledge of Harjians' plait. It might thus open out before us another important question as to how far Harjian parents allow their children to retain the clean habits taught them in the schools. For, instances have not been lacking in which children unconsciously beaten, made to starve, and ultimately withdrawn from school for their stout refusal to partake of sweets and curries. We cannot say that this problem has now been satisfactorily solved. In the course of these investigations it will perhaps be found that we cannot afford to ignore the question of the education of the parents, for it is already, perhaps indirectly, linked up with that of their children's training.

This brings us to the question of drink to which I referred in the first article. My observations in that connection have been borne out by the remarks made by the secretary of the Kanakha Chhambant Harjian centre, who candidly admits that "all Harjians of this centre had given up both to abstain from drink, but some of them recently got drunk, and they were warned not to repeat it." The Kanakha secretary, fully aware of this difficulty, has given the information that those who pledged themselves to give up drink in a village before St. Thomas, "have steadily kept their word up to date." He also says that "boddyless marriages have been made popular in this centre," and that "100 Harjian houses round the Mayanwar centre, Gadhia, have become fairly dry due to intense work by the local N. S. S. agent."

The Punjab annual report contains certain observations which call for fuller notice. It gives free expression to the hopes and disappointments of workers in that province. It speaks of the "general apathy of the Harjians towards the education of their children," which is accounted for by their poverty and the need to make the children contribute by work to the general income of the family. It refers to 4 schools closed down, as against 4 newly opened — all experiences it shares in common with some

other provinces. It speaks of an unsuccessful effort of the Lahore Singh for the registration of a cooperative credit society for the municipal sweeper, and observes, "No scheme of debt reduction for municipal sweepers was entered unless their service is made permanent and on a par with other employees of the municipality." It will not be out of place to draw the attention of the Punjab workers to the success with which similar efforts have been attended, particularly in Guyana and Hind. "In the Punjab," the report goes on to say, "the work lost for showing that accountability is fast disappearing in the opening of all such public works to the Harjians in which other sections of the population have had and few access. Thus, indeed, practically very little progress has been made in the province during the period under report." The report refers to "the kind of the Bombay Government which in the resolution of February 1933 have thrown open to the Harjians all wells, tanks, tanks, etc., built at the expense of the Government or local bodies." The firmness of the report are probably measures of the fact that it has not been possible to give much practical effect to the resolution beyond putting up of tanks at tanks, wells, etc., declaring them open to all without distinction of caste and creed. The hostility of Caste Hindus, particularly in villages, has proved intractable, and the Government as well as the Singh have now launched on programmes of building wells which will be, in name as well as in reality, open to all sections of the people.

The report further speaks of the necessity of "shifting the centre of work from the towns to the villages" — a need claimed to have been achieved by the Thakli Red Singh — as the work in villages is much more difficult "in the Punjab," according to the report, "there is no bar placed in the way of Harjians being particularly in religious procession and festivity." In another place it says, "Harjians in the Punjab have practically given up mendicantism, and not much propaganda needs to be done in this connection. We should very much like to know what has moved the Harjians to this much desired reform which has baffled the well-wishers of Harjians all over the country. It must have been not improbably the result of a vigorous anti-caste movement, and if it is so, we shall expect to hear more about it from those who are responsible for this heartening piece of news.

C. S.

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Let us Pray

Engl. No. 2 2000

HARIJAN

Editor: MURRAY DESAI

Under the auspices of The Harijan Sevak Sangh

Vol. III No. 17

POONA — SATURDAY, JUNE 2, 1946

[ONE ANNA

J. K. PANI FUND

(By G. S. Desai)

The J. K. Pani Fund was started by the Harijan Sevak Sangh in June, 1933, for the improvement of water supply in Harijan localities especially in rural areas. The fund started with an original donation of Rs. 15,000 which was allotted among provincial boards to meet their immediate needs. The allotments were, however, so small and the new wells sunk so few that we now realise more than ever the insignificance of our efforts compared to the task before us.

It is, therefore, necessary to replenish the fund to carry on our work, and the Central Board in its annual meeting held at Delhi on December 26, 1934, resolved to collect one lac of rupees for that object. Since then various provincial boards have held surveys of existing wells in order of their urgency, prepared outline maps showing sites of new wells, and written general reports on selected tracts. Our Sangh has thus taken the necessary preliminary steps for initiating building work on this important line. It now remains for me to invite the general public to contribute generously to our Fund fund.

It is well known that access to wells, both private and public, is yet denied to Harijans, by custom and often by law. There can be no two opinions about the desire of all Harijans to seek such access. That it has not so far been possible for the workers of this Sangh or its founder, Mahatma Gandhi, to reach Hindu hearts so as to remove this great injustice. I, however, trust that though our habits and customs have been hard by custom our hearts have not been hardened to human suffering. And if Hindu Hindus wish to continue enjoying the luxury of covered wells, they will not thoughtlessly deny Harijans a necessity like that of having drinking water. I, therefore, appeal to the Hindu community to measure up to the needs of the times and give monetary help where help is most required. In any case the Sangh is determined to buy from house to house and carry on its water collection from year to year in the sure faith that at no distant date it will succeed in making water less scarce for Harijans and more available for Hindu Hindus.

All communications should be addressed to the Editor or the Manager in the same way as, at the Harijan Press, Poona.

'The Hedge-layner'

There is a movement going on in England for some time past to find employment for men, thrown out of employment in urban large scale industries, by settling them on land in rural areas and engaging them in some sort of handicrafts. This movement of 'the transformation of the industrialist to the rural occupations' has been slowly gathering strength. There is a vigorous non-official agency to capture it and to provide facilities for marketing the products of these handicraftsmen in the cities without the intervention of middlemen. We have occasional glimpses of this movement through English journals. The following note having the caption quoted above, written by Mr. W. South Thomas in the 'Country Life' section of a recent issue of the London weekly, 'The Spectator', will be read with interest by the readers of Harijan.

"Near my house the other day I went out to see a specialist in hedge-laying demonstrate before school children and local craftsmen. He told me in incidental talk that he had been in Essex and had never seen so many excellent pupils. I have since discovered that these pupils were chiefly unemployed men from various industries, and they proved astonishingly skilful and teachable. Some of them have now found employment with farmers. Their skill is referred to in the latest edition of *Good Industries*, published quarterly on behalf of the Devon (15 Bayly Street, London) at the price of two pence. And this is not the only example of the transformation of the industrialist to the rural occupation. Devon, miles of the Fenshams by-pass road have been 'hedge-walled' most skilfully by unemployed men who were previously steel workers. The scale of such experiments is, of course, small, but the control of the country ought to be a very real thing, and there is room on the land in general for tens of thousands of men in cultivation, hedge-laying and upland as well as in cultivation." (Hedge-waller)

C S

SUBS.

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INFLUENCE OF MOTOR TRAFFIC ON RURAL ECONOMY

The Getchale Institute of Politics and Economics at Prome has been conducting valuable research work in problems bearing on the economic life of the nation, and its most recent publication, 'A Survey of Motor Bus Transportation in Six Districts of the Southern Presidency' by D. E. Gaidgill and L. V. Gerasim (Getchale Institute of Politics & Economics, Publication No. 4; Prome No. 24) deals with a subject which is of vital interest to the rural population. The growth of the motor traffic in India during recent years may be gauged from the following figures of the import of motor vehicles in India during the last three calendar years:

		1931	1932	1934
Motor Cars	Number	12,11	11,75	152,14
	Value	166,98	174,12	228,55
Motor Cycles	Number	7,21	7,38	1,14
	Value	1,13	1,38	4,59
Motor Buses,				
	Number	29,24	41,35	19,43
	Value	14,24	11,58	124,23
Total		48,56	160,48	196,91
Value		214,25	327,18	558,44

(N. B. Value figures in thousands of rupees.)

It is immaterial from what countries motor cars of various descriptions are imported, the important fact is that this form of transport has displaced the indigenous methods of transport of passengers to several parts of the country and has even affected the earnings of the railways which, directly or indirectly, have been built up and are being conducted at the cost of the taxpayer. It may be urged that all this is bluff may not be a reason for regret, but only if there is the slightest sign or evidence that the increased volume of this new traffic has led to the starting of a new indigenous industry. No such sign is, however, visible yet; on the contrary, the position today is that not only all the boats, ferries and open paths have to be improved, but the fuel and the oil needed for running the cars have also to be obtained from outside the country.

Prof D. E. Gaidgill and his collaborator do not go into such aspects of this new factor in our economic life, but confine their attention mainly to a survey of the growth of the motor bus transport in the districts of Prome, Alamedaung, Sholapur, Salween, Salween and Kalay in the Southern Presidency and to an examination of the lines on which it could be developed so as to be serviceable and efficient. They consider the economics of fares and the net earnings to the owners, but it would have been an interesting study if they could have obtained and published statistics about the volume of the traffic carried on and the aggregate fares paid

in the six districts during a month or for a year. This represents a drain of wealth from the country-side for which there is no corresponding return. In the field of inter-district traffic for passengers the motor bus, Prof Gaidgill and his colleague point out, has entirely supplanted the horse-driven vehicle and so also in the sphere of long distance traffic. Very little commercial traffic of this type, they add, was carried by bullock carts before the advent of the motor via a proposition which seems to be only partially correct. In any case, the bullock cart continues to be the sole method of transport for short distance passenger traffic, except along the main roads, and it should be the duty of all interested in rural welfare to see that this position does not undergo any change.

A more serious problem is presented by the use of the motor bus and the motor lorry for the carriage of goods. The authors of the publication record the growth of this traffic in recent years in the city of Prome and the towns of Bham and Maw. The increase made by it, are, however, not appreciable, except for the transport of fruits, vegetables and other perishable goods. But if the survey had extended to the Thabe district or to the transport of goods from Prome to Bham, it would have afforded better material for forecasting the growth of this traffic which has now, for all practical purposes, displaced the bullock cart for the transport of rice from places like Shwebo and is also being utilized for the carriage of goods from central villages to Shwebo or Kalay. The bullock cart represents a very essential element in rural economy, providing as it does a source of supplementary income for the agriculturist, especially in the off season when his bullocks are not engaged in agricultural operations. Already, Prof Gaidgill and his colleagues observe, there are complaints that the peasant economy has been badly upset because of the shrinkage of earnings from bullock cart traffic. The bullock cart possesses various advantages over any other form of conveyance for certain types of transport, inasmuch as it is cheap, easily available, and has access to the remotest nooks and corners served by country roads. But the owners of bullock carts are neither organized nor united, while there are organizations not only of the growers but—what is more important—of the powerful business interests which are interested in the increase of the motor traffic—the importers and distributors of petrol and oil, the manufacturers and suppliers of petrol and oil, the makers of tyres and other accessories, and even the producers of modern road materials including cement. If the general public, therefore, are not sufficiently alert and those interested in national trade remain in ignorance of where bus economy lies, the bullock cart as a cheap and efficient method of rural transport may well be supplanted by the motor lorry in course of time, much to the detriment of rural economy.

NON-VIOLENT HONEY IN THE HIMALAYAS

It is a well-known fact that millions of bees are annually destroyed in our country to secure a comparatively small amount of honey, and that too impure and often unwholesome. Hence it is that, although our Yiddi associates were very fond of honey and stoned it with milk and milk products, yet Jakuben held a bias upon honey, putting it in the same category as animal food, and even the Sushile prohibited its use during student life (Chikimatsaryali). But it is not only possible to avoid this violence, it is eminently practicable, and the non-violent method is actually more profitable than the violent. It is therefore the duty of all humanitarians to go in for non-violent bee-keeping and show to humanists and revolutionists the methods of obtaining honey in our country. And all who are interested in adding to the Indian village's meagre income must join hands with the humanitarians.

1.

In his 'A Guide to Successful Bee-keeping in the Hill Districts of Northern India', Lieut. F. B. Coombs places his 18 years' experience as an expert in the disposal of all who would manage their hives according to modern and non-violent methods.

Lieut. Coombs is particularly interested in improving the method adopted by the ordinary Indian villagers, and therefore devotes a special chapter to a description of frames hives suitable for building into the wall of a house, enabling the bees to be manipulated and honey taken without destroying the bees.

First of all Lieut. Coombs answers the question, "How shall I commence?" by describing his own personal experience.

"I first procured a frame hive, a smoker, two veils, stout gloves (these sold by Kachibale at 4 or 5 annas a pair are best), a large knife, some pieces of tape, a tin bucket, and a flat board. Provided with the above, I proceeded late one evening in early March to an out-house where a colony of bees had established themselves the previous year. I cut away a portion of the ceiling cloth and well entered the bees, thus driving them off the outer comb. I then cut the first comb out and did it into an empty frame with three pieces of tape passed under the comb and over the top bar, then more smoke, and the operation was repeated until I had transferred the whole of the comb into the hive in the same order that it had occupied under the roof of the out-house. The bees were by this time in a state of great confusion, but many had clustered in a corner of the roof. These I carefully swept off into the tin bucket, threw them gently down in front of the hive entrance (which I had enlarged for the purpose by moving the front of the hive as back or on) when the whole mass rapidly entered the hive and clustered up among the combs. I

waited a while until the bees on the wing had settled, when I treated them in the same way. The whole operation took me perhaps two hours. I then carefully secured the hive to the position it was to occupy permanently, and the following morning the bees were working well, having quite taken to their new home. The next day but one I opened the hive, not through the piece of tape I had tied the combs to with, and gently removed them.

"A few bees, about a pint the first night, and half a pint the second, returned to the place formerly occupied by them, but these I easily brushed off into a tin and inserted in the hive. After the second night I had no more trouble. The out-house from which I removed the bees was situated about 100 yards from the place I had selected for my apiary. From this small beginning, with the addition of one or two swarms which I purchased, in 3 years I built up my apiary, until it numbered 15 hives, besides those I had disposed of to friends, and I was well repaid for the trouble and expense I had incurred.

"An easier way to commence is to secure a swarm in April and start them in a hive the frames of which have been fitted with strips of Danish Foundation, but care should be taken that the swarm contains a large number of bees. A first swarm generally fulfils this condition. After swarms are usually too weak to give good results, though I have been successful with them. In ordinary swarms swarms are readily obtainable in the hills during April."

In regard to hiving swarms in villagers' frame hives, the procedure outlined above must be followed in removing the swarm from the place where it has settled, but "as the hive is a fixture in the wall of a house and cannot be brought near to the swarm, the light box must for the time being be treated as a hive, and after the bees have been shaken or brushed into it, it must be carefully inverted as to a place of board, and one side propped up on both or so with a small stick. Should all or nearly all the bees have been secured, little remains to be done but to close the box, carry it carefully to the frame hive, and after expending the frames and having an opening of, say, 4 inches in the centre, by a sharp downward jerk project the box on to the hinged door of the hive which is conveniently placed for this purpose. It is well to take the precaution of having two or three fields of cloth exactly spread on the open door to prevent possible injury to the queen. The bees will readily enter when the door should be closed. The frames and division boards can be adjusted later to suit the size of the swarm and the position they have taken up within the hive. It is better not to disturb a newly hived swarm for some 14 hours, or they may close off if disturbed with before they have commenced to work in earnest."

HARIJAN

SATURDAY, JUNE 8, 1934

LET US PRAY

(By M. K. Gandhi)

When a man is down, he prays to God to lift him up. He is the Hindu of the helpless, says a Tamil proverb. The appalling disaster in Quetta paralyses him. It baffles all attempt at reconstruction. The whole truth about the disaster will perhaps never be known. The dead cannot be recalled to life.

Human effort must be there always. Those who are left behind must have help. Such reconstruction as is possible will no doubt be undertaken. All this and much more along the same line can never be a substitute for prayer.

But why pray at all? Does not God, if there be God, know what has happened? Does He stand in need of prayer to enable Him to do His duty?

No, God needs no reminder. He is within everyone. Nothing happens without His permission. Our prayer is a heart search. It is a reminder to ourselves that we are helpless without His support. No effort is complete without prayer,—without a definite recognition that the best human endeavour is of no effect if it has not God's blessing behind it. Prayer is a call to humility. It is a call to self-purification, to inward search.

I must repeat what I said at the time of the Bihar disaster. There is a divine purpose behind every physical calamity. That perished creature will one day be able to tell us beforehand when earthquakes will come, so it tells us to-day of stripes. Is quite possible it will be another triumph of the human mind. But such triumphs even indefinitely multiplied can bring about no purification of self without which nothing is of any value.

Of course we will forget this latest calamity as we have forgotten the Bihar one. I ask those who appreciate the necessity of inward purification to join in the prayer that we may read the purpose of God behind each visitation, that they may humble us and prepare us to face our maker whenever the call comes, and that we may be true ready to share the sufferings of our fellow creatures they may be.

TRUE KINSHIP

(By M. K. Gandhi)

There stand men who are conducting schemes or are desirous of living in villages and have their physical constitutions disabled or ruined for want of use and find it difficult to do work involving physical labour and would yet be village workers, complain that unless they have at least one companion with them, they would feel lonely. Those who would turn schemes into colonies of farmers, labourers and artisans, would do well to employ labour and treat the men and women so employed as if they were members of the scheme. Then they will understand the domestic and economic conditions of their employees and will take them only if the wages paid would at all meet their wants. They would interest themselves in their lives as they would if they were artisans. Labourers thus treated are likely to more than repay the wages taken by them. It will be found that under such treatment the labourers will respond to the affection so lavishly bestowed upon them.

Under this scheme the founder will live his own life and the labourers theirs. I have observed that the common latches often turn the best resources of the scheme and become also a focus for quarrels and local bandings between the members. This will be altogether avoided when the labourers share an employer. Labourers are used to food which they won't leave and upon which they flourish. Educated men's tastes have become different and often artificial. They would collapse if they attempted to live on labourers' notions.

There is not to say that a common kitchen is a failure. It is a necessity where the meals are expensive and full kinship is a mutually recognized obligation. This is not to be expected for many a year to come from the labourers.

The proposed scheme removes chances of hypocrisy to a minimum and creates a natural union between intelligence and labour to be established. Each will be complementary of the other. There is, too, a chance of the scheme so constituted becoming immediately self-supporting and rapidly developing.

There is all very well for the imaginary scheme or the scheme which would experiment with the new scheme, but what about the village worker who becomes a village for the first time in his life? My scheme applies to him with necessary changes. He must not regard himself as a different species from those in whose midst he is to go. He must regard the villagers as those he will work as friends and fellow workers. According to his wage he will employ the willing labour of those whose services he may need. And if he has enough intelligence that would suit the villagers, he may need the paid services of all the villagers who have entered where and who would gladly employ it if they can.

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WEEKLY LETTER

'THE INSPIRATION OF SCAVENGING'

I must allow Mindee to narrate this week her experiences with the work at Mandi, as I have been out for over ten days. This is what she says in a note which bears the above heading.

"It has been an uphill job with our little village of Mandi. Yes, perhaps, but what an inspiration now to see at least half the village clean! The southern side, on which we first started work, has undertaken the drainage, and gone, almost exclusively, to the fields. The road along which I walked into the village for the first time, some three months ago, and found lined on both sides with unbroken rows of human excrement, is today almost unrecognizable and if the southern half of the village has learnt, why not the northern? It is already clearing, and public opinion in the village is definitely swinging over to our side. We are now, therefore, contemplating the mending of roads and other general clearing and tidying up."

"The work is considered by some to be slow and uninteresting. But surely that is a superficial estimate. To change the habits which have grown up through generations and generations of neglect needs time, and if they can be changed within one or two years it may well be considered swift work. And as for the uninteresting part of it—well, that is only for the now and here. It would be difficult to imagine a more inspiring job for the intelligence than to rid our villages of their crowning shame! The more I study, contemplate and carry out this work, the more inspired I become with its tremendous value. It is the foundation stone on which we have got to build all our other activities. To have a few crumpling heads to our cities of national uplift is to build only to fall."

"Before closing this little note I would like to put just one of many things regarding this work, which may help to bring home to the reader a vivid realization of the vital importance of the work. Long years of stark poverty have reduced both man and beast to semi-starvation. Nowadays it is a commonplace in the early morning, on the outskirts of a village, to see the cows browsing on human excrement! Would it not well become the rich folk who buy the milk brought in from these deplorable villages to think for a moment how that milk has been generated and then consider whether it is not worth while doing something definite to mend matters?"

IN DORSAD VILLAGES

Sardar Vallabhbhai has a unique way of doing things. It looks as though he would have come to chase his glory When Gujarat was the victim of the frightful floods that devastated the villages in 1917, he sent a telegram to Gandhiji, who was then corresponding in

London, not to think of going to Gujarat. In 1918, during the Bardoli campaign, he sent his face against offering volunteers or leaders from other provinces, and though he sought Gandhiji's advice from time to time, he did not write him to go there until after the end of the campaign. That is what he did this year. He sat down in the heart of the plague-infested area, and fought the epidemic enemy with the help of about 40 volunteers, all locally drawn. He worked as unpaid laborer. He got about eight thousand rupees within a few days from half a dozen friends and was content with the service of just a couple of doctors. He looked Gandhiji at the end of the fight to know his efforts, not as shown in them.

It has been a unique campaign, unique in character, though not in nature, to the final point campaign, and was a real education both to the masses and the ruled, if one may say so. This kind of constructive work had not been done before. The Sardar's efforts lasted daily for some two months were described by Gandhiji as a piece of sound adult education. The volunteers, young and old, had gone into the darkest nooks and corners and the worst affected areas—villages where there had been as many as 30 and 40 deaths out of a total of 37 and 100 plague cases—and covered people out of their apathy into cooperation. Dr. Shantam Patel had paid visits once and over again and treated in their homes 44 and treated in the hospital 19 plague-patients; and Government Headquarters Dandi with her friends had entered the administration of Dorsadman by visiting all her careful nursing as Dorsadman women patients who were treated in the hospital.

Gandhiji addressed about ten meetings in these villages and in the course of his speeches asked the people not to go to sleep over the fight of the enemy but to take permanent measures for breaking him. "Rats and flies spread the infection and experts say that these have got to be exterminated," he said at one or two of these meetings. "But rats and flies are messengers of God. God speaks to us through them. In villages where Nature has blessed you with the finest climate and the healthiest soil, as I can see with my own eyes, you have so indulged Nature's rules that plague seems to have come to stay. You may destroy some rats and flies, but they have a knack of appearing again and again if you do not make your houses and surroundings inhospitable to them. A man like me would to non-violence would say, rats and flies have as much right to live as I, and there is no reason why I should not exterminate myself rather than that I exterminate them. But I cannot reach that peak of non-violence in this India, maybe in several lifetimes, say perhaps one day. But you certainly can produce conditions where rats and flies are never harmful. I want you to reach those conditions. I want you to make the clearing and sweeping



campaign of these volunteers a permanent affair, and I want you to break up your teams, break up sub-teams and sub-teams, and construct from these sub-teams make their teams."

In Borsani he made a more elaborate plan for the performance of civic duties by the people, and parts of the speech were so important that I must reproduce them for readers everywhere: "It is a shame that plague should have been endemic here for four years. Borsani proper has only a population of 10,000, and the Tabaka has a population of 140,000 to deal with. It should not be impossible to abolish plague both from the town and the Tabaka. But you cannot do so with only six scavengers for the whole of the town. Unless you convert yourselves into slungas, unless all of you become voluntary scavengers, plague must come again, the Barber's and his companions' efforts notwithstanding. In fact the voluntary relief work that has now come to an end adds considerably to your responsibility. Unless you follow up the work it will be wasted. I have in the past come to you to congratulate you on the pluck with which you had fought during the C. D. movement and on your sufferings and sacrifices. But I have come to tell you today that it is not those who can fight Government that can govern themselves, but those who can show themselves to be equal to submission like this. Let me tell you that ever since I learnt the word 'Borsani' I have been interesting myself in work at this kind. Ever since 1885 when my public life began my principal interest has been this kind of constructive work. The fight with Government came at a very late stage in life. But it may be said to be no edifice built on the mere foundation of solid constructive work done through several years. I have shared and requested every municipal and civic law to the best of my ability, and even the Government has often appreciated me having my requests for abolition. I learnt scavenging for the first time in South Africa, and have ever been laying the greatest stress on the fact that it is work of this kind that qualifies one for Borsani. You will not say that after you have won Borsani you can go to sleep, untroubled of these problems. Borsani is not absence of rats. You will have to tackle all these problems successfully even after you have won Borsani. Remember that the man who made the call for civil disobedience is making the call for work of this essential character. Even constructive work like production of khadi and revival of village industries cannot be done unless you have made your bodies and your homes proof against disease, and therefore this sanitation work is the very foundation of all constructive work."

During his eight days' stay in Borsani he got Dr. Bhaskar to issue a series of leaflets on the elements of re-proofing of houses and on the disease-proofing of human bodies. As he said in one of his speeches, "a plague-infected man is

worse than a plague-infected rat or flea, and unless you make your bodies proof against infection you cannot abolish these epidemics. Nature has endowed us with enough capacity for the resistance of disease. It is we who, careless of our laws, have ruined that capacity. We have to regain it by healthy and hygienic ways of living and eating."

Government also promises to promote plague-control measures throughout the year in this endemic area, but even these measures will fail if what unless the people build themselves and have a permanent campaign of cleanliness. That was the purpose of the Borsani visit.

THE PILGRIMAGE TO RAO

A note on the pilgrimage to Rao is necessary, if only to give the readers an inkling of the workings of Gandhi's mind. It is necessary to indicate the deeper meaning of Satyagraha. Before going to Borsani Gandhi had thought of walking to all the villages from Borsani. But the health of the Barber made this impossible and we drove every morning and evening to these villages. But his mind was inclined to make an exception in favour of Rao. A pilgrimage must needs be performed on foot. But a Satyagrahi has got to be tender-hearted. As Rao was a storm centre, it would be open to Government to suspect Gandhi's intentions if he walked to Rao during this visit. Rao had fortunately not suffered from the visitation, and this visit was solely to accommodate the people who had suffered during the last campaign. To put Government entirely at ease, therefore, he suggested, almost on the eve of the visit, the plan to walk to Rao. This he explained carefully in a meeting in Borsani two days after.

His talk to the people of Rao showed how it was affected by the prevailing temper of his mind today. He became very constructive work. It is through that work that people would realize non-violence that looked an opponent as a blood-brother.

AN HOUR IN NADAD

Two functions were planned for a short-hour in Nadad—visit to a Mohammed school in memory of a worker who died last year, visit to a Marjara's temple, and opening of a girls' school in memory of the late Vithalshankar Patel. At the temple he asked the Marjara—women—give for whom the temple had been built—to keep their pledges of abstinence from drink and narcotics, and to make every street and lane of Nadad as clean as the inside of a house. The appeal came from the fact that the scavengers and sweepers of Nadad were allowed by the Municipality to collect all the refuse in the town to store it in pits that the Municipality had dug for them, and to call it as manure. Each family was then giving something like 60 rupees each year to the income.

At the last function Gandhi paid a tribute to Patherbhai, Shah in whose memory the Mohammed

school had been opened and to Mahadevi Pandya who died recently. Both were great workers of the type that he had held up before Gujarat all these years and both had died in harness. But monuments in brick and mortar or stone were no permanent monuments, a true monument would be to replace these workers faithfully. As the royal throne was never empty and in the same breath as one mourned the death of a king one also exclaimed 'long live the King', even so should the figure of national service be never empty. Shakespeare had said that 'the evil that a man does lives after him, the good is oft interred with his bones.' He had not given expression here to a universal truth, but he had outlined a tendency in human nature. Daily speaking Nature concerns all dirt and evil, giving to the world only the flower and the fruit. We had therefore to forget the shortcomings of our departed leaders and to treasure their virtues. That was the only way in which the world could add to its heritage.

We took counsel, at this function, to say a few words about the Montagu system. Madam Montagu herself had paid him a compliment that he gratefully appropriated, viz. that he had lived all his life the principles on which the system was based. And as one desiring to know the principles he would say that it was to us keeping the children in native soil, and that it was monstrous to think that the 14 were being wasted monthly over bringing the children from their homes to the school. It was to us obviously supping the candle and it beloned the teachers to fetch these little tots to school on foot. It was not too much to expect infants over two and half years to walk a mile.

Speaking on girls' education he asked those who ardently talked of girls' education whether they had themselves done their duty by their own daughters, sisters and mothers. If they had not done so, they had no right to talk of women's education.

They had gathered that day to open a girls' school in memory of the late Vithaldas Patel. No memorial could be fitting to such a figure as Vithaldas Patel, unless it was as wide in its outlook as was the width of Vithaldas's personality. The memorial was being raised by Fathers who claimed Vithaldas Patel as their customer, but he would tell them that the late leader belonged to no caste and no creed. His creed was nationalism, and the stamp was to him as Jew as a Father, or a Musselman or a Christian. They could not therefore raise a true memorial to him, unless they also was to protect women who would dedicate their lives to the service of all Indians without distinction of caste or creed. That must be an ideal which the trustees would have always to keep before them.

A GLIMPSE OF SARARMATI

Gandhi would hardly have gone to Sararmati if he had not secured permission to see the

Ekon Sahib in the Saharmati Jail. The Barker was with him and both spent a pleasant hour with the Ekon Sahib who did not look particularly well. More than the climate the infection had evidently told on his body.

Another glimpse of Sararmati was that of Gandhiji in the midst of little Barhara girls who form the nucleus of the Barhara Ashram at Saharmati. 'How many teachers have you?' was the question with which Gandhiji started his play with these little ones. 'Mandari' said one, 'Aryaben' said the next, 'Anand' said the third, 'Mabari' said the fourth. And so on and on a went until they seemed to exhaust the list of all the elders who stayed at the Barhara Ashram.

'Is't that a singular affair that your University?' said Gandhiji to Asharya. Anandashanker Sharma, who was also present at the evening prayer when the talk was going on, 'Even you have not so many teachers, for a handful of pupils?'

'You are right,' said the Asharya, but insistently added, 'but perhaps they are now giving money offered from amongst themselves. There could not be so many teachers.'

'Come, now,' said Gandhiji, 'You mustn't forget that this is the old Satyagrahadevan?' And with this he began asking the little girls what their different teachers taught.

Q. 'What does so and so teach you?'

A. 'Gandhiji.'

Q. 'And so and so?' A. 'Srinivas.'

Q. 'And so and so?' A. 'Munshi.'

Q. 'And so and so?' Straight came a reply which made everyone roar with laughter: 'Aunt' (brother's).

'That must be a very good teacher indeed!' And all shouted a hearty 'Yes'.

'And now tell me which of you are laughing.' Several names were given without a second's pause.

'And does any of you tell lies?'

'Oh yes, we do, when we want to do bad work.'

'Which of you? Tell me.'

'I' said one laughing.

'But that is bad, is it not? You must try never to tell a lie.'

'I try but I always fail.'

'You do not try.'

'I do, but somehow the lie comes apparent to the lips. I do not know how to control.'

'Shall I tell you how? Every morning as you get up, take Nam Nam and say, 'God, help me never to tell a lie,' and every evening as you come to bed, say, 'God, I have failed so many times to tell the truth. Pity help me to tell the truth.' Now, will you do this?'

'Yes,' they said all in a chorus.



'That's very good. You will keep your word. As our play is finished, and I shall say goodbye. Shall I?'

'No, no,' exclaimed several of them.

'Why? Do you want to ask me anything? Out with it.'

'Tell us why you did not stay with us.'

'Because you did not invite me, and Rudra-Wal did.'

'We too would have invited you. But you will not stay with us. Tell us why not.'

'I shall stay with you when you have won Swaraj.'

But none one of the girls uttered Goodbye. 'It was all right so long as it was your father. You would not stay in your own houses again, would you had Swaraj. But the Swaraj no longer belongs to you. It is the Harjian's Swaraj. Why will you not stay with us?'

Goodby laughed heartily and said: 'Well when I come near them, you will give me the invitation.'

M. D.

WORK IN BARDOLI VILLAGES

The job has not been without its advantages for those who went there with a determination to turn every corner of their time to the best account. Sh. Manabhai Patel interested himself in everything and was given the work during the long period that he was in one of the Bardoli jails. An experienced agriculturist, he returned a convincing enthusiast, and on all his land has been endeavored to be giving all his time to a convincing campaign. He has a number of helpers and his work consists in asking people to have their own shifting latrines. Fortunately the Bardoli villages are more prosperous than the villages in the C. P., at any rate the people have little plots of land at the back of their cottages and can afford to have trenches and shifting latrines. He has been out now six months and has succeeded in persuading some thirty people to have their own latrines in their backyards. It is slow work but sure, and Sh. Manabhai is going on with his work undisturbed. In other villages also the work has been taken up. How his work has been taken up will appear from the account that a Bardoli young man has sent of his own work in the villages.

'I began with sanitation. The first place I came upon was a poor woman's hut which was dilapidated and looked little better than a wretched heap. Heaps of animal dung accumulated here and there in the compound gave out a terrible stench. The grass roof of the hut had been blown away by wind, the dried up stalks of which the walls were made had been used up as fuel, thus leaving the hut open to wind and sun.

The place had become a breeding-ground for insects and flies. I began clearing the spot with a broom and a rake. The inmates of the house looked wonderingly at me. At last they could not understand the purpose of my mission. In a few minutes, however, the woman's daughter came out with a broom and said she would gradually remove the dirt. I insisted on removing it at once and asked for her help. The woman's son and some children then joined me in the work. In the meanwhile a guest—an old man—arrived, and on my explaining to him the benefits of sanitation, he too readily joined in. In a short time we removed about thirty baskets of dirt and burned it in a pit.

The next day I similarly cleared two other huts. The women of two more accompanied me by clearing their places before I should approach them. While the work was going on, I spoke to the spectators on the advantages of sanitation and hygiene. People were on a patient and sympathetic hearing.

'Vadia is a village near by in the Bardoli State territory. The sanitary conditions there is slightly better, though far below the desired standard. I went there, and taking advantage of the coming visit of the new Treasury and Inquiry Committee, gathered some young men of the village and fixed up a programme of sanitation. The next morning, at the fixed hour, a group of young men commenced work in right earnest and cleared all the streets of the village, which then were a sight to behold. There was a Harjian's house at one end of the village which had been badly neglected. As we approached it the women from the house came out and said they would not allow us to do the clearing but would do it themselves. We asked them to join us. The owner of the house, who arrived in the meanwhile, took to task the members of his family for letting us do the work. But on my persuading him he too joined in the work which, with the addition of so many hands, was finished in an hour.

'It will delight you to know that hearing with a few men of the older generation, unacceptability is fast disappearing. Harjian children are allowed to sit along with others without any distinction in the school of this village.'

M. D.

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HARIJAN

Editor: MURRAY DELL

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[ONE ANNA

WEEKLY LETTER THE SOLVINGING CAMPAIGN

We have taken during the week a slight step forward in attracting the attention of the people. They have a habit of gathering round Minster occasionally, and one day two of the do-siddies in the village challenged her and asked how much she received from Gandhi every month. In her answer, however, she explained to them how she had come to India, how she was with Gandhi, and how it was a labour of love to her to go to their village to do what to them was the divine job. A third fellow intervened at this stage and took the other two to task for their ignorance, whereupon they turned round and began to question the value of the present programme. "Gandhi has taken up one programme after another and finished none. That is why there is no change."

"You go on making your digestion and shifting classes, and you expect Swami to drop down on you from heaven?" said Minster sharply. "It will not drop down from heaven. We have got to scratch it out of the earth and that is what we are doing."

The two looked sheepish and slunk slowly away. Minster explained to the third the next programme we were thinking of building before the rains set in, viz. a general clean-up of the whole village and mending of the main road. The men were interested and promised some co-operation.

We started in right earnest the next day with clearing up an exceptionally dirty corner of the village. There were cartloads of refuse to clear and the wind was against us, but we were determined to do the job and we stayed for three hours. Our second batch called a little later, with two labourers we had engaged, to help us with the digging, and these in turn stayed for three hours clearing up the surroundings of a well and preparing a little channel to prevent the water from accumulating on the road and damming it. This work interested the women as the well, quite a crowd of them collected on the spot and did seem to be surprised for once that there could be an self-interest in the work we had undertaken. A friend from the nearest habitable came and began discussing with us our plans and suggesting ways and means. Unless, we

said, someone came forward with a cartload or two of manure and stones, we could not expect to mend the road well. He promised to give a cartload of broken bits of bricks and also to help in the work. The next man said, "We are so helpless. Unless the Zamindars help, what can we do?"

"But you can certainly help with your hands and feet," said I. "The Zamindars we had approached and who had promised manure and stones, if we would buy out of the nearest hill that belonged to him."

"Indeed," he said, "we have our hands and feet and we will help."

Among our party was a German friend who is now our guest. He stayed with the second batch telling and peering. He pulled off his shirt and worked with the labourers until 10.30, not minding the sun. He seemed to draw extra attention.

CURIOUS VICTIMS

We had as our visitors strolling athletes who insisted on showing their performances to Gandhi and could not be turned away. Gandhi pleaded want of time, want of interest in a thing which was hardly used for the benefit of the country, and want of money with which to reward their skill. But they persisted and showed their form of strength. It is a pity that much of our indigenous skill is wasted, inasmuch as the government never think of it in the terms of the nation. These hardy fellows could break stones with their feet but would not help in mending village roads. They could lift extraordinarily heavy weights but they are not to be found doing any useful work, apart from all their physical strength they are ignorant as nothing but the necessary aspect of their strength has ever appealed to them. They wanted money to go to Calcutta and said, "We are so helpless."

"Why should you feel so helpless?" said Gandhi. "When you have so much strength? You can break a stone with your feet, I couldn't. I should be broken in the attempt."

"But you have another and a better kind of strength."

"That you have also."

"No, Sir. If we had it, we should not be begging from village to village."

"You have it as much as I. It is demand in you. It is active and creative in me. I have cultivated it. You have not cultivated it, whereas everyone cannot be a wonder. I should never succeed in being one, even if I tried."

They saw this, but they could not give up begging which has become a profession with them.

A HARJIAN SHYAK'S DISPOSITION

A good Harjian work, tested and true, was with us for a day. He had been plotting away for four years without much work; he had failed to get enough money for his institution from the Harjian Board. Though, he had failed to collect the sympathies of young men who would come for a few days, work with him for a time and leave abruptly as the work was so uninteresting; he had obstacles placed in his way by anti-Harjians who alleged that by working for and among the Harjians he lowered their standard of living, even the Harjians were often a cause of despair inasmuch as they provided no food, clothes (iron and alpine) drink and music, but many did not keep their pledges; and so on and so forth.

Goodrich had no other message to give him than to plod on and persist. "What are four years in the life of a nation, and what is even a lifetime in the vast space of eternity, when one remembered that one had to conquer the paganism of centuries? And here we tried enough and suffered enough? Look at Booker T. Washington. Have any of us suffered as much as he did? We narrate the woes of Harjians but do we ever share with them those woes? They are charitable enough to see that we do not starve whilst it is they who have to starve, we have plenty of clean water to drink whilst they have dirty ponds to depend upon.

"The Harjian Board though does not give me money. Well, it is right from the point of view. We have begun at the wrong end; we rely on outside assistance instead of relying on our own strength. The time has come when we must cease to be spoon-fed. Why not teach the boys in the vegetable in their own shade and make the school a natural growth from the soil? Why not get them help you in growing your own grain and your vegetables and thus reduce the expenses of the boarding house? It is proposed for a school, say in Trincomalee, to depend on itself. It is so unattractive. It may have been necessary in the initial stages, but it should be no longer necessary now. The main charge of the school depending for its salary on Delhi is a handicap there. If he completely identifies himself with Harjians, they will share with him their meagre fare and will certainly not allow him to starve. It is no use looking up to the Central Board every now and then. The Central Board will keep the whole show afloat now, but the show should come from the officials,

the Provincial Board, but my mind is fully resting on many discourses that I feel that we might even dispense with collections if we have no money we have other resources, if only we knew the art of discovering them.

"And why should the Harjians be the cause of despair? Show me many people who can keep their pledges. Have we kept all our pledges? And why do we make so much of their non-compliance? We want them to give it up no doubt, but it is no use getting impatient with them, if many Harjians break out back, naturally they will not comply. There is hardly any chemical difference between meat and manure. You will remember Dr. Dehmann wrote to me that he would find it impossible to distinguish between fresh meat and fresh manure. And the logic at least is with the Harjians. A rich Hindu may afford to have a goat killed for himself, but what is a poor Harjian to do? You will give him no live goat, and you will not allow him to eat a dead goat's flesh that shows Heaven is his way. No. We must realize that there is no vice among the Harjians that is not possible to us. It is we who have to do all the penance. If scores of Harjians break will give up meat-eating, Harjians will today give up carbon."

"Could we ask them to leave their wretched shades and settle in our midst?"

"This is more easily said than done. If all Caste Hindus become reformers your question won't arise. Today the reformers would be powerless to defend Harjians from molestation if they settled in Harjian quarters. But I would advocate exodus by Harjians from where they are particularly persecuted, as by the Muslims for example."

"What about making them go through an *Opanayaga* ceremony?"

"No, it involves the assumption that they are low and that they have got to be raised to a higher status. There is nothing low about them. Whatever appears to be low in them is a reflection of our own terrible ignorance. Supposing I have a diamond child, what shall I do with it? Shall I discard it, shall I consider it low? No, I shall have to realize myself that it is nothing for my sake, and that therefore it deserves more care from me. But here with the Harjians, let us tell you that I literally told that they are far superior to us. They have possessed with us in spite of our persecution, and they are still clinging on to us. It is a marvel of miracle to me that they continue to hold on to a religion, of which some of the adherents say that it has no place for them. No, we must come down from the high pedestal we have occupied all these years and take our natural place with them."

NON-HINDUS AND HARIJAN UPLIFT

(By K. K. George)

Time and again Mahatma Gandhi has made it clear that Harijan uplift is fundamentally a Hindu problem, that it is an movement that Hindu Hindus have to make towards their unfortunate brethren, whom they have so long oppressed and neglected, and so it undoubtedly is. But that does not rule out non-Hindu sympathy and co-operation. To the sympathetic non-Hindu, who sees in the nobility and magnanimity of the Hindu approach to religion the one solution for the conflict of religions, this movement is pure Hinduism of a vital sort, is the most significant religious revival in the whole world at present. He sees in it the one thing that will preserve the body as well as the soul of Hinduism. It is because the higher Hindus have so long despised and neglected the so-called Depressed classes, whom however they have been eager to claim as Hindus for statistical purposes, that Christian missionaries have been able to make such headway into the Hindu fold and were away as many of them from their traditional faith. It is said that in Travancore itself about three lakhs of such people have been converted to Christianity during the last ten years. The Christian Church offered to, and did, improve their material conditions, provided them with schools, gave them much-needed medical relief, and in other ways too helped them to a new self-respect. One hears with delight all this work recognized and appreciated by Harijan workers, though an Indian Christian cannot help feeling a little uncomfortable in that all that uplift work was vitiated by the desire for conversions. That motive will enter into all Christian effort even in these days of enlightened missionary enterprise. But when once the Hindu begins to do his duty by his oppressed brethren, the motive from Hinduism will come and Christian missionaries will be saved from the temptation of numbers and be more interested in humanitarian work for its own sake or in a more spiritual presentation of their gospel. Thus Harijan uplift is the one thing that will preserve the body of Hinduism from disruption and dissolution.

But there are even more heinous crimes to religion in these days than any religious rival. And that is the spirit of intolerance that is sweeping all over the world. And this spirit of intolerance finds its justification and its appeal in the corruption of true religion. It was against a very corrupt form of Christianity that the Russian communists revolted and still wage a furious war. We are living in an age that has little use and no tolerance for any religion that sanctions injustice or serves to separate man and man. The communist has raised a standard of revolt against such religion that will not be let down by the youth of the world. If Hinduism succeeds in maintaining the

present great drive against an age-long injustice that has been perpetrated within her fold and continues to stigmatize as low or unclean any section of her community, then that religion however deeply entrenched it may seem to be will be swept aside from the nation's life, as was the established State religion of Russia. But it was the great hope, which kindled the nation a few years ago and which still animates a faithful remnant, that India under Gandhi's leadership is going to give a spiritual lead to the world, to work out a reformation, that will transform society and stamp out injustice without violence in any shape or form. If the religion of India is to achieve that, it has to purge itself of all feasting scenes within itself. That is why I said that the sympathetic non-Hindu is wholely looking on whether Hinduism will achieve this end to the nation's soul or be itself swept out of use.

But I wanted to speak about non-Hindu co-operation in this great cause. The thing I want to suggest is that non-Hindus, who understand the significance of this great movement, should refuse to recognize any distinction between high and low, touchable and untouchable among their Hindu brethren. For here are a few Hindu reformers, striving to set right a great injustice within their religion, stirring against age-old conventions and deep-lying conservatism, and we non-Hindus have been all too soft in helping to uphold these inequalities. We have too lightly applauded in the Hinduism's contempt for the untouchable, too thoughtlessly pushed to the customer's premises, which have resulted in such gross injustice to him and our fellow-men. What a few the customer makes about his eating and drinking for example! I was recently at a tea party to which most of my guests were invited by a non-Hindu. Some of the customers would not eat anything touched by any but Brahmin hands, and some would not do even that in the presence of non-vegetarians. My point here is that we non-Hindus have carried courtesy too far in respecting scruples, even when they have resulted in obvious distinctions between man and man. Human courtesy does not demand the perpetrating of scruples whose observance condemns a sixth of India's millions to uncountable misery, clearly prepared and clearly owed to all that a great has a right to demand and a host is bound to provide. Those who cannot back their ought to stay at home and not to cause trouble to others by carrying their scruples to social functions, which in these days ought to be open freely to all communities. A realists refused then to recognize heinous distinctions among Hindus in any of their common manifestations, by sympathetic non-Hindus will, I think, strengthen the hands of Hindu reformers at this stage or at least lessen the non-Hindu share of complicity in this age-old crime.

HARRIAN

SATURDAY, JUNE 16, 1934

IMPLICATIONS OF PRAYER

[By M. E. Gossell]

The few lines that I wrote inviting the people to prayer and repentance on the Quetta disaster have given rise to some private correspondence. One of the correspondents asks: "At the time of the Bihar 'quake you had no hesitation in saying that it was to be taken by Heaven. Likewise as a 24 punishment for the sin of unrepentability. For what sin must the more terrible 'quake of Quetta be?" The writer had the right to put the question. What I said about Bihar was deliberately said even as the loss on Quetta was deliberately written. The call to prayer is a definite warning of the end. Prayer is a sign of repentance, a desire to become better, pure. A man of prayer regards what are known as physical calamities as divine chastisement. It is a chastisement either for individuals and for nations. All chastisements do not equally strike people. Some affect only individuals, some others affect groups or nations only mildly. Disaster like Quetta was on. Familiarity with ordinary everyday calamities breeds contempt for them. If catastrophe was a daily occurrence, we would take no notice of them. Even this Quetta one has not caused us to be more disbelievers than the Bihar one did.

But it is the universal experience that every calamity brings a sensible man down on his knees. He thinks that it is God's answer to his sins and that he must humbly bow before him. He was here left him hopelessly weak, and in his weakness he cries out to God for help. There have millions of human beings used their personal calamities for self-improvement. Nations too have been known to invoke the assistance of God when calamities have overtaken them. They have atoned themselves before God and appointed days of humiliation, prayer and purification.

I have suggested nothing new or original. In these days of fashionable disbelief, it does need some courage to call men and women to repentance. But I can claim no credit for courage. For my weaknesses or misapprehensions are well known. If I had known Quetta, as I know Bihar and Bhamb, I would certainly have mentioned the sin of Quetta, though they might be to enter the apostolic line unrepentability was Bihar's. But we all—the rulers and the ruled—know that we have many sins personal and national to answer for. The call is to all those to repentance, prayer and humi-

lities. True prayer is not a prelude to fasting. It is a step to fasting, without action. Fasting is never for the selfishly rich, it serves only to the selfless industries.

DIET AND HEALTH

[By Prady Sharma]

It is known that man should not eat any fruit which binds action to eat. Therefore, we must not eat anything which ruins the health and puts about the life of birds and animals. The results of repeated experiments carried out on birds and animals by eminent medical authorities of America, England, Germany and India to find out the nutritious value of wheat and rice, which are very important and instructive, are given below.

(1) Dr. C. A. Reilly of Columbia says that pigeons, ducks, dogs and cats died on dehusked diet.

(2) Professor Ehlmann of Germany fed pigeons on polished rice and made the interesting discovery that in three weeks' time they became ill, were unable to hold up their heads, and even their throats became so paralyzed that they could not swallow anything. They developed a condition strongly resembling beriberi in human beings. Then the Professor took the polishes that had been removed from polished rice, soaked them in water, passed a little of this fluid down through a tube into each bird's throat, so in case of the birds that had not reached the stage where they could not swallow, fed them on a little of these rice polishes. And then this astonishing thing happened in three hours' time. They began to recover, and before the day was over they were apparently as well as ever.

(3) Dr. Gaultier Bork in England made the important discovery that when birds were fed exclusively on our modern steel roller process white flour, in three weeks' time they were afflicted just the same as when they were fed on polished rice.

(4) Mr. Bernard Mathias of America also experimented on dogs. He kept them on biscuits made of white flour, and all of them died within three months.

We notice that the present practice of removing bran from flour is the chief cause of habitual constipation. Whole wheat meal is really a perfect food, for it contains in almost exact proportion the several elements necessary to properly nourish the body.

We advise people to avoid white flour as one would avoid poison. Many suffer seriously from this ailment (constipation) simply on account of this article of diet. Superior white flour has a most powerful binding influence on the bowels, no matter in what form it may be eaten.

I may add that I have myself doubled on whole wheat meal and white rice unpolished.

ECONOMIC PLANNING FOR BENGAL.

In recent years, more attention has been directed to the problem of economic planning in Bengal than in other provinces of India, and there is no doubt but that the mischiefs of stagnation and depression in that unfortunate province is more deep-seated than in most other parts of the country. For instance, the ratio of workers to that of non-workers, 55:45, is lower than the all-India average of 48:52, while the density of population—508 inhabitants to the square mile—is higher than in any Indian province and than in most other countries of the world. In these circumstances, it is not surprising to find that the number of the unemployed as computed at the figure of 15 millions representing nearly a third of the total number of persons capable of being employed at work. An attempt is being made to frame an economic policy for the province, and in response to the appeal for all sections of the community to co-operate in formulating such a policy, the Indian Chamber of Commerce, Calcutta, have established a memorandum from which are gleaned the foregoing facts relating to the economic crisis that has overtaken Bengal. Statistics are also adduced to show that the staple necessities of the population are not supplied by the agricultural and industrial production of the province, and it is estimated that the deficit in production of the articles of daily need, even on the basis of minimum consumption, is to the neighbourhood of Rs. 21 crores. The conclusion is inevitable that unemployment in Bengal is far graver than in other provinces of India and that the average standard of living is also lower than in most parts of India.

Turning their attention first to agricultural production, the Indian Chamber assumes the possibility of enlarging new lands under cultivation, of growing more crops than one to an increased extent, and of promoting intensive cultivation by the use of manures and better seeds and the adoption of improved methods of farming. The Chamber attach considerable importance to the increase of the area under cotton, sugarcane, oil-seeds and food grains other than rice, the extension of the cultivation of fruits and vegetables, and the development of milk-breeding and dairying. These ends should be achieved, they suggest, by the adoption of a bold policy of planning based on education and self-help, but involving if necessary the complete direction of active State aid, both financial and administrative. But with so vast a population to feed, Bengal cannot afford to remain a purely agricultural province. The average area of land distributed per head of the population is only one acre while the average per capita area under cultivation is only half an acre. As in the past, the Indian Chamber point out, there should be available supplementary sources of income through which the surplus labour of the people

can be converted into goods. Bengal was famous for its varied crafts and industries, a good number of which perished because of their having been exposed to the unrestricted invasion of imported machine-made goods. Others languished, because in our years for machinery we deprived the rural population of the opportunity of working at the processing of the commodities that they raised. There is plenty of human labour available in Bengal, as also in other parts of the country, and the Indian Chamber are, therefore, at one with All India Village Industries Association in demanding a scheme of rural economic development which ensures that this human labour should be utilized to the full for being converted into goods for the benefit of the individuals engaged at it. To this end, it is essential that the processing of various commodities for consumption should as far as is possible be carried on as subsidiary occupations by the rural population themselves.

There are, however, other local occupations which have languished partly because of the difficulties of securing a cheap supply of raw materials and implements, partly because of the difficulty of securing suitable markets for the products, and, mainly, because of the lack of skilled guidance such as was required to enable the artisans to adjust their processes of production so as to meet the impact of competition of machine-made goods. The removal of these handicaps to the revival of cottage industries presents a stupendous task, but in view of the need for providing to the surplus population in our villages creative remunerative work as near their homes, the task has to be accelerated by organizing local producers' organizations at one end and linking these up with consumers' organizations at the other end, with the help of a body like the All India Village Industries Association or the central co-operative institutions in the various provinces. The only alternative to this line of action can be the organization of large scale industries on an extensive basis. Industrial organization of this type has its place in the economic order but it has also its limitations. The principal among these is that of finding markets, and India having no overseas markets cannot afford to produce more than the needs of her own population. If our industries expand so as to serve the limited needs of our own population, they can absorb only a fraction of the surplus labour in the country. In Bengal, for instance, as the Indian Chamber have estimated, not more than a lakh of persons will be required for the manufacture of all the cloth likely to be consumed in the province, while the sugar industry may absorb 10,000 additional persons at the most. It is, therefore, not enough but a recognition of the basic facts of our economic life that leads a committee of hard-headed businessmen to recommend that in any scheme of planning that is adopted in Bengal the development of subsidiary occupations

and of cottage industries should be accorded a predominant place, next in importance only to the improvement of agricultural production.

V. L. M.

KOYAS OF EAST GODAVARI

(By A. F. Fisher)

During occasional visits to different aboriginal areas in the country has been a pastime and pleasure for me having worked for twelve years among the Hills of Panchmahals, in the northwest of Gujarat, and having made Telugu my headquarters for that work, I could not leave the place and the work for Telugu without a wrench when the call came to me for Madras work in September, 1922. But the fast love for work among unacquainted and innocent aborigines is still as strong as before, and in my many travels to India have tried to acquaint myself with their conditions in different parts of the country. Three months back, while, after finishing my Madras tour in Tamil Nadu, I was on my way back to Delhi, I took the opportunity to pay a short visit to Polavaram in East Godavari, a district in Andhrapradesh, where H. P. Kondaiah Sastry has been working among the hill tribes of what is called the Agency Area of East Godavari district.

Before the mighty river Godavari bifurcates below Rajamahendravaram and spreads out fan-like in the rich deltaic area, it passes for hundreds of miles through ranges of high hills on either side. One of these hills is known by the name Bhadrachalam, where Rama is believed to have stayed for some time during his fourteen years' exile. Every year thousands of pilgrims from Andhra and the eastern part of Mysore's territory visit the Rama temple on Annamalai day which fell this year on the 15th of April. Among these hills and forests through which the Godavari runs the names some aborigines have their homes. Koyas and Konds are the two tribes that inhabit the five talukas of Polavaram, Chitravaram, Telavaram, Bhadrachalam and Nagav which form the M.P. region of the District of East Godavari.

The Koyas are a small tribe numbering not more than 10,000 in all. They subsist partly on agriculture, but mostly on work in forests. They collect honey, bamboo and timber and float them down the river to Rajamahendravaram and other ports. Being ignorant, they are easily exploited by traders who employ them as very low wages and make money by acting as mere middlemen. Hunting is in vogue on a large scale, tribes exchanging rifles, salt and tobacco for honey, agricultural produce, etc. The Koyas assemble each tribe in large gatherings, especially during the period from February to June when they have no field-work. In these months large numbers of them live on telly, taking it almost as food and not as mere beverage. Bamboo

and palm leaves are used as their housing materials. Walls of houses and compounds are made of split bamboo often plastered with mud, and roofs are invariably made of grass or palm leaves. Palm leaves are also made into umbrellas, baskets for water, etc. The hats are generally circular in shape.

During the twentyfour hours that I spent in this area I was able to see seven villages, travelling by bullock cart and country boat. The Koyas live in small villages, the size of which varies from 15 to 100 houses. They live in small groups of huts within the hills where huts are situated wide apart from one another. Some of them who can handle keep bullocks, while some others keep goats, buffaloes, etc. They breed and eat pigs.

In one of the Koya villages I came across a basket of eight houses of Lachbais or Nagas who have taken to agriculture and whose women have not retained their various darts and ornaments. The articles unadorned petticoats look very pretty. Their ornaments are suspended from the hair near the ears. They speak a corrupt form of Orizari, and seem to have migrated here long ago from Gujarat. After the advent of railways their occupation of carrying goods and other merchandise on bullocks has given, they have therefore given up their former nomadic life and have taken to agriculture.

There is great necessity of social work being done among the Koyas. They are anxious to have schools opened for their children. Residential schools are likely to prove a great boon to them, and will produce workers from among themselves. The field of work seems to be quite virgin. Dependence, especially in the material sense, i.e. from September to January, will be of great service to them. But all this requires willing and devoted workers, who will go and settle among the Koyas and will be prepared to do without amenities of the modern life. The workers' task will mainly consist of teaching them their RA, dispensing common medicines to them, and warning them from drink and extravagant habits, and generally preparing them for the responsibility that they might be called upon to shoulder. For under the Montagu Scheme they have obtained a franchise, and though these Agency tracts of East Godavari, Visappuram and Ganjam are still 'partially excluded areas', there is ample scope for all sorts of work among these poor folk who have so far been neglected.

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NON-VIOLENT HONEY IN THE HIMALAYAS

II

THE VILLAGERS' HIVE

The Crown-Corona hive designed by Lieut. Comans is rather costly, he therefore tells us how to make a cheap hive designed by building into the wall of a house and costing less than 5 rupees. He says:

"This may be made of common 1½ inch pine-wood provided it is well seasoned, and does not swell too strongly by impregnation.

"The inside dimensions should be exactly:

77½ inches from front to back.

15 " breadth.

35 " depth.

with a door in front, hinged at bottom and a lock fastening at the top. The outside of the box need not be painted, but care must be taken to have the inside very true and smooth to enable the frames to be withdrawn and replaced without unnecessarily disturbing the bees. When building it into the wall, it is also of the utmost importance that the bottom should be perfectly level. A hole of 1 inch x 1 inch must be cut in the thickness of the bottom of the box at the back; it should slope upwards to form a passage-way for the bees to enter under the frames. If 12 bees hives, the passage to be hinged to 4 inches. This arrangement, provided care is taken to keep the frames close together, prevents the possibility of the bees occupying the space between the ends of the frames and the back of the box. Nine frames, wired and fitted with strips of comb foundation, and two divisions towards the inner side of the standard frame, with small triangular pieces of wood nailed on the side at the bottom to allow the boards without further support to stand close against the frames, complete the furniture of the hive.

"This hive (with the aid of an extractor) will enable the villagers to obtain much more honey than he does at present, and that pure, and without the destruction of his bees. It will last for many years, and by using the standard frame he can, as he gains in experience, control swarming, strengthen weak stocks to make full advantage of a honey flow, raise bees for sale, and eventually transform his stock into modern detached hives, when he will obtain the better advantage of exporting and marketing which in other countries has made beekeeping such a profitable industry."

For details of another wall-hive designed by Dr. C. C. Shuck as well as for the measurements of the standard frame and other information, then I must refer the reader to the pamphlet book.

The honey extractor is not at present manufactured in India, but if many go in for

non-violent beekeeping, some Indian firm would certainly make it and place it on the market.

As regards stings, they are certainly unpleasant, but Lieut. Comans asserts from practical experience that apart from the necessary pain and in some cases subsequent slight swelling, stings do not do harm. Indeed he goes so far as to say that the tiny drops of poison injected by the bee do good rather than harm in the case of those afflicted with rheumatism.

The Himalayas stretch for a distance of 1500 miles from east to west, and at least 100 miles from north to south, and their offer an almost unlimited field for bee-keeping. And we have a huge army of the unemployed. It is therefore very desirable that planners should enter and enable us to take possession of this vast new resource.

C. G. D.

This Feature—

I have received the following note in answer to my query from Mr. B. Mahappa, the Commissioner of Calcutta Municipality:

"1. The municipal scavengers are provided with decent quarters, the like of which are scarcely to be found elsewhere in Southern India.

"2. The female ones have been enjoying maternity leave. Sunday is a half holiday for the scavengers.

"3. A Social Service League consisting of a band of young workers has been rendering some useful service to the labor colony, particularly about sanitation and hygiene.

"4. A co-operative society has been in existence for the exclusive benefit of the municipal scavengers, who, it should be stated to their credit, have been managing this society themselves."

And That

Let us now turn to a note that I saw during my recent tour in Bihar:

The scavenger's habitations are placed by every municipality close to public latrines in a well known fact. This is bad enough. There is no reason why scavengers should be condemned to live off their 1½ in the close proximity of public latrines. But the Municipality of Muzaffarpur, I feel constrained to say, has surpassed all others in the barbarism of scavengers. In the Muzaffarpur locality of that town, not only public latrines of ten sorts are placed, but also four night-soil tanks, sometimes full, are permanently located near eleven houses of scavengers. The effluent is reached when we had a slaughter house for goats, open on all sides, located in their midst where every morning about 25 goats are slaughtered.

Can indifference by a public body go farther? Is it because the scavengers are 'the lowest of the low' that their cry should not be heard at all?

A. V. T.



HARIFAN

Editor: MARGARET DEWEY

Under the auspices of The Harifan Society, Bombay

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[ONE ANNA]

WEEKLY LETTER

THE SCAVENGING CAMPAIGN

The week has not been without its trials. Our party divided itself into two—one engaging in scavenging and the other road-mending. The scavenging work has, as I have noted in my previous letters, remarkably increased, and so we could easily meet to this division of labour.

The road we started mending serves something like twenty to twenty-five villages, as everyone from the west going to the Sunday market at Wardeha must pass through this village and along this road. In mending the road we were likewise saving the Khadi village not so much as the villagers around in fact some of the people think that as they have no carts, the road-mending does not concern them so much as it concerns those who use the road. But simultaneously with the road-mending we were on the repair of the little path leading to the well and the digging of a channel to carry off waste water, so as not to damage the road. The channel is in front of a little village, the inmates of which bathe on two blocks of stone placed over it. The water splashes about when in all directions. As our German friend and Karna Garhbi were busy with their operations, they came up against the woman of the house who one day simply went for them. At the very moment came a cow along the road, and it got so stuck at a place that the poor animals stood stockstill. Our German friend and Karna Garhbi ran to the cart and helped in lifting the wheels out, to the great satisfaction of the woman. But this simple act of help had a remarkable effect on the woman who was offended. She was now all smiles and began helping in fetching the stones. Her husband next day began giving our double direction in mending the channel.

"But why don't you do it yourself?" I asked him.

"We have to labour all day and we have no time."

"This does not require more than a few minutes, and surely you should be ashamed of leaving out the cause of this."

"That is all right, but it is not my cart, but other people's carts that damage the path. Why should they not help?"

We came across the same narrow spirit whilst doing the road-mending. We started two fine mornings, going about from house to house asking for either a cart or the proprietor's permission to do. "We are finishing our own business," said one. "I can give you the cart, but it wants the wheel fixings. You must get it from someone else," said the next one. The wheel fixings was essential to keep together the earth and the rubble we wanted to bring from a distance to level up the road. "My wheel fixings is broken," said the third one. "But it can be had for only twelve annas, why not get it from the market?" said the fourth one whom we approached. "Everyone's cart is damaged nowadays," said the fifth man quite politely. "But is not this your work?" we asked. "It is, it is. But the rains are approaching and we must mind our fields," was the reply. When we accidentally passed a man late looking at the frame, the cart and bullocks we had been promised were not available. The next day we hunted up various necessary carts and made and went to the man who had promised his cart, his bullocks, and his man for three friends felt rather ashamed as we approached him, baskets and sacks on our heads. "There were heavy showers last night, and so instead of ploughing the field two days hence, we have had to plough it today. Thus you see the bullocks in the field working. I am so sorry, but I could not help it." And so we had to return home just as we went.

But thank God, the road is now nearly ready, the people are all smiling and full of grateful expressions and even of positive promises to lend their carts, as they would not be needed by them after three or four days. "Indian villagers do not know how to keep their promises," murmured our German friend.

"Don't make that sweeping generalisation," said I. "You must remember that these poor fellows' wives and mothers and sons are all in all to them. They require mending as much as the roads."

THE ROSENCE OF RURAL-MINDENKING

A friend who has spent several years in Indian households tells us that the use of man's clothes for washing clothes there is so common that those who had never known the use would not believe it. They wash the clothes overnight in water in which man's clothes have been taken,



up, take them to the sea next day, wash them in seawater, and you have clothes white as snow. When we told this story to a friend from the Frontier he said that in his party goat's clothes were being tossed to the same sea, but he himself was surprised at our couchgrass-matted floors. He thought couching was something filthy, not goat's dung!

The fact of the matter is that to be really civilised one has to study and know the uses of the numerous objects available in villages and try to satisfy one's needs from the things nearest at hand. *Kashatubekova* is recognised at its best, as one is sure to find out for oneself if one goes into the details of the life in villages which have not yet been spoiled by civilisation. When *Kashatubekova* wrote to say that *chikhin* was a good substitute for soap and that he had started using it, a British friend made fun of the way in which we were trying to be ridiculously primitive. A rich friend now tells me that she has, when in her native town, used nothing but alkali powder on both her body and hair, and her skin is as soft and her hair as glossy as they could possibly be with the finest washing agents that fashionable people may use. She has sometimes used soap when out of her town, but her mother has not known the use of soap for the purposes of toilet.

A VISITOR FROM QUINTA

We were gratified by this friend from Quinta who had specially come to give Gusefchik an idea of the resources of the earthquake. I will not go into the details of the damage he had seen and the size of conches and conchshells that he had witnessed. Fortunately *Rafael Rajabshirov* was also with us then and all the information he gave seems to very useful to him. I should like to mention one thing that he said, and it is this. He had read with deep interest Gusefchik's call to prayer and he used the length of saying, in the manner of Job, that the earthquake was not a cruel but a beneficent visitation. Those it had destroyed were released, it was the survivors who had to realize the implication of heart-searching.

'But,' said he, 'why praise, and not weep? Would not service be the most effective form of prayer?'

'Indeed,' said Gusefchik, 'if service was open to us. But there are vast masses of people who have no power to render any tangible service to the survivors. Rather than talk about this glib visitation, they should cast the midnight awards and purify themselves. Prayer is a call to self-purification.'

'But is not prayer by itself ineffective without acts of service?'

'I do not mean material demonstrations of power. I mean self-introspection and self-purification which is essential for us all. If we

were engaged in service all our waking hours, I should have to say nothing that we are not so engaged. And when we are not so engaged, Gusefchik takes, with a view to self-purification, is not taken in vain.'

'I see it, so far as some of the survivors—both our own people and the thousands who did more work for the last two days—are concerned. I am afraid they hardly need to pray. For the moment, when the calamity occurs, we are elevated, we make professions of prayer and brotherhood of man, but the very first moment we forget that there was a calamity, our egotistical and deprecatory instincts get possession of us, with the result that we are more the losers than the sufferers.'

IN DEFENCE OF MACHINERY

A socialist holding a belief for machinery asked Gusefchik if the village industrial movement was not meant to curb all machinery.

'Is not this what a machine?' was the counter-question that Gusefchik, who was just then speaking, gave in reply.

'I do not mean this machine, but I mean bigger machinery.'

'Do you mean Singer's sewing machine? That too is protected by the village industrial movement, and for that matter any machinery which does not deprive masses of man of the opportunity to labour, but which helps the individual and adds to his efficiency, and which a man can handle at will without being its slave.'

'But what about the great inventions? You would have nothing to do with electricity?'

'Who said so? If we could have electricity in every village house, I should not object villages giving their implements and tools with the help of electricity. But when the electric communities in the State would drive power houses, just as they have their grazing pastures. But where there is not electricity and no machinery, what are the hands to do? Will you give them work, or would you have their owners cut them down for want of work?'

'I would praise every invention of science made for the benefit of all. There is a difference between knowing and knowing. I should not care for the annihilating gases capable of killing masses of men at a time. The heavy machinery for work of public utility which cannot be undertaken by human labour has its inevitable place, but all that would be owned by the State and used entirely for the benefit of the people. I can have no consideration for machinery which is meant either to enrich the few at the expense of the many, or without cause to displace the useful labour of many.'

'But even you as socialist would not be in favour of an indiscriminate use of machinery. Take printing presses. They will go on. Take musical instruments. How can one make them with one's hands? Heavy machinery would be

needed for them. But there is no machinery for the cure of illness, but this," said Goodfield pointing to his spinning wheel. "I can work it whilst I am chatting on this conversation with you, and am adding a little to the wealth of the country. This machine no one can use!"

M. D.

Notes

Helpless Widows

A borrowed friend made a pitiable letter describing the plight of a 47 years old girl, who has lost in Quetta her husband, two months old child, father-in-law and her husband's younger brother, that is to say everybody in her father-in-law's home. My correspondent adds that she escaped unharmed and returned with only her clothes on. She is the uncle's daughter and he does not know how to console her or what to do with her. She herself is not undamaged. Her leg has been injured, though fortunately the bone remains intact. The correspondent concludes by saying—

"I have left her with her mother in Lahore, I partly mentioned to her and other relatives whether the girl might not be married. Some interest in me sympathetically and some rejected the proposal. I have no doubt that many a girl must have suffered the same fate as the cousin of mine. Will you say a word of encouragement to these unfortunate widows?"

I do not know what my pen or voice can do in matters in which speaking penalties are concerned. I have repeatedly said that every widow has as much right to marry as every widower. Voluntary widowhood is a prison term in Hindustan, enforced widowhood is a curse. And I very much feel that many young widows, if they were absolutely free, not so much from the fear of physical material as from the apprehension of Hindu public opinion, would marry without the slightest hesitation. All the young widows, therefore, who are in the unfortunate position of this borrowed sister from Quetta should have every encouragement given to them to marry, and should be sure that no blame would be attached to them if they chose to marry, and every effort should be made to select for them suitable matches. This is not work that can be done by any institution. This work has got to be done by individual references whose relatives have become widows, and they have to carry on a vigorous, dignified and sustained propaganda on their own circles, and whenever they succeed they should give the widest publicity to the event. True, and only true, there is likely to be tangible relief provided for the girls who might have become widows during the earthquake. It is possible that the public sympathy can be easily mobilized whilst the memory of the tragedy is fresh in mind, and if once the return takes place on a large scale, the girls who may have become widows in the natural course will also find it easy to get married if they are willing to do so.

The Three Services

Khadd service, Village service and Barhans service are all one in reality, though three in name. They are purely humanitarian services with no other aim than that of serving Dardumaswara. Barhans are the most down-trodden among the millions of Dardumaswara. Their service necessarily includes that of all, a cup of water served to a Barhans is the same as that is a cup served to all the neglected ones of humanity.

With services so considered it is wrong to associate ideas of capital and labour. From the unpaid character to the selected labour all are servants. The funds belong to the respective trusts. All the servants, whether paid or unpaid, are subject to the rules framed from time to time by the respective boards. Where the whole idea is one of duty, there is no question of privilege. Anyone therefore in these services who thinks of privileges and rights is doomed some day or other to disappointment. For in these services there is no gradual betterment of the economic condition; on the contrary there is as there soon will be a progressive accumulation of material advantage. "Duty will be such when duty becomes a donation." Duty done is its own reward. Satisfaction there undoubtedly is in these services. But it is that of having done one's duty. It is true that all have not approached duty tests in the spirit of pure service. Hence there have been criticisms of discipline now and then in the midst of the three services. The only way to avoid a repetition of these criticisms is to remind ourselves that we are in these services merely to discharge our obligations to Dardumaswara, not to seek privileges. We owe no master but Dardumaswara, and if for the time being we own human superiors, we do so voluntarily, well knowing that no organisation can be created on without discipline. Discipline presupposes an organising head. He is only the first among equals. And being purely a servant, in order to be the head, he has to be the humblest of all his co-servants. He is there on sufferance, but whilst he is there, he is entitled to the whole-hearted allegiance and uncompromising obedience of all the fellow servants.

M. K. G.

NOTICE

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HARIJAN

SATURDAY, JUNE 22, 1935

ALL LIFE IS ONE

[By M. K. Gandhi]

During my brief visit to Borsad last month in several of my speeches I had said that, although I believed that even plague-stricken rats and fleas were my kindred and had as much right to live as I had, I had no hesitation in endorsing Dr Bhaskar Patel's complete extermination rats and fleas.

A reporter who was struck by this claim to kinship with rats and fleas, but not interested in the context in which I had said it, telegraphed to his paper the interesting claim I had advanced. The *Star*'s editor was curious the paragraph and wanted me to correct the mischievous it was likely to do. Being immersed in the work he had entrusted me with, I turned myself by saying that the people concerned would not misunderstand me.

But perhaps the *Star* was right. For the paragraph containing the half-truth was wired to London. Those who are polite about my European reputation were astiried, though they had realised that my claim to kinship must have had large qualifications. They have sent me the clipping containing the paragraph. I am bound now, if only for the sake of those lacking brains, to clear the position through the half-truth having had a shot meant to counteract at once.

I was in the midst of a population which would not kill wild animals that daily destroy their crops. Before the *Star* threw the whole weight of its tremendous influence into the campaign of the destruction 'of rats and fleas, the people of the Borsad Taluka had not developed a single rat or flea. But they could not resist the *Star* to whom they had owed much, and Dr Bhaskar Patel was allowed to carry on wholesale destruction of rats and fleas. I was in daily touch with what was going on in Borsad.

The *Star* had asked me naturally to endorse what had been done. For the work had still to continue, though hesitantly with the people's own unaided effort. Therefore, in order to emphasise my endorsement, I resorted to the clearest possible terms my implicit belief in *ahimsa* i. e. non-violence and kinship of all life.

But why this contradiction between belief and action? Contradiction is undoubtedly there. Life is an implication. Its solution is to strive after perfection which is self-realisation. The ideal must not be lowered because of our weaknesses or imperfections. I am painfully conscious of both in me. The effect my daily gaze out

to Truth to help me to conquer these weaknesses and imperfections of mine. I owe my fear of snakes, scorpions, fleas, tigers, plague-stricken rats and fleas, even as I must own fear of evil-looking widows and murderers. I know that I ought not to fear any of them. But this is no intellectual feat. It is a feat of the heart. It needs more than a heart of oak to shut all fear except the fear of God. I could not in my weakness ask the people of Borsad not to kill deadly rats and fleas. But I knew that it was a concession to human weakness.

Nevertheless there is that difference between a belief in *ahimsa* and a belief in *ahimsa* which there is between north and south, Life and Death. One who looks his fortune in *ahimsa*, the law of love, daily increases the circle of destruction and to that extent promotes Life and Love, he who swears by *ahimsa*, the law of hate, daily widens the circle of destruction and to that extent promotes Death and Hate. Though, before the people of Borsad, I endorsed the destruction of rats and fleas, my own life and life, I persisted to them without abridgement the grand doctrine of the eternal Law of Love of all life. Though I may fail to carry it out to the full in this life, my faith in it shall abide. Every failure brings me nearer the realisation.

SMALL SCALE INDUSTRIES IN U. P.

Among the numerous organisations for the propagation of the Swadeshi creed that come into existence during recent years, one of the most prominent and active bodies in the United Provinces Swadeshi Sangh with the headquarters at Allahabad. Over a year ago, the Sangh decided to carry out a survey of village industries in the United Provinces, and the results of this investigation are now made available to the public in the form of a pamphlet* priced at annas eight. The United Provinces are indeed fortunate in this respect, because a mass of material in the shape of district industrial surveys is already available from official sources. This material too has been used to good purpose, and distinct efforts have been made during recent years to make the dead or decaying industries of the province by schemes for the improvement of technical processes and the provision of facilities for marketing. But a perusal of Mr Vatsa's pamphlet is sufficient to indicate that what has been attempted is very little compared to what needs to be done. An official industrial survey of the province carried out in 1923-24 showed that one single village industry, namely that of village weaving, gave employment to about 75,000 persons, more than the number engaged at that time in the major organised industries of the province. That alone is not the measure of the importance of village

* "Village Industries in the United Provinces" (Pamphlet No. 1) By J. S. Vatsa, Hon. Secretary, U. P. Swadeshi Sangh, Allahabad.

and small scale industries in the economic life of the province, for the figures are exclusive of the number of persons who pursue some domestic industry as subsidiary occupation. During the spare time that they get from their main occupation, namely, agriculture, as Mr. Vaidal observes, the greater number of cultivators in the province have at least two to four market looms to the year. It is, therefore, in the interest of the agricultural population that village local industries should be introduced or revived by which the villagers can best utilize the periods of agricultural inactivity for the improvement of his economic position.

Mr. Vaidal divides the village industries into two categories: domestic industries which provide subsidiary occupations to agriculturists, and rural industries carried on by village artisans in their cottages. The principal cottage industries in the province, according to Mr. Vaidal, are handloom weaving, silk, gold and silver thread, brassware and bell metal manufacture, bel casting, mat and rope making, extraction of oil by means of village oil press, pottery, crude tanning. In rural cottage industries, the main cause of deterioration, he observes, is the lack of proper credit facilities, the insufficient rates of interest at which credit is available resulting in loss of incentive and initiative. Further, almost all the industries in the province stand in need of guidance in the selection of designs and processes. And, lastly, they want some organization which will enable them to secure access to wider markets.

The village industries which serve as subsidiary occupations for agriculturists are numerous, and Mr. Vaidal gives a list of 12 of them. The examination of the condition of these rural industries is much more extensive than that of cottage industries, and Mr. Vaidal surveys the position in the different districts of the province, giving details about the number of handlooms engaged, the wages earned, the raw material used, the facilities for marketing that are available, and the improvements that are needed in the methods of production. Particularly valuable are Mr. Vaidal's suggestions regarding the improvement of bel pulp weaving, rope making, the handling and tanning of hides in villages, handloom weaving and weaving, handloom and wood working. The province is pre-eminent in India for the variety and excellence of its handicrafts as also for the steps taken by public organizations like the U. P. Handloom League to preserve these handicrafts and to revive the decaying rural industries. Mr. Vaidal's survey is valuable to workers elsewhere in indicating the lines on which this work of extension, development and revival of village industries can be taken in other parts of India.

VIDURA HARRIS ASHRAM

[By G. K. Paramanaras Pillai]

This ashram intended mainly for the Kantis, who are the aboriginal tribes of the West Coast, was opened by Sri. A. V. Thekkur on 18th March 1934. But on that occasion only the house warming ceremony of the building was performed. It was not possible on that date to start the ashram. In reality as no boys were available for admission into the ashram. After it was opened several attempts were made by my secretary Sri. G. Paramanaras and myself to induce parents to send their children to the ashram. We visited all the Kant huts in the neighbourhood and discussed the matter with them and their leaders, but they were very reluctant to part with their children. The original idea was to select some boys from the Kuntara and Kant communities. But the Kuntara community rejected the idea on the ground that their children would not mess with the Kuntaras, as the latter were in their opinion inferior in status to them. As we were very particular to have Kant boys in preference to others, we yielded this point. Even that did not succeed. It was then suggested that the Kuntaras were the wards of the Forest Department and without the sanction of the Department they could not send their boys to the ashram. We approached the local Forest officers, but even their permission could not serve the Kantis. Finally we approached the Forest Commissioner and he promised to help. At this time the malarial epidemic spread in the locality and we organized a relief centre in the ashram. This put some courage and confidence into the Kuntaras as they found that the institution was intended for their benefit and it would be useful to them. Some of the parents then consented to send their children to the ashram, and the Asst. Commissioner under the advice of the Commissioner also used his influence with them to persuade them to make use of the ashram. By the combined effort of these two factors we have now been able to secure 7 children who are living in the ashram under the care and control of our workers. They are very happy there and do not feel any inclination to go back to their homes. More boys are now offering themselves, but at present we propose to maintain the number at 8.

In this connection it may be interesting to the reader to know who these Kantis are and what their condition is. They are the aboriginal tribes of Travancore and they live in the hills adjoining the ghats. Their total population including the Kuntaras is 12,552 of whom 12,126 are Hindus, 1,676 Christians and 150 follow their tribal religion. Of the 12,552 Christians 1,126 are Kuntaras, and therefore the strictly 11,426 others are mainly Hindus, though great proselytizing efforts are now being carried on by Christian missionaries amongst them. These 11,426 others are known by different names in different parts of the country. These names are given below.

- | | |
|---------------|-----------------|
| 1. Mikapucium | 8. Votivum |
| 2. Mativum | 9. Mikatucum |
| 3. Kucum | 10. Mikapucum |
| 4. Uuk | 11. Uuk |
| 5. Puk | 12. Kucum (Kuc) |
| 6. Mikapucum | 13. Mikapucum |
| 7. Votivum | |

In the Kachibung Tink, where our subjects are situated, the hill tribes are known as Kachibung. There are two subjects amongst them though there is no difference of race between them. Most of our men known as Kachibung, as opposed to Hill Kachibung or Kachibung, are more civilized than the latter, wear clothes like other communities, and are free men living outside the Government forest reserves. They live by day labour, and some of them also own small landed properties. Hill Kachibung are less civilized. Their women wear very scanty clothing while their women wear only a simple knee cloth. "The male dress consists of an under-cloth held by a string that round the loins, just enough to hide the private parts. Over this is suspended an apron 1½ feet long and 1½ inches broad, the lower end of which is tied up into a circle round the loins. The girls is made on the tail by women out of 12 strands of yarn or twine. A woman takes three to four days to make a girls." They are uncivilized. They live in mountainous regions and are subject to disease epidemics. The Census report says, "A people derelict and in the lowest state of civilization and active. The sluggishness of the Kachibung is due to the harmful effect of the disease." But no attempt seems to have been made either by Government or by any philanthropic bodies as yet to save them from the effects of the disease.

They live within the Government forest reserves, and under the Forest Department under their management. Under them the hillmen are allowed to enjoy the convenience of cultivating land, free of tax in the Government forests and reserves in which they live, to the extent of 1½ of an acre per head for every member of a settlement above 15 years of age. But no hillman is entitled to the grant of plots (land recognizing the absolute title), however long his occupation of such land may be. No hillman can leave his settlement or migrate to another without the permission of Government. The hillmen live in work for the Forest Department, whenever called upon to do so, at prescribed rates of wages, such rates being fixed by the District Forest Officer with the previous sanction of the Conservator, for three years at a time, calculated with reference to the wages paid during the preceding three years and the current market rates. From 1920 onwards we can gauge the extremely unsatisfactory situation of the Kachibung. Their general ill-health and helplessness subject them to the exploitation of the outsiders of the Forest Department. What with ignorance, superstition, disease and status bordering on slavery, their condition is

deplorable. As far as I know no philanthropic society has yet endeavored to ameliorate their condition. Once in the past we work in this direction.

The Kachibung are unsatisfactory. They have no education to the temple. They have no idea of civilization, and they live in ill-civilized and dark hole. It is therefore the duty of the Kachibung to work to do everything in his power to educate them and to improve their condition.

Feeds on Cattle Food

I have seen in childhood in Panchajanya cows feeding human faeces. The practice appeared to me to be revolting and the feeling has persisted to this day. But a correspondent wrote telling me that in Saurashtra district it was the usual thing for people to pay for the right of getting access to the pitholes of people so that their cattle may eat the faeces from day to day. The correspondent said that the feeding of cows with faeces increased the yield of milk. Having no means to doubt my correspondent's veracity I asked a medical friend to obtain an expert opinion on the statement. Here is the startling opinion:

"Normal faeces contain some nutritive material in the form of cellulose and nitrogenous material. The main substance in the faeces which might produce some physiological action on the animal feeding on them is vitamin B." That vitamin B is present in the faeces was shown by Cooper (1924). He used polymeric pigments by administering an alcoholic extract of faeces. There seems to be general agreement that the nursing animal requires an increased amount of vitamin B in order to enable her young successfully." (Vitamin Monograph as Vitamin published by Patrick Thomson Research Laboratory, London.)

"It is quite possible that animals feeding on faeces get a liberal supply of this vitamin which secures a copious secretion of milk from the entire mammary gland.

"Lack of appetite and deficient utilization of food are well marked characteristics of vitamin B deficiency in the diet, and it is quite likely that cows that feed on faeces along with other vegetable feedstuffs will get on far better in utilization of appetite by vitamin B and greater utilization of metabolizable food which is mostly transformed into fat in lactiferous animals.

"In regards the bacteria, etc., which are normally to be found in the stools of human beings, it may be said that most of them are dead or dying bacteria and that the few that survive are killed by the gastric juices in the cow's stomach."

Thus though the chemical evidence is in favour of human excreta as good food for cattle may be said to be established, the psychological objection will persist.

WELLS FOR HARIJANS

[By M. E. Smith]

Though the spectre of stricken Quetta haunts me still, I have neither suspension nor hesitation in asking the benevolent to respond quickly to the appeal for the Harijan wells fund published in these columns. Quetta has the whole world at its back. Harijans have only a few to help them. Not one suffers from the Quetta disaster has to languish for thirst or to be obliged to drink filthy water which people would not have their cattle to drink.

We may not have the means of proportion to the task of overwhelming disaster. Yet even the galaxies of people have been stopped except perhaps in some cases for a military moment. Must the burden of the Quetta grief fall on the already loaded shoulder of the Harijan? Doubt would be guilty of misapprehension before God's court, if they were to dissent what they had intended for giving clean drinking water to Harijans or burials Harijans because the unexpected wall of Quetta has come. The proper way is to write the budget of personal expenses, not that of charities, back of the potential which the Harijan wells fund is.

It was not without purpose or experience that the appeal for prayer was made. Heartily prayer steadies one's nerves, builds one and clearly shows one the next step.

Let the readers study the French report on the drinking needs of the Harijans of that land of five mighty rivers. Is it not a shame that the rich people of the Punjab cannot provide clean water for Harijans? The appeal for a pittry lakh of rupees should be speedily over-subscribed.

PUNJAB HARIJANS AND WELLS

In the Punjab the Harijans chiefly perished, not in the continuous central and eastern districts of the province. Their disabilities with regard to the supply of water are acute, mild or none, according to the geographical situation in which they happen to live. For instance, in the dry hilly tracts of Kangra, Jammu, Multanpur, Ambala, Simla, and sandy areas of Sahiwal and Hoshiarpur and neighbouring tracts, the disabilities of the Harijans with regard to water supply are very great, and those they share in common with other sections of the population living in these tracts. In the districts of Kangra, Multanpur, and similarly situated areas the main sources of water supply during the hot summer months are tanks and in a number of places wells which cost ground about Rs. two to three thousand each to construct. The Harijans residing in these parts are permitted to fetch water from the *Kachhi* tanks but not from the public tanks, and the same is the case with wells where a person has to be engaged for giving them water. It would therefore be very

great service to the Harijan living in these parts if the State could help them in the building of wells. The chief difficulty is, however, of finding satisfactory amount of Rs. 1,000 required as an average for building a single well, and such wells are wanted in hundreds. I very much doubt if the Harijan State's funds will ever have enough income to undertake such costly schemes. It must be noted in this connection that the Harijans living in the hilly and dry tracts belong to the poorest section of the population, and it would be vain to expect any large contribution from such unpropitious jobs which they will gladly give.

During the winter and rainy season the Harijans of these tracts get water from the tanks or springs. In some places these are made public by stone masonry but in many others they are private. If the State can help in making the springs public by the construction of a small reservoir and provision of taps for regulating the discharge of water, the supply of water can be prolonged and hundreds of the Harijans of these tracts can be relieved to a certain extent. The average cost of making a public spring will not exceed Rs. 100, and at least half can be easily raised by local Harijans in addition to their labour.

Conditions in the sandy and dry tracts of Khair, Bahawal, and Gurgaon are identical both regarding the capital cost involved in the construction of a well and locality of the Harijans to share it to any appreciable extent.

As regards the situation in wet tracts of Shikoh, Lahore, Amritsar, Jalandhar and Ludhiana, it is not in any way serious, and public wells can easily be constructed at an average cost of two to three hundred rupees, and Harijans living in these tracts are comparatively better off and can conveniently share at least a quarter of the thousand rupees and also give free labour for the construction of a well. A large number of wells in these tracts need repair and cleaning, and the Harijan State's funds can really help in this work by clearing the path of the expenditure which would not exceed Rs. 20 per well.

Out of the Punjab quota of the J. E. Fund (Rs. 1,000) the construction of wells has already been undertaken in the following villages:

Village	Amount
1. Muzam	Ludhiana
2. Gollan	"
3. Pahan	"
4. Sid	"
5. Muzal	"
6. Sahal	"
7. Poon	"
8. Khan Khawar	Jalandhar
9. Kala Pahan	Ludhiana
10. Muzal	Jalandhar
11. Tary Dab	"

Further has been obtained for constructing wells in Bahawal district. Karnal, Dinspur



HARIJAN

Editor: MARRIVY DESAI

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[ONE ANNA

WEEKLY LETTER

OUR VILLAGE

I think I must now change the title of my notes on the village Shil, for we have now taken upon ourselves much other work besides mending. The mending will give us and will go on until the people begin it for themselves, but fortunately it does not occupy much of our time nowadays.

The mending has been, as I pointed out last week, rich in experience. For days we struggled on without the help of the villagers—no help in the shape of a man or man to work with us in fetching earth and rubble and digging and levelling. We were on the point of hiring bullock carts, when one of our Marathi friends, Mr. Vinga, who had been absent in Nagpur for several days, turned up and found that we had without the sphere of our activities. We asked him if he could procure carts for us. 'I know how to do that most effectively, and I can get you any number of men whenever you want them,' he said. 'We must have been quite stupid,' we said to ourselves, 'for we have failed all these days in getting not only a cart but even the wicker frame thereof. Let us see how the doctor manages these dirty people here giving their carts.' But he did it, so it by magic. He brought back of the man who had daily dealings with these village-folk, who is a Mr. Contractor, and who, if I mistake not, is a considerable money-lender. And who does not know the power of the money-lender? The friend went to the village, and soon word went that the carts had to be given, and one day more carts came in than we were able to cope with.

As we were filling a cart with kicharidhi one morning, another cart passed by and the man in it regarded the man who was helping us with his cart with a contemptuous expression. This man shouted loudly at him: 'Why? When are we obliging to ourselves? Haven't you eyes to see these big people sneering at us?' And when we had spent mornings hunting for one wicker frame, there were several available in a jiffy, so to say.

But as we were thus struggling on with our work Shri Jagaji, the President of the A. I. V. I. A., who has been kindly watching our efforts and revealing us all kinds of mistakes, came

one day and suggested to Gandhiji that if we wanted to give this work a permanent character, someone from amongst us must settle in the village. 'Why should not that someone be I?' said Gandhiji, to the utter surprise of Jagaji, who was quite unprepared for the proposal. But he firmly ruled it out, and said, 'No, that will not happen. I mean one of the many here.' One of Shri Vinga's best servants was selected and Shri Vinga's consent was also obtained. But where to settle in a village? No house or hut seemed to be vacant. One of the residents of Vardia, who has a house there for his men who look after his agricultural, offered to give us part of the verandah of the house which we might improve into a living room. But two Harijans had come here when they were asked but could without difficulty spare if we were prepared to bear the expense of removing the roof and other parts. In one of these the old mother of the owner was living. The man took Mithun into the hut, and next day Mithun took us there to show that it was a likely choice. And on the reception we had at the hands of the old women! She simply rushed at us in a rage, gnashed her teeth, and swore at us. A thoroughly respectable Hindu but it was, with just a little ribbony door and then as few that you might count them. But for her it was 'her ancient solitary rage', and she did not want any visitors to molest it!

Our reception in the other quarter was hardly. The women welcomed us and asked what we were looking for.

'We want a little cottage here,' said I.

'Not in the Maharmada?' and one of the women quite surprised. (Maharmada is the quarter of Mahan regarded as unclean.)

'For a certainty. The owner of this cottage has promised to let us have it and we have come to see it.'

'But as you are joking. Don't you know we are Mahan? And how could ever big people like you think of having a house here?'

'But we are not big people. Don't we come and do mending in your village? Is there any difference between us and you in the house of God?'

'There is none, but God has made castes, and when all is said and done, you are Brahmins and we are Mahan.'



I attempted to take her child in my arms, but we somehow seemed to scare him away. We felt that if we took up a cottage there, we should make a storm which the Europeans might be less able to brook than even the non-Europeans. At the time of writing we are still without a hut. The first offer has fallen through.

A TRIPMAN

In connection with our work in this village, I must say we miss the German friend who, worked with us like a Trojan, a Peasant, he left his country and his work as an agricultural co-operative, so he had felt like a round man in a square hole during the existing regime. He had intentions to go round the whole world to study things for himself. He spent some weeks in Berlinization and some less. He seemed to despise no work. When we went out to the village he would make a point of staying on and working away hard-bodied in the sun until some of the party returned for the midday meal. He was a complete lack-vegetarian, eating for nothing but a few mangoes and milk at each meal. For his morning breakfast he would either have soaked wheat or sometimes a good made out of cereals which he minutely sifted. He did all his work himself, and made friends with all. Not boasting much literary education, he had all the essentials of two cultures and he seemed to have all the qualifications for a life of identification with the poor. As we were crossing the road beside work, he said: "Take you have more work like this, I should like to go." He was delighted to visit our tannery, where he saw perhaps for the first time dried cattle's hide, favored in plenty of our better goods, visited the small blender and purchased a lot of black, and left for one knows not where, as his address for Berlin, which he wants to take in, was post restate Bombay. But he is going to keep in touch with us, especially because he is interested in giving us accurate agricultural and gardening tips. "Why should you not grow cotton here?" he would often ask us. "It is supposed to grow on the most unpropitious soil, it requires little man, and in Spain and Italy they simply plant cotton where all other crops fail. I can easily have a plant sent you from my friends in Spain, and you must try the experiment." One of the most unobtrusive visitors we have had, and a wealth of what visitors to other places and other lands ought to be.

A REMARKABLE EXPERIMENT

If anyone were to ask me to name a public worker who, having Gandhi, had the largest number of co-workers giving him faithful co-operation in all that he has tried to achieve, I should unhesitatingly name Vinoba, of the Satyagrah movement, Wardha. During the last fifteen years he has trained a number of workers from all clods, who have plodded away without even being affected by the vibrations of our

political life. The reason is not far to seek. He has pursued his ideal with the utmost and undivided devotion, and never preached anything in which he had not given an unbroken practice of considerable duration. Moreover, also he looks his speaking as a sacrament, found such a sense spent as in Vinoba's address and among his following. Few have such unique spiritual and intellectual gifts as wholly and solely for the nation, especially for the poor and the disinherited, as Vinoba has done. He has given the past few years of his life to popularize the cult of spinning and applied all his mathematical genius to the subject. He has now started on a new experiment, which is bound to have far-reaching results. Since the 5th of June he has decided to spin daily for eight hours at least and turn out 3,415 yards of strong, even yarn (equal to 14 bachel) of 18 counts, besides according to his daily duties as teacher and principal of the institution. To spin 415 yards of yarn of 18 counts in an hour is a feat of skill and concentration. To maintain this or very nearly this rate during six hours of concentrated teaching of such various subjects as Sanskrit, English and Mathematics, is even amazing still. Prayer and talk spinning and other necessary work make up a daily programme of about 12 hours' concentrated work. Perhaps no one knows that Vinoba is one of the very few spinners who can spin without breaking a thread and one of the best of teachers.

This latest discipline that he has imposed upon himself is in order to be able to have a number of such workers who can be models of discipline and concentrated work.

DIARY-KEEPING MADE OBLIGATORY

Diary-keeping as a record of all that one sees, does, thinks and feels, is one of the most difficult of arts, as truth is the most difficult of virtues. It is, therefore, fraught with difficulties and can often be a most tedious pursuit. Though, therefore, many diaries have been written, there are very few that bear the stamp of truth. For one, however, who lives and works as "for ever in the most Task-master's eye"—the Task-master being Truth—it is the easiest of things, and therefore one can understand Gandhi's insistence on diaries. It is not that he does not recognize the difficulty of writing up a true diary, but when he insists on a public worker writing up his diary he does not expect from him the difficult diary that I have mentioned. It is more like a woman's logbook than a Task-master's book of varying thoughts and moods that Gandhi wants. All may not know that that indefatigable worker Sri Anandil Thakkar has been maintaining a single worker's diary of this type for over 15 years if not more. It is this kind of diary that Gandhi has now made obligatory for all who have chosen to put themselves under his discipline here, whether men or women, and whether they are here for a short

or for a long period. This has been deemed particularly necessary as we have now a numerous family, and as we have no servants, the whole household could not run smoothly if all did not do their allotted share of work with clocklike regularity. The diary would not only afford a check of one's work by those entitled to supervise it, but would also be a warning and reminder for oneself.

A LATEE

Months ago a stalwart youth from the monastery came to have and offer his services as a servant. He had done disciplined work under Victor's men and Gaudiff would not protest him. But he said he would be accepted as an inmate of the household but not as a servant, as we had none. But he would be given more than he got elsewhere plus his food, the only condition being that he should work as though he was a member of the family. And for months he seemed to justify the trust reposed in him. He did his daily duties cheerfully and unflinchingly and even imposed on himself other duties like those of serving himself in a loving and devoted manner. He would attend the prayers regularly and grudge no amount of extra work.

But with all this he was tempted to steal. He did it once, and was caught in the act as he was doing it again. The poor man had not the courage to confess, but as Gaudiff poured out his feelings cheerfully with the utmost love he made a confession which gave us all some idea of the condition in which our poor people live. The first time he did it, he stole a few lbs. of wheaten flour for his cow. Then there he had stolen a few lbs. of wheat for his old father, an infirmity who cannot do work, who has a number of children and a wife who with difficulty maintains the family. He himself has a wife and three children. The only wage-earners for the family are thus only two—the young man and his mother. His own wife would go out to labor, but is suffering from an ailment. Very often the old father has to go without a meal. The father stays in a village about ten miles away, the son with his wife and children in our vicinity in a numerous tenement for which he pays Rs. 1 and gives 5 per month—more than ten per cent of his salary.

The man was miserable, but we were more inclined to think of the circumstances which had compelled him to do the thing, in spite of his best intentions. "Give me whatever punishment you like," he said, "I had not seen the courage to come to you. I felt that I must disappear from here and not show my face to you who had treated me with the utmost kindness. You have treated me as one of you, but I am unworthy of your love." "No punishment," said Gaudiff, "I cannot drive you away. I will ask you never to do it again, but for something if you want it, but do not, steal it. It is all the property of the people and we

are all trustees. Let your father take away the wheat."

"Pray God, my son take away the piece of cloth also," said the old man.

"Do," said Gaudiff, "but let not your son be ever tempted again."

E. D.

BIHAR NOTE ON WELLS

Generally speaking North Bihar is more arid than South Bihar and hence the facilities of Bengalee are greater in the former than in the latter. For instance, the problem of water supply is fairly acute in the districts of Muzaffarpur, Darbhanga, Champaran, Munger, Patna, Bhagalpur and Lohit. It becomes most acute before the monsoon when canals and pools usually dry up and Harjans have to walk long distances for drinking water from some Ganga khud-wells. For the women-folk have necessarily to walk some distance before they can fetch any water for them. In places they have also to pay for water in kind or perhaps some small service. It is not unusual that Harjans have food for their occasional guests but no water for them to drink, and borrowing water from neighbours is a common practice among them.

In Bihar there are two castes which are the lowest in the social scale—Doms and Mithars. Both of them are generally found in areas where as municipal employees they can take some work, municipal jobs. Doms are also to be found in villages as basket weavers, but their dispersed in groups of three to five families in each village. They are generally too few and too poor to afford a separate well, and the prejudice against them is so strong that Ganga khud-wells will even invade them the chance of having a separate well. A separate well for them becomes, therefore, expensive and has to be wholly financed by us. But their case is the most pitiable in villages.

Last year 11 new wells were sunk in Bihar out of Rs. 3. E. fund quota. This year a fresh list of 44 wells has been prepared. Survey work has been mostly confined to Muzaffarpur and Bhagalpur districts as it is difficult to take the whole of North Bihar in hand. The average number of families served by each well is 40, the average depth of subsoil water is 30 feet, and the average total cost per well is Rs. 100. The places selected are generally near railway stations or otherwise accessible. Villages in the interior will be taken up for consideration later on. Suitable arrangements will be made for the work of constructing wells.

Attached to this note is a list of 44 wells to be constructed for which the fund though experts' estimates of Rs. 1,490 and would need Rs. 7,300 above the stated fund now being collected. These wells are designed to serve 1,804 families.

HARIJAN

SATURDAY, JUNE 24, 1934

DUTY OF BREAD LABOUR

(By M. K. Gandhi)

"Breaders created his people with the duty of sacrifice laid upon them and said, 'By this do you flourish. Let it be the fulfilment of all your desires.' He who acts without performing this sacrifice eats stolen bread,"—thus says the Gita. "Hara thy bread by the sweat of thy brow," says the Bible. Sacrifice may be of many kinds. One of them may well be bread labour. If all laboured for their bread and no more, then there would be enough food and enough labour for all. Then there would be no cry of over-population, no disease, and no such misery as we see around. Such labour will be the highest form of sacrifice. Man will no doubt do many other things either through their bodies or through their minds, but all this will be labour of love, for the common good. There will then be no rich and no poor, none high and none low, no teachable and no unteachable.

This may be an unattainable ideal. But we need not, therefore, cease to strive for it. Even if without fulfilling the whole law of sacrifice, that is, the law of our being, we performed physical labour enough for our daily bread, we should go a long way towards the ideal.

If we did so, our wants would be satisfied, our food would be simple. We should then eat to live, not live to eat. Let anyone who doubts the necessity of this proposition try to wrest for his bread, he will derive the greatest relief from the production of his labour, improve his health and discover that many things he took were superfluous.

May not men earn their bread by intellectual labour? No. The needs of the body must be supplied by the body. "Render unto Caesar that which is Caesar's" perhaps applies here well.

Now mental, that is, intellectual labour is for the soul and is its own satisfaction. It should never demand payment. In the ideal state, doctors, lawyers and the like will work solely for the benefit of society, not for self. Obedience to the law of bread labour will bring about a silent revolution in the structure of society. Man's triumph will consist in relinquishing the struggle for existence by the struggle for mental service. The law of the brute will be replaced by the law of man.

Return to the village means a definite voluntary recognition of the duty of bread labour and all its concomitants. But says the critic, "Millions of India's children are today living in the villages and yet they are living a life

of semi-starvation." This, also, is but too true. Fortunately we know that there is not voluntary obedience. They would perhaps like to buy labour if they could, and even rush to the nearest city if they could be accommodated in it. Compulsory obedience to a master is a state of slavery, willing obedience to one's father is the glory of manhood. Mindlessly compulsory obedience to the law of bread labour breeds poverty, disease and discontent. It is a state of slavery. Willing obedience to it must bring contentment and health. And it is health which is real wealth, not phony of silver and gold. The Village Industries Association is an experiment in willing bread labour.

IMPROVEMENT IN SPINNING

(By M. K. Gandhi)

Investigations made in Savli, one of the good centres of khadi production, reveal the fact that the spinners there earn no more than one pice per hour on an average. Fortunately they have other sources of income or they are members of families whose other members are following some other remunerative occupations. But a khadi servant cannot afford to be satisfied with this knowledge. He must devise means of increasing the spinners' wages. There are three ways of doing it: (1) By paying a higher wage and increasing the price of commercial khadi. (2) By linking the spinners, weavers and workers to divide their wages with the spinners. (3) By making improvements in the existing wheels and not by teaching the spinners to be more careful than they are.

If this last was not possible one of the first two alternatives would be obligatory, but improvements in the existing machines and in the spinners' manner is undoubtedly possible. Shri Meena, Khichar's agent came up to the mark, the spinners' wage would easily have gone up to nine pice per hour. But that was not to be. Though it was easily the best among all the attempts submitted to the A. I. R. A., it was not considered by the judges to satisfy the tests laid down for a cottage machine. It could not replace the existing machine. Let us hope that neither Khichar nor any other licensee will give up the attempt. Though the prize has been withdrawn, I have no doubt that the Association will always be prepared to recognise any promising effort and give the full reward if a really handy, easy-working machine is forthcoming. But till that happy time comes, if I ever see, improvements in the existing machines must not be delayed. Shri Manabendra Mukherjee has been concentrating on one essential improvement, speed of the spindle. The revolutions of the spindle have been fixed to be as low as 24 to 2 of the turning wheel. The result has been that the average output is not more than 150 yards per hour, if not even 100 yards. The highest attained has been over 300 yards. If the speed of the spindle can be improved, the average and

direction the ways can be easily decided. This can be effected by using thinner spindles, thinner reels (whorlstricks) and reducing the circumference of the little pulley round the spindle. There are but limitations of the way in which improvements can be easily made.

But an improvement is possible when hand workers master the science of spinning. They must know both the theory and the practice. They must study the knowledge, simple construction of the existing machines and the function of each part. They must themselves be expert spinners, weavers and spinners. And they must take a lively interest in the welfare of the spinners.

This means overhauling the hand service. The sooner it is done, the better it will be for all concerned. We must not be satisfied with the indifferent work of spinners, when we know that better is easily possible.

ENGLISH FRIENDS' SYMPATHY

It is gratifying to note that the activities reported in the *Shreeva* from time to time are encouraging themselves to a growing number of foreign friends. The present constructive and creative work has appealed to them greatly. Two of them have even sent their contributions of Rs. 24 and £12 respectively for the rural uplift work. They also want to know how best they could help the Village Industries Association programme. Whilst the Village Industries Association is grateful to them for their sympathy and for their donations, there cannot be much tangible work that they could do, for the simple reason that the programme of the Association is to be accomplished partly by the villagers and partly by the townspeople doing their duty by the villagers. The foreign friends may certainly go in for Indian village-made wares, but such are few and far between, and we do not at the present stage of our activities produce enough of them. There there is no doubt that handmade paper of various varieties would have a good market everywhere, but we do not produce enough of it even for our own needs. The one very real way in which these friends can help us is by promoting the sale of rural-made items. From this point of view I am happy to take the following extracts from a recent letter of one of these friends who have caught the right spirit of the present movement. These friends and their group can do a good deal by propagating these ideas and ordering their lives accordingly:

"I am reading more and more how intimately the fate of India is linked up with our own, and how essentially the problems which we have to face here in the art of living are the same as yours — only at the moment, yours is the greater suffering and the greater need. The social scheme by which we have to get our food does not give scope for creative work, and we make a deplorable inferior art and everyday work,

which is a terrible wrong, and is driving people to seek better ways of escape in repetition after repetition, seeking truth at external forces instead of looking from within. The more I read *Shreeva* and learn of Indian culture, however, the more my courage is confirmed in a decision of life and work which for years and years I in this complex 'civilization' of modernity I scarcely dared to believe in. It is a society which habitually compromises with ugliness as necessary, to get back about the meaning of 'Workworth' and 'Realize' some a dream. I think that Gandhi, who is making it a national plan to bring industry into the home again, is at the very heart of true civilization, and the cause of mass production and its waste of life and energy will eventually have the seal of the world as recognize the wisdom of the spirit in which he works.

There are a great many individuals here who really think with Gandhi and Gandhi and 'Workworth', but few of them know where to begin to bring their practical work of their plans. There are, however, little groups who come together naturally in the fellowship of faith, and then go on working and working steadily toward a continuous growing point from which new ideas will necessarily spring. The joy of these friendships is universal — the understanding created through the detailed study of our problems of work looks on with you and with everyone, past, present, and to be. In this age we are most deeply united in the way to India. In spite of all the political complications there is a great joy to think of Mrs. Ghandi's visit to the English working classes. The leadership of her is the leadership of truth. It is the universal society time which the joys of all ages are looking forward, towards they are, in Gandhi's phrase, the 'uninterrupted' leadership of the world. I have been trying to get hold of specimens of Indian art to show to our little Guildhouse Indian Group, and from the British Museum I have got a reproduction of an 18th century picture showing Kater the poet writing with two disciples. It is deeply significant and gives one a thrill of real comfort to discover such a thing.

— write to you and tell you, I think, that the and I am trying to learn to open work. Of course we have to watch the time for it from our other jobs and we have not done much as yet. But the act of opening with the spirit which we are learning to be so deeply spiritual — the very process makes one realize of truth. And our life even cannot go on in — the relationship of past, present, and to come, which the material material has the little of the three Goddesses of Fate, an apocalyptic symbol, in 'Workworth's' phrase.

Of that, and that and with, and without and.

And in the power of the hand to determine the strength and weakness of the thread is implied the power of choice in which the spiritual life of man functions — the power of self-determination which puts us into communion with the eternal law of our being.

I am sending a little poem about the beauty of the best well-known works of Shakespeare. It was of course written when the two college spanning libraries was being ruthlessly destroyed by the 'Industrious Revolution', which poems, (don't say) have definitely we are linked together as far as the past case of our freedom is concerned, what there may have been of work, turning past our social happiness and our lot?

Here is this 'Song of the Spring Wind'.

Softly turn the meandering wheel;

Swift has brought the welcome hour,

When the weary fingers rest,

Only, as it flows from your pen,

Every night a welcome to the ground;

Turn the wheel wheel round and round!

Now, beneath the starry sky,

Crack the widely scattered sleep,

Fly the gleaming leaves, fly;

For the quickly, while they sleep,

Start with speed more swift and true,

Gathering up a brighter hue.

Startled sleepers may be led

By a glance from their eyes;

But now live as like the dream

Which the kindly soul supplies,

When the facts are all at rest

Slipping on the moonlight's breast."

M. D.

NOTES

The Ganshūn Hill

A correspondent from Peking writes a picturesque letter on the growing soil of ganshūn. Below is a free translation of the telling paragraphs of the letter:

"If the reader is coming into the spirit of the simple village folk of Chajiao, it is strange to find men, women, doctors, mechanics, and even teachers who are expected to guard national wealth. Even the police are told not to be too close to the rice. Women, children of teacher's age, and kind beggars are not far from the very same newspapers that are absorbing the soil. It goes on unchanged in spite of all of our reforms. May not growing poverty and unemployment be the cause of the soil?"

I do not think so. No doubt unemployment follows the spread. But the reform are much deeper. The very fact that the rice has affected all classes must make us realize and lead us to make deeper investigations into the cause.

Sugar vs. Gut

Testimony is known of our own sugar is daily accumulating that Shanghai Banker who is touring in the Gut region with the following analysis prepared for him by a chemist friend, showing the sugar content in milligrams in one teaspoon each of the samples submitted for analysis:

Hagerline sugar	0.01
Salt sugar	1.95
Gut Jiaquoth	7.42
Gut Jiaquoth	7.01
Melass	3.7
Sugar Candy (same)	0.01
Tobacco Candy	7.42

Thus it is a double waste of money to use sugar instead of gut.

W. E. G.

Short Haggis Yats

The fourth trip took place in the national week between the 4th and 12th of April. The party consisted of 7 workers, two of whom were women, and was led by Shih-shih Dargomsh and Sh. Sam Bayazov. They covered a distance of 12 miles and visited 11 villages.

The fifth trip encompassed from the Ashken on 18th April and ended on 2nd May. There were 3 workers of whom 2 were women and the party was led by Sh. K. Vachatschak and Shih-shih Dargomsh. This party visited 12 villages and covered a distance of 14 miles as between the villages, while the distance to and from the Ashken to these villages was 47 miles, the total distance being 73 miles. Of the first party 4 persons including the leader worked for the whole period. Of the second party, 3 worked for 14 days. The rest of the workers in the two batches worked for shorter periods ranging from 2 to 9 days. They carried as usual kind, foodstuffs articles, Ashken articles, tools, etc., and they were accompanied by a double bullock cart each time. Both the parties mostly worked on foot. Haggis lectures were given in 7 places and symposium performances in all the villages in the second trip. In the first trip, the symposium took place only in 7 villages. The sales and expenses were as follows:

	1st trip	2nd trip	Total
	Ru. Sh. P.	Ru. Sh. P.	Ru. Sh. P.
Food	100 0 0	100 0 0	200 0 0
Foodstuffs articles	15 0 0	10 0 0	25 0 0
Ashken articles	5 24 0	20 0 0	10 24 0
Tools from			
Chenodargomsh		1 1 0	1 1 0
Total value of these			67 35 0
Less trips costs to			
Expenses	1 0 0	14 10 0	15 10 0

G. INTERAGENTS

NOTICE

Subscribers of Haggis working in Ashken should pay their subscriptions at Shih-shih Dargomsh, Chajiao Road, Ashken, on work days between 12 A. M. and 1 P. M.

SUBSCRIPTION RATES

INLAND

One Year, post free	Ru. 4
Six Months, "	Ru. 2-0

FOREIGN

One Year, post free	Ru. 5-0
	or Sh. 5 or 4 2

A. L. V. L. A. PROCEEDINGS

The following extracts from the minutes of the A. L. V. L. A. Board meeting held on 19th and 21st January will interest the readers.

A meeting of the Board of Management was held on 19th June, 1933, at Magerumut, Warfata, when those were present:

- (1) Mahatma Gandhi
- (2) Sp. Shastribhawan Jais
- (3) Sri Gopikrishna Gupta
- (4) Dr. Pradip Chandra Ghosh
- (5) Sri Laxmidhar Parashuram Das
- (6) Sri Vallabhdas L. Mehta
- (7) Sri J. C. Kumarappa

1 The Secretary announced that Dr. Gopikrishna, Sri Shastribhawan Das and Sri Shri Vallabhdas were absent by leave.

2 The minutes of the Board meetings held on 14th, 15th and 16th March were read and confirmed.

3 The other proceedings of 24th, 27th, 28th and 21st March, 30th, 31st, 19th, 20th, 27th, 28th April, 1st, 3rd, 4th, 14th, 21st May, and 12th June were adopted.

The Treasurer's Statement of Accounts for the period ended 15th June 1933, showing total receipts of Rs. 24,287-18-7, and balance at Imperial Bank of Rs. 4,317-4-1 was read and accepted.

- The position on the roll on 30th June was:
- 154 Ordinary Members
 - 54 Agents
 - 18 Certified Slaves
 - 1 Affiliated Institution
 - 1 Life Association
 - 14 Associates

A letter of Bala Sri, Krishna Prasad resigning his seat from the Board of Management on account of his failing health was read. The Board recorded its grateful thanks for the services rendered hitherto by Bala Sri, Krishna Prasad, and under the circumstances the resignation was accepted with regret and it was noted with pleasure that though Bala Sri, Krishna Prasad had ceased to be a member of the Board, he would continue to take as active an interest in the work of this Association as his health permitted.

It was decided that any change proposed in the Constitution should be sent in to the Secretary as to enable him to circulate it among the members of the Board at least 15 days before the date of the meeting at which it is to be considered.

It is hereby resolved that those agents, members and education workers, who cannot afford to subscribe to the *Kurpan* may be supplied on application a copy of either the *Kurpan*, *Magerumut* or *Shastribhawan* free of charge.

Resolved that wholesale workers who will reside in villages and do village reconstruction work according to the programme of the Association

may be engaged to work under the guidance and direction of the agent or a member of the Board of Management on a monthly maintenance of not more than ten rupees, provided that this resolution will not deter any worker being paid more for special reasons.

It was resolved to approve of the expenditure of Rs. 1,500 for the repairs of the house and sheds for cattle, washing, glass, paper-mending, washing, fuel, and a gate-lodge, and to sanction a further sum of Rs. 1,000 for completing these and other improvements.

It was decided to ask all the certified slaves to close their accounts every six months, on 15th June and 21st December and submit them to the Central Office not later than one month after the closing date.

The date for the next meeting of the Board was provisionally fixed as 11th August 1934.

Resolved regarding suspension of certificates about unpolished rice:

Having considered all the expert opinion on the vitiation of polished and wholly unpolished rice, the Board has come to the conclusion that the Board should confine its certificates and proposals to wholly unpolished rice. Nevertheless, it shall be open to certified stores to stock and sell other rice as long as it is boiled on the village stoves or stoves and not in the mills.

Certificates

It is hereby authorized to stock and sell wholly unpolished rice to the public. This certificate is liable to be cancelled on breach of any of the conditions that may be prescribed from time to time by the Association. With every packet sold the following label shall be given to the purchaser free of charge.

LABEL

Wholly unpolished rice contains the use of polished rice as it is deprived of the essential vitamins, protein, fat, salts and cellulose. The more you polish the rice, the less nutritious it becomes. Rice continually sold unpolished causes various degrees of polio. The safest and cheapest rice from the point of health is undoubtedly wholly unpolished rice.

The rice should be cleaned of all foreign matter before washing. It should not be retted while washing. Water should be poured over it and stirred out.

It will be well to cook it for six hours. The water in which it is cooked should not be drunk away but should be added to the water in which the rice is to be boiled. The quantity of water for boiling depends upon the kind of rice taken. Experience is the best judge. Generally it may be said that half as much water needs to be taken as for fully polished rice, and a quarter as much again if the rice has not been cooked as advised.

Rice should be boiled 24 hours every grain is broken up and rice becomes one mass.

Wholly unpolished rice takes longer to cook in whole wheat grain would.

Time and fuel can be saved if rice is ground into meal and then cooked with the polakings. The rice takes well in un-damaged.

Wholly unpolished rice can be turned into wheat into flour and made into steamed. Nothing of the sort would be thrown away.

Note Unpolished rice does not keep long. It will be able not to have more than a week's supply laid.

A REFORMERS' CONFERENCE

(By Sir John Charles Macpherson)

Quindibi held at Borekumbi during the 1934-35 season on 21st May 1934. Borek is an out of the way place, being 20 miles away from Jagat Road station. One has to travel 15 miles by bus and walk 5 miles and cross a river to reach Borek.

This village has been selected by Sherratt Ramadani and Gopabala for conducting an adham for teaching girls and also for general uplift work. For several months they lived under the same thatched house where Quindibi stayed, and then for his last a few thatched here for the adham, in the construction of which the adham committee took considerable part.

The villagers and the adhamites were going to celebrate the anniversary of Quindibi's visit and Gopabala wanted me to be present. There was the exception with village head and others. Gopabala would have preferred a quite walk, but the villagers insisted on having a demonstration. The adham committee of one person 'Quindibi' (p). A village adhamite exhibition, a meeting of the Provincial Native Society, and a conference named 'Reformers' Conference' were the functions of the day.

The adham day begins with prayer, and then after breakfast the evening party starts off on the village cleaning mission. The street and its flanks are used as open latrine by the villagers, and the adhamites fully sweep off the streets, which day work over the place and bury the latrine. Thereafter have been day at different places and villages have been requested to use them, but despite these ten months' efforts, only a few continued to do so. People will be ground near the latrine, and the few who use them do not cover the streets, although such is kept piled near by. Quindibi are however improving slowly. In another village a party of local workers have taken up this voluntary work and a village has set up a trash latrine in its own backyard.

The exhibition was a charming one. It was the absence of most things that we had in our exhibition that contributed to the charm of this

little exhibition. Wood and metal work, cane, bamboo and fibre work, and various products of village crafts were exhibited here in best advantage. We had most of these in my voluntary exhibition. But we make them owing to their best selling in these exhibitions. They do not improve the village nor money their full impact. But here, arranged in their native simplicity, they told a different tale and brought a distinct vision of India of the past with self-contained village and of India of the future centered in the glorious village life.

The self-sufficiency section was a great impulse by itself. 'So much cotton goes to make a three hundred yard bank of yarn. At this rate per day in three hundred and eighty days you will have to make cotton, make to make yarn and get so much cloth and shoes which are more than one man's annual requirements.' These articles were all there in little piles with explanatory boards in Odia.

In another corner a piece of wall cloth was hung up and two piles of paddy and oil were placed below with an explanatory note that on buying a piece of wall cloth one man's one month's consumption of paddy and oil leaves the village for good. There were exhibits of handspinning and handweaving cloth of self-sufficiency indicating what each place cost the spinners.

Gopabala, Ramadani and their colleagues have brought down self-sufficiency to the second place. They feel that one can do the oil with self-sufficiency. The committee is spending though yet very slowly. Others are coming to have faith in self-sufficiency. The exhibition was so got up show but the natural outcome of a year's solid work by the adham.

We had the 'Reformers' Conference on the evening once which I was to preside. I had gone to that too to make speeches but to see the odds were being done there and get inspiration. So there was practically no presidential speech beyond an expression of looking adham to the villagers for having invited me to see all that they were doing to end untouchability and improve village life. I expressed my thankfulness to God for having brought Gopabala and Ramadani to a field of work where they are doing a great future.

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HARIJAN

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[ONE ANNA]

A GOOD RESOLUTION

We published the other day Harijan (Government's) communications containing consolidated rules and regulations about public schools for Harijans. In the matter of public schools, at least, the Madras Government have taken a distinct step forward of a far-reaching character and gone further than any other Government have gone. Not satisfied with better rules, directions and regulations, it would appear that they asked for reports from the local bodies of the actual working of the schools under their control, and have now issued a resolution which is sure to go a great way in the removal of the existing' abuses. That they will not tolerate any slackness or half-heartedness is apparent from the following excerpt from the Resolution recently issued by the Government of Madras in review of the report of the Director of Public Instruction on the admission of Harijan pupils to schools under public management in the Presidency in 1929-30.

"The statistics furnished by the Director show that though most of the schools open to all communities were situated in places accessible to the depressed classes, pupils belonging to these classes were hardly admitted save in about 15 per cent of the schools. It is, therefore, clear that many schools which are in theory accessible to the depressed classes do not actually admit them. Repeated observations in local bodies in which depressed class pupils in large numbers have not had much appreciable effect. The Government have therefore issued a draft rule under the Madras Elementary Education Act providing that if no pupils belonging to the depressed classes are actually attending a school, the school will be deemed to refuse admission to such pupils thus violating itself fully in law recognition, unless the management shows that no such pupils are residing within a distance of one mile from the school, or unless other satisfactory reasons for the absence of depressed class pupils. It is hoped that this rule when brought into force will have the desired effect."

We wish the Government of Madras had announced along with this exemption from fees to all Harijan students attending these schools, for that would mean placing education at their doors. What they desire to do by making all schools accessible to the Harijans will be rendered absolutely easy by the declaration of this concession. Their determination to have no

barriers or no loophole is evident from the following paragraph:

"There has been a reduction in the number of schools maintained from provincial subsidies which are directed to place Harijans in the depressed classes, but the number is still large, viz 211, and the Government desire that the local bodies concerned should take immediate steps to move these schools to facilities accessible to all communities."

Their advice to the local bodies to make no compromise on the question by opening separate schools for Harijan children, whose Harijans Hindus don't wish to send their children, is as necessary as it is sound:

"In the year under review there were a few cases of withdrawal of caste pupils from schools on account of the admission of depressed class children. The President, District Board, Bellary, reports that on account of the withdrawal of caste pupils from a school, the Board has under consideration the question of opening a separate school for depressed class children in the locality. The declared policy of the Government is to discourage the opening of separate schools for these classes. The President is, therefore, advised to drop the proposal. It may be left to the caste pupils to open the existing school if they choose to do so."

There can be no doubt that the resolution suggested in the following paragraphs are some ten double and are sure to bring about a radical change in the existing conditions.

"The report submitted by the President, District Board, Chingleput, shows that in certain cases the teachers themselves opposed the admission of Harijan pupils. A remedy for this evil is the employment, in large numbers, of teachers belonging to the depressed classes in schools attended by caste pupils. This has already been advocated by Government and is again recommended to local bodies."

It is claimed that in a few districts grants were withdrawn from schools which refused to admit depressed class pupils. The Government want that District Educational Councils will not kill, wherever necessary, is resort to this method of withdrawing the admission of these pupils in schools not specially intended for them."

We congratulate the Government of Madras on this resolution which is an encouraging one in our eyes, and we hope other Governments will take a leaf out of their book.

M. D.

WELLS FOR HARIJANS IN DELHI PROVINCE

(By C. F. May)

In almost all the big villages with a population of over one thousand there is no difficulty for the Harijans to get water, because in these villages the Chamars and sweepers have their separate wells built with their own money and labour. In some cases the caste Hindus also have contributed their mite, and the land on which these wells are constructed has been given by the Zamindars to their tenants from their common land. In small villages, too, the Chamars have got their separate wells, but the Harijans are put to great trouble. When they constitute a small population in such villages they cannot afford to build their own wells. They are not even allowed to enter the people wells, which are generally used by the Chamars.

Generally speaking the Bhargu women have got to walk daily for several hours at caste Hindu wells and in certain places at the wells of Chamars, before some distinguished woman gives them a small bucket of water in their earthen pots, which are not even allowed to be put on the well platform. Out of the fear of pollution they have to place these pots on the wet ground below or sometimes even on dirty swelling mud. To gauge the real difficulty and suffering of these people one should have witnessed the eager crowds of their womenfolk that looked round me when they heard that somebody was out to dig a well for them in their village. Some of them were even surprised to hear about this new boon and actually enquired if they had not got to return the money spent on the wells. In one village they could not even believe the possibility of the sweepers owning a well, which they had never done in their life. An old woman cried out, almost with tears of joy: "Ah! At last our prayer has been heard." In another village the Bhargu told me that during their festival days they had to employ some Hindu to fill water for which they were charged three rupees per day! This is short in the condition of sweepers in small villages where their population ranges from 75 to 100.

In my survey I found the following villages in need of a well each for the Bhargus. In the village of Daryapur (marked No. 1 on the map attached herewith) with a population of over a thousand, there is no well for the Chamars who are about twenty houses. Some years ago they dug a well, but unfortunately the water was brackish. Now they are put to great difficulties. In the village of small Bahadur with a population of only 80, the Zamindars have agreed to build a well for the Bhargus whose number is about thirty. But in the villages of Ban, Mahandi, Banat, Daryapur and Marwari, the people cannot afford to build new wells for the sweepers. In these

villages the Harijans are prepared to do all the manual labour required for the building and maintenance also may be permitted to give land and some savings facilities for carrying building materials etc. Therefore, of the total cost of building a new well, only 75% need be contributed by the State.

The following are the villages with the number of Harijans who will be benefited by the new wells:

1. Ban Mahandi	75 Sweepers.
2. Banat	45 Sweepers.
3. Daryapur	120 Chamars.
4. Marwari	about 45 Sweepers.

The cost of a good well in this area is about Rs. 100.

RAJPUTANA NOTE ON WELLS

Jodhpur

In Jodhpur city there is a colony of about 150 Jain families—the poorest Harijan community in the town. There are several wells in their neighbourhood; but not one is open for the Jains. They have to fetch water from a distant tank located by caste Hindu bathing and washing clothes there. Moreover, the Harijans cannot use the tank during the cool hours of the day, these being the hours of bath for caste Hindus who would not allow the Jains to approach the tank at the time for fear of pollution. It is proposed to build a well for the Jodhpur Jains at an approximate cost of Rs. 500.

Patargarh

Although rainfall is not inconsiderable, Patargarh has few wells and tanks. These two are locked by bathing and washing of clothes. Consequently, a very large number of people suffer from gastro-intestinal trouble like in several months during the year. The sweepers suffer most from scarcity of water. They have to take water from stagnant pools. The other Harijan castes have no difficulties regarding the use of caste Hindu wells. The sweepers are settled in two different localities and hence the need for two wells. These will cost approximately Rs. 550 and will serve 40 families of Chamars, Bala, Baneyaras, Kachhadas, Dabiras and others, besides 12 families of sweepers.

Kutch

Anandkheda is a small village in the Lakhdy district of the Kutch State. It has no adequate arrangements for the supply of water to the Chamars. They have to go about 10 miles to fetch water and have to live on dirty water. An expenditure of Rs. 100 may affect them well.

Sabhan

Sabhan is a village in the sandy region of Shekharwar (Jodhpur) well known for scarcity of water and the resultant hardship. It has a Harijan population of about 1,500 souls comprising 80 Chamars and 1 Mitras families. They have to fetch water from a distance of two

enies. They began digging a well but work had to be stopped for want of money. In this part a single well costs from Rs. 1,500 to 1,800.

Bakhtawarpora

Bakhtawarpora is another village in Shikharwadi. It is inhabited by 50 Chamars, Mishras, Rajas and Rajak families consisting of about 300 persons. Not only the Harjans but Chamars also suffer from dearth of water here. Not a single well here supplies water throughout the year. The Harjans have to depend on the mercy of the Shaktas.

Ran

Ran is a sandy place in the Bahamrahi tahsil of the Elnagar State. There being no well for Harjans here, they have to take water from troughs where animals also drink. They have dug a good well which requires further digging and masonry work done in June. If a sum of Rs. 400 is spent, the well will afford relief to 45 families of Mishras, Rajas, Banthias, Chamars and others.

Rindra

It is also a town in the Elnagar State with a Harjan population of about 100 families of Mishras, Rajas, Chamars and Banthias. Some of them purchase their requirements of water while others have to drink wells. A well here would cost about Rs. 1,500.

Barhman

There is a district centre in the sandy part of the Jajpur State. It has a Harjan population of about 100 families. They had some water from the sand dunes as an emergency measure a tank was built at a distance, well at a cost of Rs. 50 and a recurrent expenditure of Rs. 10 p. m. was sanctioned for filling that tank. The need for a well is, however, there and a sum of Rs. 1,200 is required for the same.

Sikar

Sikar is also in the desert. The crops are the worst suffered. They have a population of over 400 souls comprising about 100 families. They have a dilapidated well in their locality which dries up in summer when they have to take water from troughs at other wells. Even this costs them money. The expense of their well would cost about Rs. 350.

Chirwa

It is an important town in Shikharwadi. It requires a well for about 75 Mishra families. It will cost about Rs. 1,500. Out of this Rs. 1,000 have been collected.

Khadil

It is a small pond (village) in Dargapur State. Victims in these parts are usually scolders having a passage made which brings down rain water and also from the neighbourhood into the well and is filled by boiling and washing. This gives rise to gonorrhoea. It is intended to spend Rs. 500 over water supply here.

HARJAN CONFERENCE

(By M. K. Ghosh)

On 15th June a Conference of workers in the Harjan cause was organized in Mysore under the auspices of the Mysore State Harjan Sangh. Shrinani Ramachandri Nair, presided. The following message was sent by the Duran, Sir Mirra Ismail:-

I am very glad to hear that the Mysore State Harjan Sangh Sangh is organizing a Conference of workers engaged in the noble cause of the uplift of the Depressed Classes better known as Harjans, to review the work of the past year's work and to settle future lines of action. I need hardly say that I wish the Conference all possible success. The last will of the Mysore State Harjan Sangh and its workers meet for the well-being and prosperity of the people at large, as it well knows, is all the subjects irrespective of their caste, creed or race. The social and educational uplift of the Harjans, who form a small section of the Highness's subjects, is therefore a matter which has received and will continue to receive the active sympathy and support of the Highness's Government. Various measures have been adopted by Government in recent years to ameliorate the condition of this community. In this task the co-operation of the public, and of such organizations as the Harjan Sangh Sangh of Mysore, is so welcomed. I wish this Sangh all success in its labours to create a higher tone in the social life of the community and to enable it to play its part in the public life of the State.

The Conference passed many resolutions of local importance from which I take the following:-

"This Conference appeals to Government to be pleased to grant the following additional facilities:-

(1) Lands for the starting of agricultural colonies on the Irwa Canal Area and also under the Yash Vihar Scheme.

(2) Help for the collection of Harjan statistics in the villages.

(3) Increase allotment in the budget for the purpose of drinking water, wells in Harjan in the villages.

(4) Increased grants to assist Harjan schools, scholarships, and bursaries from the payment of sports and library fees.

(5) Professional appointments in the Harjan who have passed the high school and college examinations.

(6) Appointment of a Special Officer with staff and budget provision to look after the moral and material improvement of the Harjan in the State.

(7) Creation of an Educational Trust Fund and formation of an advisory board.

(8) Fixing of a free lodging house for Harjan girls in Mysore.

(3) *Domesticity in the factories is more and working in all temples under the management of the Naval Department.*"

Let us hope that these reasonable requests will be granted by the authorities and perfect equality established between the Harijans and the other classes of the State.

H A R I J A N

SATURDAY, JULY 6, 1935

MISSION OF KHADI

(By M. K. Gandhi)

The mission of Khadi is not merely to supply the townspeople with fashionable khadi that will vie with the mill manufacturers and thus like other industries supply a few artisans with employment, but it is to become a supplementary industry to agriculture. This mission still remains unfulfilled.

In order that it may fulfil this mission, it has to be self-sustained and its use must spread in the villages. Just as the villagers cook their own rice or else so much they make their own khadi for personal use. The surplus if any they may sell. This mission cannot be delivered unless the Khadi Service changes its complexion and the Spinners' Association its policy.

Every member of the Khadi Service should know the processes through which cotton passes before it becomes khadi.

When emphasis is put on self-sufficient khadi, commercial production will be restricted to the real wants of townspeople. It will then pass into the hands of private businessmen instead of being controlled in the hands of the Association.

In trying to commercialise khadi, the Association has been hitherto dominated by the selling prices. Thus the spinning wage has been the worst of all the wages for any form of labour. They have also varied with provinces. Therefore the prices of khadi too have varied with the provinces. It is all very well for mere profit-seeking bodies to contrive and even stimulate cut-throat competition, but associations whose sole purpose is to serve the poorer millions cannot afford to join such competition. There is no reason why a spinner in Bihar should get less than his sister in Gujarat. No doubt prices vary in different provinces because the standard of living varies. But the Association cannot afford to take things as they are. It has to change them, if they are unjust. There is no reason why the price of one hour's labour in spinning should be less than one in weaving. There is more skill involved in spinning than in simple weaving. Simple weaving is a purely

mechanical process. Simple spinning requires the weaving of the hand. Yet the spinner gets one pice per hour against the weaver's minimum of six, the latter too does better, almost as well as the weaver. These are historical reasons for the state of things. But they are not just merely because they are historical. Time has come for the Association to equalise if not also to stabilise the prices of all labour regulated by it. This, in many cases, will mean lifting the weaver to lower his scale of wages when he gets more than one anna per hour. Time may never come when all the weavers will voluntarily consent to the equalisation process. But if the doctrine of equality of wages for all productive labour is sound, the Association must strive to approach the khadi as near as may be. Unless the whole game is taken at once, the beginning must be made with raising the wages of spinners to a decent level for a decent hour's work. There is experimenting with spinning at the rate of nearly nine hours per day at the same time that he is taking his dinner. His output per hour should be regarded as the standard output per hour setting the spinner on the standard wage. I hope to publish shortly the results of Vinoba's labours.

My intense preoccupation living contact with the spinner's life. A body that would give an unexpected rise in wages will watch the course of the nation's plans that may be disrupted. It will be useless to raise wages gradually if they are to be wasted in drink or extravagant marriages or other losses. The mission of khadi is almost like that of unemployability. The so-called higher classes here for ages utterly neglected the lower classes with the result that the latter do not know the art of living. They think that they are more 'lovers of wood and showers of water'. The so-called upper classes have not escaped the punishment of their misdeeds for they too do not know the art of living and would perish today if they had no help from the 'lower classes'. The mission of khadi is to correct this double evil by furthering the 'upper classes' to progress towards the 'lower classes'.

Let the village industries workers too see to it that the villagers coupled in the various industries regulated by them get the minimum wage that may be fixed by the Association.

NOTICE

Subscribers of Harijan residing in Ahmedabad can pay their subscriptions at Parsipara Karyakari, Gandhi Road, Ahmedabad, on week days between 11 a. m. and 4 p. m.

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One Year, post free	Rs. 4
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WEEKLY LETTER

OUR VILLAGE

The roads we have repaired since June were for our ancient handlooms and for the heavy showers we have had during the week. Several methods of public and sandy earth were emptied—one of the village folk having given his cart voluntarily this once—and the rain has settled it all well. In fact a few more cartloads would easily be absorbed, but whilst the roads are full of sticky mud and the moving operations are still going there is no likelihood of our getting the carts driven.

And if the roads have stood the test of the first very heavy showers, even so have the people. We had feared that the rains would make them shiver like their old habits of defecating anywhere and everywhere and that most of our work would be washed away. But they have stood the test well, and this in spite of heavy handlooms. There was a vast field where the women from the southern side used to go, but the owner has now put a locked wire fence round it and the poor women had nowhere else to go. But they walked through mud and walked long distances rather than defile the sacred lands and burn as they used to do. This is very creditable and makes our responsibility all the more heavy of providing some secluded space for them on the unutilised sites of fields or elsewhere. Our ever-successful friend Dr. Pingle will, as usual, come to our aid here, and we hope to get through the difficulty before long.

The wet earth has made of our earthenware operations a tough job and there is very hard work in front of us until we have succeeded in creating for the people open unutilised spaces distant enough from the village. Therefore, we must, until after fresh problems and we have to face them. But we are thankful that the people now seem to realise that the roads and lanes ought not to be defiled. Even Hindu women appeared to us in the most friendly way: "This field will never be available in two or three days now. These therefore make some arrangement for us." One of the men said "We can no longer sit idle our doors as we used to do. Even dogs and cats do not do so and we must learn from them."

As we were returning home one day a youth followed me and asked me to arrange for him learning weaving. I asked him what he was doing and why he wanted to learn weaving. He said he had once gone to jail as a Congress volunteer, that he had no land and was trying to scrape up a living somehow. He had three dependents—all women—and though he got some work in Wodeia occasionally he had no permanent source of income. I said "I can easily send you somewhere to learn weaving. But what will happen to the women at home?"

"Don't worry about them," he said confidently. "They always get some kind of agricultural labour and they will never starve. Only I should not be able to pay for my board if I was put in some institution to learn weaving. I should be grateful if you could secure me free board and lodging. I shall learn weaving and introduce it here. I shall have the women of my family open enough for my loan, even if I do not get outside pay."

He seemed to be a promising young man and one who could be a good permission link with the village, and I promised to help him.

VERY SLOW PROGRESS

I had intended last week to go to Bombay to see Shri Vallabhbhai who is suffering from paralysis, and I happened during the time to inquire into the progress the village products shops were making. There are three such shops where these products are available—Shri Vallabhai's Swastika Bazaar, the Gita Uday Mandir, and the Gandhi Bazar near the shop on Bandstand Road. I could not get the figures of sales of all the articles, including unpolished rice and village-ground flour and glass-ground oil and putrified oil of these shops, as I was pressed for time. The first two, besides, do not exclusively deal in village-made products and sell along with whole unpolished rice also hand-ground, slightly polished rice. A letter issued by the Gita Uday Mandir gives the figures of its weekly sales: "They do not give any indication about the sale of rice, but the total figure for four months of hand-ground flour sold is 1,440 lbs. which is hardly satisfactory. Shri Vallabhai's Swastika Bazaar sells hand-ground flour in heavy packets and glass-ground oil in sealed wrapped bottles and wrapped tin. I was told that the sale of these was satisfactory. The flour is ground and the oil is pressed by village workers in Faard about forty miles from Bombay."

The store exclusively dealing in whole unpolished rice and village-made products is the Gandhi Bazar near the shop on Bandstand Road. The figures for unpolished rice sold at this store were 127 lbs. for April, 249 lbs. for May, and 425 lbs. for 10 days of June. I carefully noted these figures, as I take unpolished rice as the index of our progress in the popularisation of village products, and the figures show that our progress is very slow looking to the efforts of stores devoted to this work. The shop is exclusively run by the Gandhi Bazar near station who spare no pains in spreading the new work, who themselves use these commodities and try to persuade other stores also to do so. But the fact of these stores is handicapped by the slow progress, and they seem to be sure that the tide will ebb in course of time. They are not aware of "jante folk." They are aided in their work by the indispensable efforts of Bhaiji Amaji who again is an "man of little faith" and whose work I had occasion to observe, also last week.

FISHING

Sweat Island has now settled in Thon on a small estate of five acres with a handful of workers, two of whom are keen amongst fishermen and agricultural labourers. The estate had been lying unused for five years, the buildings there in a state of total dilapidation, the land covered over with brambles and bush and infested with snakes, orange trees with hollows swarming with millions of big red ants, *Myrmica* without doors or roofs, fields without hedges, and a pit on the ground resembled a well. Labour from morning until night was therefore the lot of those who inherited this estate, and they decided to live like brambles and work like bees. The buildings will require a lot of repair, but the ground and everything else has been cleared, the well beautifully built and the hedge made, no doubt with the assistance of hired labour but with the assistance of the Great Flying Mantr (as the Sweats call him fondly) working with the labourers slack by noon. During the period of six months that he has been there, Sweat Island found the district mostly on foot, visiting some 75 selected villages, gathering facts and collecting information. They also got into touch with women in the neighbouring villages and had wheat ground and rice husked for sale in Bangkok, taking good care that everything was sent to the city in village carts and not by motor-bus. While at the same time the village-owners to destination. Part of the rice and flour thus made is sent to the Grand Serp House shop, and part of it is sold by wholesale vendors who have packages of rice and flour from house to house, in order that they may be able to purchase it.

Tightly work all this. But faith was more important, and one who is worked through and through with *rehabilitation* will not easily come to grief. I shall just give a sample of this *rehabilitation* from a letter I had from him recently. "I am not in touch with the outside world. We get the *Wangon* but we do not take in any newspapers. When I happen to go to Bangkok I pick up the world's newspapers from friends and bring them home for those who may care to read them. Somehow I cannot spend so much on a newspaper or a box of a banana, or anything not village-made without a quail of conscience. Something instinctively tells me and I ask myself if I have any right to throw an atom away when a poor woman grinds ten pounds of wheat and makes a hundred pounds of paddy for an atom. I was very much interested in the last meeting of the A. L. V. I. A. and should have liked to meet and discuss things with friends and I had almost promised Quaker to accompany me, but as I lay awake at night working and the figure of the happy moule that he spent on food to and from Wancha would feed, I decided not to go and went with the next meeting to Quaker that I could not go."

A FEW HOURS IN HAIKON

On my way back to Wancha I took a journey at Haik with Shoochhai and the Pailala Quaker, both members of the A. L. V. I. A., as Shoochhai was very keen on my visiting the Haik Pingapole with a view to opening a factory in connection with it. From two to three hundred head of cattle die every year and they are buried along with the manure. The Pingapole has about 1,000 head of cattle and sells about 10,000 rupees worth of milk annually. The local workers, the Golden Brothers, one of whom is in charge of the Congress Committee and one in charge of the Haikong Bank, invited us to a little conference at their place. We gladly went there and our talks revealed a deplorable state of things. 'I wonder,' I asked, 'if friends in Haik are interested in the Pingapole here. You must be purchasing your milk from it, but have you ever visited it? Would any of you be interested in a factory to be attached to it? It should be very easy for you to find the shareholders for a little factory.'

'I am sorry,' said the younger brother who is in charge of Haikong work, with a deep sigh, 'I am sorry it is an impossible state of things here. I should like very much to send one or two Haikong boys to learn banking, but I do not know how to send them. You ask me if people here would be interested in a factory. They will not. I should even in the little Haikong banking house that we have here that for foreign friends and sympathisers like the St. Lawrence Trust who pay regular visits to the banking house and help it with contributions. It would have to be closed down.'

'What about village industries work?' we inquired.

'We tried to interest people in it, some of us tried to have wheat ground and rice pounded at home by village people who came here for labour, but no one would do it. As for the general mass of people, they are uninterested. There is a kind of blunder here, but that too is lamentable. I go out every morning looking for wheat and persuade friends with difficulty to purchase it. 50 to 75 baht worth, but they do so to oblige me. This house where we live is situated in what was once the owner's house, where there were about 400 people working. There are only four people working today.'

One of the friends present said: 'If you will provide regular custom, I can get wheat ground for you and manure ground for you and rice husked for you. I am sorry I cannot get it ground.'

'But why should you have it ground? The men husking is enough,' said I.

'Can rice just husked be eaten?'

'I am sorry that you do not seem to be making Haikong much better,' said I and explained at length the difference between polished and unpolished rice and the nature of the latter.

The Older Brothers have promised to pay more attention to it and to form a club of regular customers for unpolluted rice and hand-ground flour and glass-pressed oil. Both of them are busy workers, but the general apathy in the environment seems to have struck them with helplessness and despair.

The younger brother took us to the boarding house which I was very happy to see, but distressed to find that it received no support from the public. Even the ground, on which the little row of huts that house these 25 students stands, was given by a Missionary help, and the total bill (which does not exceed Rs. 150 per month) is met by outside contributions. The rooms and kitchen were very neat and clean and the boys spoke only and best of work. Sri. Guder visits the house daily, conducts prayers and helps the boys in every way he can. One of the older boys who is a college student in the superintendent of the hostel and he is full of enthusiasm for service. There was one thing which made me sad. They were all in European clothes. That they cannot afford khadi is no wonder. Sri. Guder who seems to be a jettisoned khadi worshiper ought to rebuke the boys with his enthusiasm and ought not to find it difficult to get the boys to spin or weave regularly so that they can easily spin enough for their clothes.

It is a pity that this little institution cannot have friends in "Kurd" to support it.

ON DIARY-WRITING

Since I wrote my last note (Health) has been busy inspecting the diaries of the members of this family, telling one that his diary is vague, another that his is clerical, a third that it shows that he is stealing his bread, a fourth that his is inadequate and so on and so forth. One of the members who has long been a sufferer from constipation and who, under (Health)'s treatment, is well on the way to recovery, asked (Health) what particular he should enter in the diary and what not. He got a reply that I must record here, for it shows what a true diary should be like, whether one may be able to achieve it or not. "Your diary," he said, "must contain every particular about your health. It must also contain the particulars of work done every hour, if the work could be so divided. You must also make it a matter of your own mind, according your thoughts and dreams, good and bad, and you must also make it a record of your state, good and bad. This mirror of the self is helpful for a purification of one's self. One's thoughts must move regularly in order to keep one in a fit condition. That is physical purification. Just as the physical purification is necessary for the health of the body, even so spiritual purification is necessary for the health of the soul. In fact the necessity for physical cleanliness is in inverse proportion to the necessity for spiritual cleanliness. That is to

say, spiritual cleanliness means automatic physical cleanliness. Have we not heard that a Yogi's body emits a fragrant smell? The 'fragrant' smell means here the absence of bad smell."

R. D.

Notes

Harjjan Wala Fund

This week is prohibited an estimate of wells required in the Province of Delhi for Harjians. The reader will note what the wells mean to average class Harjians. They are deprived from using even the wells set apart for the other classes of Harjians. Of course this is not peculiar to the Delhi Province. The realization of the grievance emphasizes the importance of this special difficulty. I hope that the heads of provincial thought will make local collections which may be forwarded for use in their own province to the extent required.

Tamil Holy Book

Takura/Haver was a Tamil saint. Tradition says that he was a Harjjan warrior. He is said to have lived in the first century of the Christian era. He gave us the famous *Takura Kural*—holy maxims founded by the Tamilians or the Tamil Veda and by M. Aral as "one of the earliest and purest expressions of human thought." The maxims number 1200. These have been translated into many languages. There are several English translations. The late V. V. S. Iyer, who founded the Shriharadri Ashram for the service of Harjians among others, produced the latest translation. He died leaving Shriharadri and has left to the nation. Shriharadri now belongs to the Harjjan Savak Sangh. There are about 1600 copies still left of the second edition of the translation. The price of the book was Rs. 4 originally. It has now been reduced to Rs. 1/8. The book has a well-stated preface written by the translator. The proceeds will be utilized for the Harjjan service. To whet the reader's appetite I quote two maxims selected at random:

"This is away from any being thing the life that is most rare all, even if it be in one thing one."

Compare Shakespeare's,

"So short a time that eases the valley from
To slougher I condemn,
Thought by the Power that gives me
I look to play than."

The other selection is:

"Dark is the state deep and life is like the
waving ether that day."

Compare Wordsworth's:

"Dark is but a sleep and a sleeping."

The book can be had on application to the Secretary, Tamil Nad Harjjan Savak Sangh, Teppaniam, Tiruchinopoly.

M. K. Q.

Harijans and Public Schools

Some of the reports of Harijan work received last month give encouraging figures of Harijan students admitted to common schools. The report from Orissa says: "Workers have made special efforts to get Harijan boys and girls admitted to mixed local board aided schools, as the result of which hundreds of Harijan children have been admitted to these schools. The exact number of these children is being ascertained shortly by district. A majority of M. E. schools and some H. E. schools have now Harijan students on their rolls. The assumption, granted by the Education Department of the Government of Bihar and Orissa from paying school fees, from the primary stage up to the completion of the High school course, has no doubt acted as an additional impetus." The Secretary of the Hyderabad (Hind) Sangh reports the admission of 18 Harijan boys to municipal and district board schools Nizam Konda, where unfortunately prejudice in some of its worst forms, shows unmistakable signs of progress, and the opposition of lawlessness against the admission of Harijan children to common schools seems to be fast wearing away. The latest report from that province says that 118 Harijan children were admitted to public schools in 7 different places during the months of April and May. The C. P. (Madhya) report gives the information that "all government, municipal, and district council schools are open for Harijans and no fees are charged from them. Harijan students are exempted from the payment of even the University and Matriculation examination fees." The report, however, is silent as to the extent to which these exemptions have been taken advantage of by Harijans, or as to the efforts, if any, made by the workers of the Sangh to induce Harijans to avail themselves of these facilities. In the absence of information to the contrary, we take it for granted that Harijan students, wherever they have been admitted, are treated on terms of perfect equality with others.

Far Want of Fee

The Secretary of the Gujarat Harijan Sevak Sangh narrates the following:

"A few days back, during my visit to the Harijan Ashram at Kadi, two Harijan boys came to see me. They had walked a distance of 25 miles from Motar in searching me with a note attached with them they related to me their tale of woe. The teacher would not allow them to enter the class till they had paid their monthly fee, and sent them home to bring the money. The parents were too poor to pay anything. By the time they returned to the school to report their failure to get the money, the classes would be nearly over. Thus, they had no teachers in any class during the term and one of these two boys could have a glimpse of a teacher.

book. How could they possibly keep pace with the class under these circumstances? That narrative and the pathetic expression on the faces of the boys moved me deeply, and I had not the heart to send them away with school on the ground that the sum highlighted for this term had been spent up. I arranged them and their fee a supply of free and books for them."

There may be many more instances of this sort of hardship which do not come to the notice of Harijan workers. Nor would it be possible for the Sangh to render help in the shape of fees to the thousands of Harijan boys that may be in want of them. The school authorities, municipalities, local boards, etc., should, therefore, be requested to exempt all Harijan students from payment of fees. It should not be difficult for these public bodies to forgo the small income from this source if thereby they can attract more Harijan children to their schools and thus advance the cause of Harijan education.

Instructions for Bookkeeping

The manager of the Gandhi Ashram, Tiruchengudi, writes:

"We read in the news of the *Shreyas* dated June 14th an article on 'Vastuvidya House, in the Himalayas' by V. S. B. in which it is stated that the house structure is now manufactured in India. We may note that though all the necessary instruments for bookkeeping such as ledgers, heavy accounts, meters and bar scales, etc., are not at present manufactured in this country on a large scale, they are being prepared and kept ready for sale in all the centres where attempts are being made to teach and spread this new industry. We may mention among the many institutions at South India which provide facilities for this the Gandhi Ashram, Tiruchengudi, the Office of the Government Agricultural Assistant, Dargam Road, Tiruchengudi, and the Rural Reconstruction Centre, Ramanathapuram, Coimbatore. Though these institutions may not be in a position to cater with large and unexpected demands, they can supply materials with which the instruments can be made by anybody even in a village."

G. S.

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HARIJAN

Editor: KAMADITY DEBI

Under the auspices of The Madhya Pradesh Sangh



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[ONE ANNA

WEEKLY LETTER

OUR VILLAGE

We have had a rather stormy week, what with our inexperience and impatience, what with the inevitable prejudices of the people. The rains, as I have already said, have made our work difficult. The evening season has closed all the fields against the poor people who have nowhere to go to, and we were hard put to it to find out open spaces for men and women. When we at last succeeded in procuring a field to set apart for the land for the people, we thought the best plan was to reserve the better portion for the women and the more distant portion for the men. This was communicated to the people, but rather than allow them to use the facilities in their own way we were impatient. In order that the men and women may go to the places reserved for them, some of the members of our party went to the village, lanterns in hand, before day-break. This was more than they could bear. There was a terrible uproar. We were trampling on their freedom. We had no other work to do. We had made life hell for them. And so we sat on the spot. They defied our directions and sat here, there, and everywhere. One of the places we had selected was haunted by ghosts. How could they go there? Another was close by a graveyard—a bad place for women expecting babies to go to. We must be fools not to understand these elementary things.

But I must say they were kind. They might have been worse. They might have hounded us, they did not even sit on to their hearth's mouth. We saw our mistake, and we dropped going to the village before day-break. We had no business to invade their imagined privacy. The best plan was to carry on our operations without any fuss, without asking the villagers to do anything. Give a thingy any night to say to his master how and where he is to clean himself? As we were sleeping the fifth one day, I noticed a woman standing on the road. I thought she was just watching us and for a few minutes I remained quiet. Then I found that her job was full and that she was waiting for us to leave the place. 'Why won't you go a little further away, sister?' I said to her as gently as possible. 'Why should I go far?' she said eagerly and, in clear English, perhaps,

and a few feet away from us. We left the place.

The problem of disposal of the sweepings was not a hard one, but one of the friends in the neighbourhood came to our help. 'If we could have big enough pits at a convenient distance, we might empty our latrines there,' we said. Mr. Venkatesan said he was agreeable to having a pit dug in a part of his field which he had set apart for the people. He said he was willing to see one as he knew that he could ultimately make use of the manure, and he was so good as his word. If we could get three or four Venkatesans, the whole of our problem would be solved. We can have a number of horse-hole latrines in the four directions of the village, and the manure may be utilized by those who then give their land. To ascertain them to the use of the latrine would be a problem still, but it would be far simpler.

Just now they would not even reserve a dead animal (pigs) in front of their nose. The other day we saw a dead cat lying on the road, almost decomposed, full of maggots and stinking horribly. Before we saw it, we felt the stink which we could not stand and were wondering wherefrom it came, and as we made inquiries two men pointed to the cat lying a few feet away. But they were uninterested. We promised a plume and a shawl, dug a pit, and buried the putrid corpse deep in it. A good object-lesson it was. But hundreds of object-lessons will have to be given before we may expect the people to do these things themselves.

HIS FIRST DISCIPLE

Kameshwar Kishore has settled down in a small village near Wardha. A good friend has placed a small house in his name as his disposal and he settles on the All India Script Committee work and Hindi Propaganda work from there. But in his spare moments he tries to come in touch with the villagers. He collects the village children, tells them stories, sometimes he succeeds in inducing the bigger folk to come and take part in the evening prayers. 'I have no big programme in your village,' he said to one who was making inquiries. 'I should like to help you a little in keeping your village clean, and I should like to introduce the tail amongst

the school children. They may carry on their studies, go to their school. I should simply ask them to collect in the temple to learn (will) spinning and then do it every day.'

'All very simple indeed,' said the Inspector, with incredulous manner. 'All employees have simple programmes to begin with.'

But he had a better reception in the garden itself. In the garden where he has retired, he found for his neighbor a Harjjan who has taken some of the orange trees on contract and has settled in a hut. On the very first day Katsueki tried to borrow a basket from him, or asked him people to draw water for him from the garden well. They were disappointed. A Brahman asking for a basket from a Harjjan and asking a Harjjan to draw water from a well which Harjjan may not do! Katsueki's laughter and explained to him that he himself was as good as a Harjjan and that he saw no distinction between Harjjan and himself, and asked him to go to his house. This was an agreeable surprise to the young man who had never met with this kind of treatment before, though he himself is so close to his father that he is absolutely indistinguishable from Sarwan, Hinda. He accepted Katsueki's invitation and began to come every evening for the prayers. Then one day he appeared with his wife and finally sang some of the stanzas from Tukaram. He began asking questions and found that he had never in his life met a teacher who could satisfy his curiosity as did Katsueki. He has had a little education and is slightly better off than his people. He, therefore, goes and preaches amongst them. Now that he has found Katsueki, he says he would preach no more for some time at any rate, but that he would learn. One day he comes and gives Katsueki the glad news that in his village near Nagpur his own people had opened a free boarding school for boys and that they were going to run it themselves without any outside help. 'Let me know how you have boarding houses or students' hostels have to be managed, and then I shall go and stay with the students there for some time.' He had a number of some of our religious books and wondered if Katsueki's would teach him Sanskrit. Even teacher that he is, Katsueki would not refuse a request of that kind even if he was to be paid well, and so in spite of preoccupation he kept time to teach this latest disciple Sanskrit and give him talks out of his ample store. When I met the young man the other day, he was beaming with joy and said: 'This contact with one like Katsueki must be the seed of good deeds done in my past birth.'

THE RULE FOR THE FOREIGNER

We have in our household a Japanese monk who is the very model of calmness and gentle unworldliness. His hours of work and prayers are fixed and he keeps them with exemplary

regularity. He takes part in every detail of our daily work and has thought himself with us in an amazing way. In the brief space of a few months he has picked up Hindi well and is treating it with maturity. He happened to be in need of some cloth, went to the market and purchased cheap Japanese cloth. I do not know whether he deliberately went in for Japanese cloth, for he might have purchased Indian wall cloth or foreign cloth. Perhaps the Japanese cloth was the cheapest and he wanted the cheapest cloth. But when Chaudhri saw him with that bundle and found that he had purchased Japanese cloth he said to him: 'It is indeed suitable cloth for you, but not the cloth that you should go in for in India. In Rome do as the Romans do, is not a meaningless saying. We must try to observe the manners and customs of the country where we live. When I was in South Africa, I tried to use as many things as I could, made by African hands. So unless you have any special objection, I would ask you to use Hindi. Hindi is no doubt coarse, but then you may try to do with less cloth than you need.' The friend did not argue, nor was he asked to return the cloth he had purchased. But he immediately went back with it to the market to return it, at a discount if necessary. In the evening he wrote in his diary: 'Committed a real blunder today.'

IDEALS AND PRACTICE

In a recent article entitled 'All Life Is One' Chaudhri answered all questions directed at some of the seeming contradictions between his belief and action. In reply to similar questions addressed to him, privately he sent a reply which makes his position and those of aspirants clearer, if possible. 'There is an eternal struggle going on in us between the powers of light and powers of darkness, those of truth and of protest, between God and the Devil. We have to carry on the struggle as best we may, but we have always to be conscious of our limitations. Arjuna was on the point of forgetting his limitations and Lord Krishna prevented him from doing so. Adam is the law of life, but if I have not shed the fear of serpents what am I to do? My wife has already killed the serpent, only the flesh is weak. Your duty says: 'Kill it. Give up the vain attempt of refraining from killing it.' The same is the case about *Arjuna* and *Arjuna*. *Arjuna*, *Arjuna*, *Arjuna* is a manifestation directly to be walked, but he who cannot control his passions, whose mind and senses have after the flesh, must walk *Arjuna* *Arjuna* and lead a pure *Arjuna*'s life. For him the attempt at killing *Arjuna* is vain. He will not give up his life in the ideal, but he will approach it by gradual practice in self-restraint.'

PUNJAB HARIJANS AND WELLS

To
The Editor,
The Harjan,
POONA.

Dated Moha K. the 25th June, 1934

Dear Sir,

I am directed to enclose herewith a note for favour of publication in your valuable paper at as early a date as possible

Yours faithfully,
E. A. BARNES
C. S. S., E. P.,
Secretary, Sanitary Board, Punjab.

Elmhurst, Moha Post,
25th June, 1934.

I was much interested to read an article in the *Chief & Military Gazette* dated Thursday, June 11, 1934, on page 4, about drinking water for Harijans in the Punjab. In this connection I feel that the public will be interested to note the following facts:

The Punjab Government have established a Sanitary Board for the Province which deals particularly with drinking water problems of cities as well as villages. Several schemes have in the recent past been undertaken in villages. A considerable amount of money has been spent in carrying out boring in sandy tracts with a view to find drinking water. All District Medical Officers of Health in the Punjab have standing orders to send up to Government any schemes which they consider feasible for the supply of drinking water to villages. In recent years lakhs of rupees have been spent on providing good drinking water for villages in the province.

The problem may be divided as follows.

1. There are places in the Punjab where the subsoil water is sweet in such places very little help is needed because the local people themselves have good wells or hand-pumps, the latter being cheaper and a more convenient method of drawing water out of the subsoil.

2. There are places where there is no drinking water available at all, but there are sweet springs near by from where sweet water can be made available to the unfortunate villagers. Several schemes of this kind have already been executed by Government where sweet water has been piped from sweet springs and the pipe has taken down to villages several miles away from the springs.

3. There are places where the subsoil water is brackish and when even with deep boring no sweet water has been discovered. There are no sweet springs near by nor are there irrigation channels available for the supply of sweet water. Such places are very difficult to deal with and they naturally have to depend on rain water in ponds. Here the sick and the poor, the Harijans and non-Harijans suffer alike.

The Punjab Sanitary Board has received no complaints from Harijans anywhere in the

Punjab where they suffer disabilities regarding drinking water. It is possible that Harijans and others suffer alike in some places and for this there may be no remedy at all for absence of drinking water which is a natural drawback, but if there are any places in the Punjab where Harijans are in difficulties with regard to drinking water and where sweet water is not available, such cases should be brought to the notice of the Sanitary Board, which will consider all these schemes on their merits and do the best, as it has done in the past, to remove water trouble for all persons alike. Government makes no distinction between Harijans and non-Harijans so far as the grant of funds is concerned and if any wells are sunk at public expense, these are thrown open to all Punjabis without distinction of caste or creed. The Harijans are requested to put in applications with the District Medical Officers of Health or the Deputy Commissioners if they are experiencing any special difficulty with regard to drinking water.

E. A. BARNES
C. S. S., E. P.,
Secretary, Sanitary Board, Punjab.

[I gladly publish the foregoing. I am asking Lala Mahabadi, the Secretary of the Punjab Harijan Sevak Sangh, to deal with the letter. All the needs of Harijans in the matter of wells that come under the observation of the local Sangh will certainly be brought to the notice of the Punjab Sanitary Board. The Punjab Sevak Sangh's policy is not to duplicate the work done by the Government but wherever possible to supplement it. The Sangh is building wells only where necessity is proved. I may mention here, that though in law everywhere in British India public wells are open to Harijans in common with the others, in practice it has been found that Harijans are forcibly deterred from their use by Caste Hindus and sometimes even others. Harijans do not use these wells without incurring severe corporal punishment from Caste Hindus. So far as my information goes, things are not very different in the Punjab.

M. K. S.]

Harijan Wells Fund

Contributions received up to 30th July, 1934:

Sgt. Hogg David Sangh	Rs. 5-0-0
Sgt. Balbir Krishna, Gurd, Patiala	10-0-0
Sgt. M. Shapoorji Talwar, Jalandhar	21-0-0
Secretary, Arya Samaj, Feroz	7-0-0
Mrs. Akasha Pasha, Feroz	25-0-0
Sgt. Dupleand Thakurda, Sahiwal	67-4-4
A friend & sympathiser (in monthly instalments of Rs. 1,000 each),	11,000-0-0

Total Rs. 12,102-4-4

E. R. MAITLAND
Joint Secretary, H. S. Sangh

HARIJAN

SATURDAY, JULY 24, 1935

NEED FOR A STANDARD WAGE

(By K. K. Pandit)

The following questionnaire is its agents and others has been issued by the A. I. V. I. A., the nearest to reach the central office, Wardha, before the August meet.

"It has been proposed that we should insist on the village artisans getting an adequate return for his labour in connection with all articles produced or sold under the sign of the A. I. V. I. A. For this purpose it will be necessary to fix a working wage standard. Such standard should be the same for either sex for equal quantity of work. It may be based on an eight hour day with a prescribed minimum output. Such wage will cover into the cost and the price should be fixed in relation to this. Ordinarily we may not be able to fix the price at the competitive market, but we may do so for articles which do not enter into competition and for goods chosen for their special interest which are appreciated by the consumers.

This questionnaire is sent out to order your opinion on the following points:

1. Do you think it feasible to fix a minimum daily wage and ensure it to the workers by fixing price?

2. Should we fix our minimum standard and work up towards it, or should we start with a low minimum and then raise it as we proceed?

3. On what basis should it be arrived at? Can you suggest a minimum wage taking into consideration only food for the whole being, or clothing should be made by personal effort? Will that be same per hour in all the?

Associations like the A. I. S. A. and the A. I. V. I. A. and such philanthropic institutions may not follow the commercial method of buying in the cheapest market and selling in the dearest. The A. I. S. A. has seriously tried to buy in the cheapest market. On this however in another column. Wishing to give the A. I. V. I. A. the benefit of my experience of the evolution of khadi, I initiated a discussion about the wages received by the artisans working under its influence. The result was the questionnaire.

It has already been discovered that the tendency among agents is to produce the required articles at as low price as possible. Where may the axe be laid if not upon the artisan's earnings? Unless, therefore, a minimum rate be fixed, there is every danger of the village artisan suffering, though it is for his sake that the A. I. V. I. A. has been brought into being.

We have explained the poor peasant villagers for too long. Let us the A. I. V. I. A. intensify the exploitation under the guise of philanthropy. It is not to produce village articles as cheap as possible. It is to provide the workless villagers with work at a living wage.

It has been argued that anything that may raise the price of articles made in the villages will defeat the purpose for which the A. I. V. I. A. has been brought into being. For, it is said, nobody will buy the village articles if the prices are too high. Why should the price of an article be considered too high, if it only provides a living wage to the manufacturer? The buying public has to be instructed to know the right condition of the people. If we are to do justice to the toiling millions we must make it their duty we must pay them a wage that will sustain them, we must not take advantage of their helplessness and pay a wage that would hardly give them one full meal.

It is quite clear that the Association must refuse to compete with mill manufacturers. We may not take part in a game in which we know we must lose. In terms of metal, the big machine, whether foreign or indigenous, will always be able to outbid the effort of the human hand. What the Association seeks to do is to substitute false and non-human economies by true and human. For killing competition, but life-giving co-operation, is the law of the human being. Ignoring the creation is to forget that man has feelings. Not the good of the few, not even the good of the many, but it is the good of all that we are made to promote, if we are 'made in His own image'.

A philanthropic body like the A. I. V. I. A. cannot shirk a consideration of the problems involved in the questionnaire. If the true solution appears to be inoperable, it must be its endeavour to make it practicable. Truth is ever practicable. Thus considered the programme of the Association may help to rid itself of its dilemma.

And if the Association is to secure for the artisan under the care a living wage, it must also pay into his domestic budget, and treat the same of every article that is sold.

The most difficult question to determine would be the minimum or the living wage. I have suggested eight annas for eight hours' strenuous labour converted into a given quantity of the particular goods turned out by an artisan of good ability. Eight annas is a sum taken representing a certain quantity of consumption of life. If in a family of five there are two full workers they would earn at the proposed rate Rs. 10 per month allowing no holiday and no sickness gap. Thirty annas per month is no extravagant income for five mouths. The method here proposed necessarily ignores the distinction of sex or age. But every reformer will draw upon his own personal experience and report accordingly.

A. I. V. I. A.

(By M. K. Gandhi)

What is one of the artisans working through the A. I. V. I. A. is equally one of those who are working through the A. I. R. A. Only the A. I. V. I. A. has to write on a clean slate. The A. I. R. A. has to make a tradition of fifteen years' standing, if it has to introduce a uniform minimum. In helping the numerous spinners, it has also to deal with weavers, particularly of the number of spinners, besides carders, ginners and others. The wages of each class vary. The difference between those earned by weavers and those earned by spinners would appear to be too great to admit of equality. Whereas a spinner gets 1 pie per hour, a weaver gets one anna at the lowest and not annas two. To bring the spinners to twelve pie from two is a very big problem, especially when it is remembered that they number nearly one lac and half.

But the Association to be worthy of its trust has to develop enough courage to do the right thing. Difficulties are there to be faced, not to cover up. We must treat those who buy thread for the love of Dandamayya to pay a higher price for it than they have done hitherto. If the trust is misplanned, we must face a fall, however big. It is said: Those who love thread will buy it at any cost—'I' buy—'know' that chetivye sapas out of the hundred go into the pockets of the Dandamayyas.

But after all the commercial use of thread is its secondary and least use. Not more than one crore persons, I am sorry people, would need to buy thread. There are its really and economically claimed by twenty lacs of brilliant artisans. The primary use of thread is to find supplementary employment for the peasantry. They have to be taught to spin their own yarn and even weave it themselves or have it woven. They become their producers and buyers or rather grow rich as they are their own cooks and eaters. This work we have hardly touched seriously as yet. That India is quickly and slowly regarding the change. What that is being done, it is as well to set ourselves right by the spinners by offering them an adequate wage. Is it to be eight annas per day or ten? Whatever the limit, what is to be the quantity of yarn expected in one hour to qualify the spinner to receive the given wage? The same question has to be asked for ginners, carders, weavers and all those who are today working in the manufacture of thread.

Will those who are interested in thread and are at all conversant with the science favour me with their views on the proposed change in the scale of wages? If they favour the change, they will also say what minimum they will fix.

SPEED ON

I translate freely the following extracts from a long letter received from a village worker:

"It makes me doubtful to think of the police and attendance in this village. Every one or three days there is a function controlled by some one or other in the village, and the thought is an empty thought, it is practically just idle movement. We hear frequently of the forest ranges from having been cut down, but don't know, could be cut in place, not down to death, an acquaintance with these forest-rangers, the to eight months in the year they are idle, and there is no doubt that the devil has full play.

I go and every time countryside. They give us tea, and ask: 'You have come today to our defence. We have been living all these years in spite of all the tax and think that makes you rich. There have no more.' I laugh and go on with my work. This some of them get up and snatch the leaves from my hands and say: 'We are thankful. But why will you do this every day? That is admirable.'

In the recent times and all places women with weapons. The other day when we visited I was here, there were three cases of corruption. One of the men who was doing was a thug. He would not come in. I implied him to come in for tea, and he came in. This was enough to have a coffee. We spoke with the people friendly. We said they were welcome to come to such organisations as they had, but they should not expect us to do them. They simply did not listen. They came there open as like a demonstration and said we might not stay under these conditions. We might have gone to the nearest Bargar quarters, but the Bargar themselves would not touch us with a pair of tongs. What were we then to do? We ate the humble pie, we stopped arguing with them, and the storm subsided. I do not know of this as a legitimate response or not, but I think it is as we having their principles at the present moment. I propose to have organisations closer for the time being. I must move them enough to make them mine as when I leave the village. As a result of the storm, the number of students coming to my class has doubled down to one, the number of those who used to come to the evening for a class has gone down to four or five.

I had to make a meeting a little while ago. There is a public road at the back of my house, part of which had been completely blocked with stones and other and all kinds of rubbish. I pleaded with the people not to throw all the waste there and turn the road into a mudheap, but to no avail. Well I began the work myself. I got a shower of stones from women who said the road was a public road, it belonged to the people, not you, and therefore they could use it just as they liked.

But I persisted, removing nearly a hundred baskets each day for five days. For some days the women would empty all trash at the road.

which had been there except when I went on searching it without a word of protest. This had no effect on the man who gave them a good scolding and tore the mat in two.

I have no remedy at all for the mosquitoes which are so rampant here. Love is the only remedy, but what a lovely silver pattern! I must suppose it is every one of my sins.

I am wondering if I am on the right way. Sometimes I feel as though I must leave these people alone, and live a good, honest, industrious village's life. An honest peasant's life is better than a scholar's. Why not settle down with a number of friends, take up agriculture, run a household and eat them as mangoes?

And what work could we give them for the six or eight little months of the year? They will not take up the spinning wheel. They will dig here there trees, raise brick houses, but spinning would seem to be a job too death for them.

I do the weaving and weaving every day, do some teaching in the afternoon, meet people, dig in the fields, help in clearing stubble, burn temple papers, and talk to subjects of general interest to people who come to me in the evening. I give my own time, but that means spinning once every four days.

This may be said to be the lot of every worker who has *not* *come* down in a village like the friend who has written this letter. Do we not feel the same difficulty in our work in the village of Hindi? But all difficulties, small and great, have got to be overcome. It is easier written than done, my friend will say, and I confess it is preposterous for one like me who has not yet *not* down in a village to offer any advice. 'Be gone at once who never felt a wound.' But what I write is more as a warning in the field than as an advice. Let us not go to the village as reformers. They do not want reformers or patrons. Let us go there as their humble servants, if they will want us, let us hear with their passions and idiosyncrasies, their pettinesses and their failings. Let us not talk when we are helpy it, and let us talk to make and give with a cheerful face. Let us if we can master that selflessness, the small selfishness of 'Mr. Gohy'—an anthropomorphic model of servile and selfish service that George Mandanville has given to the world. The more we can annihilate 'self', the more will be the joy and the ease of our work. A servant of the village cannot afford to fret, cannot afford to live, cannot afford to give himself expensive care. He must be humble as the dust, and defend on the perfume of a flower if he would enter into the hearts and affections of the people. Let him be heartened and inspired by the unselfish offerings of those servants of humanity who work in distant lands and lead down their lives in the service of the man they hold dear. There is a vivid picture of these self-immolating spirits:

"Away to the damp swamp to spend,
His path was rugged and sore,

Through tangled jungles, hole of rock,
And many a fern where the serpent coils,
Where men never had before
And where on the ground is rock to sting,
If slender his spine were,
He lay where the deadly vine dark grew,
In venomous trees, that nightly creep
The flesh is blanching dew."

Our task is easier and simpler than that of these missionaries, for the simple reason that we have to serve the people nearest us and we have to deal with the swamps which lie at our doors.

M D

JAGGERY MAKING

[The following valuable note has been prepared by Dr. J. R. Patel M. Sc., Ph. D., Oil Seeds Specialist, Agricultural Research Institute, Calcutta.]

If the tapping is done for fermented toddy, the juice is collected in the mornings only and directly taken for sale. Unfermented juice is collected in the mornings and in the evenings. The juice collected in the evenings is boiled and kept for mixing with that obtained next morning. The collected juice is filtered by means of the pottler cloth and is boiled to the consistency of a syrup. It is then removed from the hearth and stirred well with a wooden ladle, and when it just begins to crystallise it is poured into moulds. The resultant jaggery, as customarily prepared, is dark brown in colour and has poor keeping quality during the rainy season. The percentage of jaggery obtained from the juice varies between 114 and 124. Generally more jaggery is obtained from February to March while the maximum is obtained from July to August.

Improvement in the Method

In 1911-12 the Government Agricultural Chemist, Madras, conducted a series of experiments at Kumbakonam with a view to develop a cheap and efficient method of preparing jaggery (Vijayalaksh and Nages, 1924). The method in brief is as follows: The receptacle for the collection of juice should be well washed and properly lined to prevent fermentation. In case of doubtful sterility, a small crystal of copper sulphate may be put in the water which is to be utilized for cleaning the vessels. If sufficient quantity of lime has been added, the juice will have a milky appearance. The collected juice is then passed through a sand filter to remove other impurities. Before boiling the juice, it is deacidified by adding about 10 lbs. by 100 lbs. until the lime precipitates, and the juice becomes clear. The clear juice is then deaerated and boiled in copper or iron pans. The jaggery prepared by this method will be hard and light in colour, and will keep for a longer time than that made by the ordinary process.

Brown sugar consisting of large and well defined crystals can also be obtained through

the adoption of centrifugal process. The percentage of sugar produced to juice is found to vary from 75 to 80 while that of sugar to jaggery from 35 to 45 per cent. The fresh juice drawn from the coconut palm contains by weight 60-65 per cent water, 145 per cent sugar, 5-65 per cent gum, 5-65 per cent mineral matter, 5-25 per cent albumin and 5-55 per cent of oil. According to Varma, Paramesh and Nair (1931), the fresh juice contains 15 per cent of sucrose and 1 per cent of glucose.

Economics of Tapping

If a tapper owns a garden he enjoys the benefits of his tapping. If he has no garden of his own, the tapper takes on lease a few trees for a season by paying annual rent of Rs. 5 to Rs. 10 including the scales tax for fermented toddy. The lease amount is largely dependent on the quality of the tree. The landlord looks after the plantation while the tapper only taps. When tapping is done for sweet toddy the juice is often shared equally between the landlord and the tapper. No tax is levied for tapping sweet toddy; on the other hand, for fermented toddy a tax of Rs. 45 per tree for six months is levied on the West Coast by the Government. In the Madras Presidency and the States of Travancore and Cochin annually about 1-45 to 1-5 million trees or about 10,000 acres of coconut gardens are tapped for fermented toddy which gives an approximate average of about 45 million rupees per annum. In Madras alone, over a million trees are tapped for sweet toddy. The total number of trees tapped for sweet toddy for these three territories is only about 50,000 and this industry is on the decline as evidenced by a decrease in the number of trees tapped for sweet toddy.

Usually a man will be able to tap 15 trees in a day. The net income of the tapper for 15 trees under the different systems of tapping sweet toddy is as follows:

1. Trees tapped for fermented toddy:

Income by sale of liquor for 6 months at the rate of 35 bottles (5 gallons) per day @ 4 pice per bottle

Rs. 115-4-0

Income by sale of 175 scale at Rs. 10 per 1000 trees @ 25 scale per tree for six months

5-0-0

Rs. 121-12-0

Less deduction on account of tree tax for 15 trees @ Rs. 4-5 per tree

Rs. 67-5-0

Net due to landlord @ Rs. 1-5 pice tree

22-5-0

Rs. 54-5-0

Net income

Rs. 22-15-0

2. Trees tapped for sweet toddy:

Income by sale of pappay scale from 1 gallons of toddy per day, i. e., 2 lbs. of pappay per day valued at one anna per lb.

Rs. 12-0-0

Income from 175 scale

5-0-0

Rs. 17-0-0

Less deduction on account of tree

tax for 15 trees @ Rs. 1-5 per tree

22-5-0

Net income

Rs. 4-5-0

3. Trees tapped:

Price obtainable from 175 scale

Rs. 14-12-0

Net due to landlord at half share

7-0-0

Net income

Rs. 7-12-0

The net income structure of labour in the case of tapping for sweet toddy, though it appears more, is not enough to pay the cost of fuel and the labour, one man and a woman working for half a day during the period of six months; but as a cottage industry, it affords work for both of them throughout the year and they can attend to odd jobs during spare hours. The average annual yield per tree for purposes of this account is taken as 50; only good farmers give good yield of toddy and only such trees are preferred by the tappers. Ordinarily from a garden only about 15 per cent of the trees are considered suitable for tapping, and even these cannot be tapped year after year, since it is claimed that the trees deteriorate very rapidly if they are tapped continuously over a long period. The tapper has no permanent income and his only interest is in extracting the largest quantity of juice possible while the trees last.

Members Bureau

Sri Kamasappa made the following propositions:

"The Ordinary Members are resolved that they are required to send in their reports to the Secretary regularly every quarter under the bye-law No. 12 which reads as follows:

"Every Ordinary Member of the Association shall send in to the Secretary a report of the work done by him every quarter, so as to enable the General Office to know how one month after the expiry of the quarter. If an report is received for three consecutive quarters from any Ordinary Member, such member shall cease to be a member of the Association."

Such Ordinary Members as have not sent in their reports hitherto are requested to submit on account of their work done up to 15th June 1935 within further delay."

Sri Kamasappa is a vigilant secretary and as is the chairman Sri Jagannath Thang both believe that the role of an institution should be enforced or repealed. As there is no hindrance of the above reasonable rule being repealed, it is to be hoped that the members will carry out the rule both in the spirit and to the letter.

M. K. G.

OLIMPIES OF JAPAN

[Miss Marie] Lester ship is now leaving Japan and China, carrying everywhere her gospel of benevolence, made as every week a copy of her *Keep Letters* from which we take the following striking extracts. M. D.]

A JAPANESE ASTRAM

Up in the hills an hour or so away from Kyoto a place has been set up, a sort of Ashram called *Indra*. It welcomes people of all religions. Here in great simplicity and in the loveliest surroundings live some 300 people. One cannot bring to the brotherhood till one has been tested for three or four months in going out alone and doing the most menial service in any village that needs it, doing it without pay, and relying only on the usual and often meagre gifts of food from those that help.

Its founder, Mr. Kikido Toshi, entertained me in 1893, asked numberless questions about Gandhi and sent him a present by one Voluntary poverty, the worship of the good and the service of man, characterize this place. The place seemed to me in 1893 to constitute a challenge to the Christian Church here, because the day after I arrived, I met a fine Christian student who was failing down in India because it demanded the whole of him and seemed to him to manifest brotherhood as no church did. . . . Our early morning I caught sight of the apostle towards India. He was in Japanese dress, working away with a broom in his hand cleaning up the classroom where we had all grouped together the previous night. There was a new severity about him and a look of complete indifference. This year I have seen a great deal of him. He has finished his studies, got a job in the news and is trying to help others now to see his vision. Perhaps he, and the Korean who lives here and a friend of theirs who is going into the Diplomatic Service will be able together to get a Christian India going in the heart of Kyoto with its three houses, simplicity of living (voluntary poverty), the discipline of prayer, and brotherhood of the actual work which includes housework and education and includes the killing of each other or of anyone at the holding of any state official or amusement group.

ALONE AMONG ME

This morning I met a war-making woman. She alone among 300 protested when they decided to send a telegram to the Japanese Commissioner-in-Chief thanking him for what he had done in Manchuria. Afterwards Dr. Kikido's class came up to thank her, saying she would have liked to do so but lacked the courage.

MOURNING FOR TREES

Tonight we were called upstairs to look at a huge tree some 100 feet high up on the hill behind the city by hundreds of lanterns. It was

colossal memory of mourning for the trees that were uprooted or broken down by the typhoon a few months ago. It cannot match any of this, and worked havoc among the beautiful pine. People were going about saying to one another, 'Oh my children, do my tears!' Sweet Indian tracks still stuck up all over the hills, like masts of a ship. This ceremony was arranged by a Buddhist killing club; every half minute a temple gong resounded through the darkness. It was very impressive. The streets had signs of mourning for days. Then came a procession of wagons, on each of which stood a white-robed Hindu priest and some eight or ten plain layabouts on their way to die. The hills again were thick and poor take the same delight in trees, flowers and gardens. Killing clubs are everywhere. What can go in a gang to gaze at the Sherry Museum without any self-consciousness.

WHAT MAKES JAPAN LOWLY?

I have been wandering about the dear little streets and so usual found outside each house the road swept clean by distinctive brooms and water sprinkled round, and everything neat and quiet. They waste nothing. On a small site in a shabby city street where two square yards would be a liberal estimate of the space between the door of the house and the gate, there is a perfect little garden. The tender care they bestow on growing them too! Not the specially treated trees, but ordinary tea, plum, etc. They build little supports of bamboo for them and give them personal attention. Then it is an interesting look that comes from the idea of personal dignity that does not allow oneself to grumble or to worry for oneself. They make the best of themselves as they do of their little space. One must appear satisfied even if one doesn't feel it. One can know too. Two cars rush round a corner from opposite directions, pass on their horns just in time to save themselves. The chauffeurs hop out, bow almost to the ground and make sweet speeches to each other. It seems to relieve their feelings as well as a 'Hi of language'.

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HARIJAN

Editor: MURADJI DESAI

Under the auspices of The Harijan Sewak Sangh

Vol. III No. 18

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1 ONE ANNA

WEEKLY LETTER

OUR VILLAGE

Our village has, on the whole, behaved well this week. Defying the lullie laws and strains may now be said to be a thing of the past. Even an heavy rain men and women do go out of the village, though they do not go as far enough as we would have them go.

By Pingu, in the meanwhile, goes from door to door, pleading with everyone. It is not that they do not understand, but grinding poverty has thrust the edge of their circle of ordinary aims. "This work is quite all right," said a wag in vain. "But rather than bother about what we throw out, don't you interest yourself in what and how much we take in?" And there is no doubt that for some days in the year some of these people earn nothing at all and have to live on what they may have saved up out of a scanty wage. The difficulty of the task will be seen from one or two cases. We have been trying to induce two men, who said they were busy on learning weaving, to go out to the village where we have our looms. They cannot make up their minds to go. One of them said: "I am quite prepared to go, but who is to look after my wife and children?"

I said: "We can go the length of feeding you morning and evening. We would even pay you for whatever you actually weave while you learn." "It is very good of you," he said, "to make this offer. But can I not be so arranged that I get some work to do for three or four hours and be paid for it, and then be allowed to sit at the loom?" "You are welcome to that work in the town," I said, "and sit at the loom as long as you can."

He is considering. For the present he is not prepared to go, so he is likely to earn three eight to twelve annas a day for about a fortnight for repairing that roof.

The other man, a youth of twenty-two, with wife, mother and three children to support, is in the same plight. He earned a small monthly salary during the grazing season, is now idle and living on the empty savings of the season.

The more we go into each individual case, the more involved the picture appears. Mithan, who has now become a job with the women of the village, goes into every house and returns

each day with a fresh problem. Today she comes across women who would like to gild their own sons but have no millstones, the next day she discovers an old couple whose cottage was once alive with the sound of the busy loom but which is now dark and dreary, for the loom is idle.

We have not yet succeeded in getting a suitable place for the looms where we intend to go and settle in the village. We get new reminders every day of our difficulties and our limitations. An "unfortunate" Mahar had promised to lease his house to us. He went back on his promise today saying: "After all he who comes to stay here will be content like you—a scavenger. Well, we cannot live with scavengers. We are higher than scavengers!"

OUR TRAVELERS

In our own household here we have enough trouble coping up with unexpectedly and yet with almost regular newcomers. People with all kinds of trouble come here. Perhaps our big house—big not for the 18 and odd people that it houses—and our bigger garden seem to those folk to fairly all our pretensions of poverty. Whatever may be the case, we have a fair amount of domestic trouble. People in distress, physical and mental, come here, to be sent away disappointed. Harijan students in want of fees, books, or scholarships to pay for Daily bread and lodging, come every other day. I ask them to apply to the Harijan Sewak Sangh. Knowing that the Sangh's resources are limited and that it cannot possibly cope with the ever-increasing demand, Laxative and commiseration gravitate here after evening and we have a trying time with them.

All this is in the course of the day's business. But routine working without notice and some with peculiar difficulties of their own make our task doubly difficult. We have, for instance, a friend suffering from practical paralysis. He has been wandering about everywhere, alone and unfriended, and now asks of a shelter here. "I am physically incapable of giving a full day's work and I know that I am a burden on this earth," he said in pathetic accents. "Have mercy on me and take as much work out of me as I can give. I expect nothing from you but shelter." He has a working knowledge of English and Hindi, and can do light jobs of work. "I will do the menial job, but don't turn me out on

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the streets,' he said. 'Can you look after your self? Can you wash your plates, wash your clothes? If you can do all these things, we might have you,' said Gendaiji, reluctant to turn him away. And so he is with us.

As though this was not enough, men and women in distress turn up, determined not to leave the premises. A woman turned up the other day, with three children weeping and wailing. She was from our nearest neighborhood. She had had a row with her husband who had humiliated her, and she had left her home in the hope that we might give her shelter for a day or two and that the husband might in the meantime be sorry and come to fetch her! I told her that we could not interest ourselves in domestic quarrels and that she must go back. She persisted to go back but I turned her away later that she was still there. The thing came to Gendaiji's ears. When he found that she was our next-door neighbor he said I must go to her house and find out the facts of the case and reason with the husband. Here was a new job for me. I asked the woman to take me to her place, which she did with great reluctance. She implored me to let her stay with us for two or three days so that the husband might come to his senses. I went and found the husband already in a positive mood. 'These little quarrels are the cause of life,' I said to him. 'My wife and I quarrel often enough but neither is tired of the other. You ought to be ashamed of yourself!' I do not mind his treating me considerably," said the woman. 'But let him do as he likes alone alone. If he does it is possible as he did today, I will not stay with him.'" Come, come," said I, "you have been married 14 years and both of you ought to be ashamed of this scene. If the husband misbehaves again, I shall have to take serious notice of it. If the wife runs away again, she may take it that she will not see those shoes again!" And I left them reconciled at least for the moment.

But this cannot go on endlessly. Already we are overcrowded. We shall have to harden our hearts.

OUR PRIVILEGE

When I wrote last week that none of the Japanese monks, I did not know that we were soon going to lose his company. But he got the other day an urgent call from his parents to go to Columbia and take the place of another disciple there, who had been sent to Columbia. A number of friends and visitors have come and gone like this, but hardly has the departure of a visitor been the occasion of such heartfelt tributes and farewell from Gendaiji as our Japanese friend. The visitor was well-disposed, so he was one of the few who come here to give and not to receive, and I suppose a gift of it is better than it may attract some gratitude to every one of us. "I rarely say anything on the occasion of the departure of our visitors," said Gendaiji,

'but I do so today, first because he is a visitor from Japan, but primarily and particularly because of the noble example he has set to us all by the way in which he lived in our midst. He has been with us for four or five months, but no one has worked with such devotion in his task and in such selfabnegation. He has worked away so quietly that we rarely noticed his presence. His absorption in his prayers was a thing to shame anyone. To repeat one mantra over and over again for four hours in the day, not in a haphazard or perfunctory way, but with rest, devotion and concentration is an extraordinary thing. Knowing no language of India and not even English, he must have found himself an utter stranger in our midst when he came. But stranger he would be none. He began the study of Hindi and learnt it soon enough to be able to speak with us somewhat. But what I prize most is the radiance of his joy all the days he has been with us. Fancy yourself in a strange land where you know no one, where everything, including the language, manners, customs, is strange, and ask yourself if you can live as this friend has lived in the midst of us. I fancy, I could not do so, nor can any one of you. He derived his joy from the inner self. I should say. For I am sure the circumstances in the midst of which he found himself were no source of such joy for him. None of us has ever seen him ruffled, ever sour or bitter. His presence everywhere radiated a joy which we prize. That is why we will all miss him. We tell him a very hearty farewell and hope that he will be back in our midst as soon as he can."

It was fortunate that the friend did not follow all this Hindi, for his teacher unassuming nature would have found it difficult to appreciate the tributes. "Have you followed all that I said, Kisho?" Gendaiji asked him. He smiled, he had no reply to give but his humble acknowledgements again and again and a repetition of his favourite motto.

THIRD CLASS TRAVELLING

"I have been a third class traveller in life," was a phrase used by E. L. R. who was one of the few among men of letters interviewed with regard to this. And though whether one can speak of being a third class traveller in life, in spite of his riches, is a doubtful proposition, one can certainly travel third class, and must necessarily do so, if one cares to identify himself or herself with the masses and the village folk. It is hardly any discomfort to travel third by day, it means just a little discomfort to travel third by night, if one is not an active worker and cannot have sleep to make. But it is a habit which is very soon acquired. But what about the life and the room, the breakfast and the dinner W G's and the smoke and the spittle one associates with the third class? When you come to think of it, all this

is better than the Italian travelling in the upper class where everyone sits alone and asleep, absorbed in himself or in each newspaper or novel. And for a reformer the third class gives a glorious opportunity for teaching single lessons in cleanliness and hygiene and sanitation. As I was travelling from Bombay the other day I found among the passengers a man sitting with two little boys of the class whom he served. I have hardly found European children so thoroughly enjoying themselves as these boys did their third class journey. They admired the headstems and the chairs and the windows in and out of the passenger, and sometimes screamed with delight and sometimes cheered with joy. It was clear that they found here "life" which they would have missed in the second or the first class. There is only one condition and one only to be able to travel third and to enjoy it. One must throw off one's self-consciousness and feel one with the common folk.

These remarks are occasioned by a talk Gandhi was having the other day with a friend who having never travelled third before, makes a point of travelling third now, in the teeth of his friends' and relatives' protests. To him third class travelling seems to be indispensable for one trying to be unselfish, as matter what his discomforts may be, and perhaps the advantages are not quite apparent, beyond this that one could never improve the lot of the third class passengers except by travelling with them. But one advantage that Gandhi pointed out to this friend seemed to have escaped me, a lone third class traveller. It was one which could strike only a person of his extraordinary deeply instincts. He said: "You simply cannot have a clean seat in an upper class with its padding and its cushions. These absorb dirt and dust and perpetuate as rotting class one, and because they afford a comfortable seat you sit on them as a matter of course. These seats are as one is washed dirty, and you could clean them yourself as often as you like."

TOWARDS A STANDARD WAGE.

The topic of the day among my circle here is Gandhi's attitude on a Standard Wage. They have dropped like a bombshell in the calm atmosphere of our Hindu workers and those interested in them, and while everyone seems to admit the necessity and justice of it, one does not quite know how the change is to be brought about. Since I try to give a bit of these talks and discussions—I will not do so before I have discussed them and have known my own mind—let me give a little more news of the progress of Vinoba's experiment. That I described a couple of weeks ago.

It was, as I said, a unique experiment, but I did not know it had for one of its objects the investigation into the feasibility of a standard wage for spinners. In about three or four weeks Vinoba found out that his right hand was tired and would not give work unless it was given

some rest. But how was the experiment to continue? Like Arjuna, of old, who could spare the bow with both his hands, he tried the left hand. For the first day he found it difficult and awkward and could not do more than 440 yards. But in a very few days he succeeded wonderfully and perhaps his own record established him. Now to achieve the maximum he has imposed on himself, i. e. of 1,415 yards in a little more than eight hours, taking the right hand and the left alternately every half hour. The speed with the left hand is slightly less than with the right hand, and yet it is a record speed, viz 168 yards per half-hour, of strong well-born pure of 35 years. Can one think of a more honest, earnest piece of work than work of this type done, day in and day out, for eight hours? How can you, in all conscience, deny a living wage to one who consents to put in this earnest work? An agreement which is seems hardly possible to reach.

M. D.

CHILD WELFARE WORK.

(By C. Kumbakonam.)

I saw the beauty and the power of this work first in the Gandhi Ashram of Rajaji at Tiruchengode. My first consciousness is of Rajaji himself personally supervising while one of his Ashram workers was giving the weekly bath to a crowd of little Harijan children. It was during the days of Gandhi's exile but that I rediscovered the beauty and the power of the service of Harijan children. Then every night we went to bed wondering what new form of service we could begin on the dawn of another day which would lead us and the Harijans in a fresh life of love, in Gandhi's name. It was on one such night that a whole plan of Harijan child welfare work came to me, which I sketched the next day to all the members in Tamil Nadu. Before a week was out, the plan was being carried out in all centres in the Tamil Province. We had a centre in the streets of Tiruchengode itself where some of us three ourselves bathed and fed into the work. No one who has not done this work can ever fully realize the terrible conditions of dirt and filth in the midst of which we allow millions of Harijan children to grow up. The plan of work was very simple. We went to spin ourselves with oil and soap and then towels and medicine (mostly rubber ointment for itches) and go to the appointed shops. One of us was also to carry a big basket of dried rice and gram and bananas. As soon as the children of the shop lighted up, the cry would go up "Gandhi is coming", and there would be a great hurry and anxiety among the children. Obviously we would gather in the open courtyard in front of the little ten-mile-hour dairy temple. We would take out the registers and call out names in order. The boys and girls would then sit in rows. We first gave them a thorough dusting, and then an

equally thorough sifting, taking special care of the head and hair. How can I describe the condition of their heads and hair? Some diseases I found were commonest. Not a single head of a single boy or girl could be found but was dotted with hardened skin. Between the fingers, Nails of them at least had holes, with pus and blood. After sifting, with shouting and laughter we would gather round the village well. Only an occasional frightened woman would shrink with terror at the sight of water. We would thrust ourselves to the work, some of us lurching the water and others getting hold of the children and washing them with soap. The mothers would generally join in the work. The fathers would generally look on amused and wondering. Thoroughly washed and dried they would triumphantly march back to the temple.

(Continued on p. 174)

HARIJAN

SATURDAY, JULY 28, 1934

MEANING OF NON-VIOLENCE

(By M. K. Gandhi)

An English friend wrote me the following letter.

"Will you please see the attached copy of a report on the *Madras Hindu*, and very kindly let me know whether it represents your views accurately? And if it does, would you be so good as to explain how you reconcile the view here expressed with your more usual statements? It seems to me the most dangerous doctrine yet revealed. It seems to me to take the law into his own hands, and to make it as my other violence, as the sole power that is to check, so that the only alternative to violence is a cowardice that is worse. Thank for *Harvard Eye*, as that was."

The following is the ending from the *Madras Hindu* dated 7th instant:

"Replying to a letter from a prominent Congressman, who had denoted the Hindu-Muslim tension in a village in Andhra and the reported aggressive attitude exhibited by Muslims of the village, and who sought his advice as the Commissioner, Mr. Gandhi, in a private communication, says—

"Dear friend,

"The conflict denoted by you is regrettable. If the people here their Hindu brethren they have every right to defend themselves by physical resistance."

"Not to do so will be cowardice which not in any way be described as non-violence. Cowardice is a species of violence worse than open and armed violence."

Though I have no copy of my letter, what is defined to be a reproduction of it substantially represents my view. I cannot recall the

name of my correspondent. He is unknown to me. If he is a prominent Congressman, I fancy I would know him. As stated by the *Madras Hindu* correspondent, my letter was a private communication in reply to an enquiry. My reply should, therefore, be read together with the circumstances which prompted it. If I had preserved the letter, I would have reproduced the main contents. It was a long letter. The writer gave in detail the condition of the villagers. The Hindu individuals were described as helpless and non-violent. They knew nothing of non-violence. The writer wanted to know what the villagers so situated were to do in the face of daily increasing violence on the part of the Muslims of the village supported by others coming from other villages. The advice I gave has been the advice I have always given in such circumstances. When I was travelling with the All-India Congress in 1929, various acts of violence by the police near Dacca were reported to have been done. I dealt with the matter in a public speech delivered in English and wrote on it in the columns of *Young India* of 18th December 1929. The relevant paragraph from it is reproduced at the end of this article.*

Non-violence cannot be taught to a person who lives in the end has no power of resistance. A helpless man is not non-violent, because he is always ruled by fear. He would gladly sell the soul of his son, but he ever takes to the law from fear. We do not call him a coward, because he is made by nature to believe so better than he does. But a man who, when faced by danger, believes like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill his enemy if he could without hurting himself. He is a stranger to non-violence. All something on it will be lost on him. Every man foreign to his nature before he can understand non-violence he has to be taught to stand his ground and even suffer death in the attempt to defend himself against the aggressor who bids him to overtake him. To do otherwise would be to weaken his resolution and take him further away from non-violence. While I may not actually help anyone to resist, I must not let a coward seek shelter behind non-violence so called. Not knowing the stuff of which non-violence is made many have honestly believed that running away from danger every time was a virtue compared to offering resistance especially when it is fraught with danger to one's life. As a teacher of non-violence I must, so far as it is possible for me, guard against such an erroneous belief.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapons of destruction. Seized by the impetuosity of war, destruction is not the law of the human race. Man lives truly only by his readiness to die, if need be, at the hands of his brother, never by killing him. Every coward

or other injury, no matter by what means, committed or inflicted on another is a crime against humanity.

But I am quite steady that this truth about non-violence cannot be delivered to the heathen. They must be taught to defend themselves.

The English then argues "You cannot teach non-violence to the weak and you dare not take it to the powerful. Why not admit that it is a futile ideal?" The answer is, non-violence can be effectively taught only by living it. When there is an unshakeable determination of its power and efficacy the weak will shed their weakness and the mighty will quickly realise the valuelessness of might and becoming weak acknowledge the sovereignty of non-violence. It is my humble effort to show that this is an unshakeable goal even in mass action. With unfailing like the English friend, I plead for patience.

The deduction that the friend draws from my letter to the Indian correspondent is in my opinion wholly unwarranted. Even without the letter to which mine was a reply, it is clear that there would be no concern to defend oneself when police and a at hand. The police won't, if they are faithful to their trust, allow open aggression or violence. Non-violence is self-defence as allowed in law. I was dealing with circumstances which were assumed to be beyond the reach of law or police. They punish more often than they prevent, much less deter, crime. SELF-DEFENCE, THEN, IS THE ONLY NON-VIOLENCE COURSE WORTH TAKING IN EMERGENCIES FOR SELF-PROTECTION.

"And in future, if and when such incidents happen, they must be prepared to defend themselves. It is better if they can manfully stand persecution and allow themselves to be robbed, instead of hitting in defence of their persons or property. That would indeed be their crowning triumph, but such fortitude can only be acquired out of strength and not out of weakness. Till that power is acquired, they must be prepared to meet the wrong-doer by force. When a policeman comes not to arrest but to punish, he travels beyond his authority. The citizen has then the inalienable right of treating him as a robber and dealing with him as such. He will therefore use sufficient force to prevent him from robbing. He will most decidedly use force in order to defend the honour of his women. The doctrine of non-violence is not for the weak and the cowardly, it is meant for the brave and the strong. The bravest man allows himself to be killed without killing. And he doubts from killing or hurting, because he knows that it is wrong to injure. Not so the villagers of Champaran. They let from the police. They would strike and even kill a policeman, if they had no fear of the law. They gain no merit at non-violence but on the contrary lose the approach of cowardice and weakness, they stand condemned before Government and man."

HARIJANS IN COCHIN

The Administrative Report of the Labour Department of the Cochin State for the year 1932-34 is wholly devoted to the description of the various measures taken by the State Government for the amelioration of the condition of Harijans residing in the State. The Labour Department has been organized for this very purpose under an officer called 'the Protector of the Depressed Classes', with a budget allotment of over Rs. 27 thousand for the year under report. Education naturally occupies the foremost place among the activities of the Department, "on the basis and groundwork of all future operations towards the uplift of the depressed classes" 12 special schools are being conducted by the Government at an annual expenditure of over Rs. 25 thousand 'in localities which are really in need of them'. "These schools," says the report, "though specially intended for the benefit of the depressed classes, are, however, open to all classes alike." Happily, the Government have not been content with opening these special schools. "It is a matter for gratification," the report goes on to say, "that the depressed class children are now freely admitted to almost all schools of the State, not excepting those conducted by private agencies. The attention of this department is chiefly concentrated, therefore, upon the ways and means whereby to induce more and more depressed class children to seek admission to schools. Special facilities and encouragements are held out to them in the shape of free supply of books, station and other school requisites as well as clothing. In the forest tracts, the daily feeding of the children of the hill tribes is resorted to, to induce them to attend schools." As a result of this encouragement, liberty among the Harijans has been on the increase, and in the year under report 2,414 Harijan students (1,248 boys and 1,166 girls), i. e. 45 per cent of the Harijans of school-going age, attended the schools. The proportion of girls is remarkable and would compare favourably with any other part of India. Of these students, 1,795 are in the primary schools, 545 in industrial schools (21 of them being girls), and 7 in the Sanskrit College of the State, where, presumably, the Britisher Faculty on the College staff have no objection to teach for him the sacred law.

Enumerating some of the other measures adopted by the Government, the report says, "The depressed class pupils are not only exempted from the payment of fees, but as a further encouragement, they are given special stipends of Rs. 2 per annum in Lower Secondary classes and Rs. 3 per annum in Upper Secondary classes. The feeding of depressed class children, and the supply of station and school requisites are being continued as usual." A sum of about Rs. 14,000 was spent on this single item in the year under report, as against Rs. 11,000 spent in the previous year. "The hotels and night schools, wholly

or partly financed by the Government, serve to obliterate the distinctions between the Harijans themselves by bringing them together. As the report rapidly shows, "the depressed classes of modern times have been an untainted race. Both after ignorance of even the rudiments of education has tended to make them an impediment to the progress of society in general." It is "ought to remedy these evils by the spread of education, and to bring up the depressed classes into line with the rest of the population."

As equally, if not more, important activity of the Department, has been that of providing houses also to Harijans, "who have throughout the centuries been homeless and homeless," and "establishing colonies and building up settlements" for them. In all 1,124 houses have been finally assigned to them, for part of which 212 acres of private land were acquired during the year by the Government at a cost of over Rs. 1,400. So far 12,171 Harijans (out of a total 'depressed class' population of about 112 thousand, forming one-tenth of the total population) have been accommodated on these houses sites. The lands have been fixed by law to be inalienable, in order to prevent crafty creditors from dissipating these ignorant people of the little gift they have got from the Government.

The work of establishing Harijan colonies is growing apace, "with the result that many a homeless site has been converted into smiling hamlets of the depressed classes." A sum of Rs. 12,000 was spent for land acquisition and building expenses during the year. 24 colonies have been established so far. The description of the planning and working of these colonies bears reproduction:-

"In building up these colonies, the Department has always aimed at meeting the maximum needs in the colonies, and allowing them facilities for their unimpeded development. In laying out a colony, particular care is taken to provide pathways, a plentiful supply of good water, and a sufficient open space for the school, place of worship and other common purposes. Clean and well ventilated houses are being provided wherever possible, in place of the old and temporary mud huts in which they are accustomed. The object aimed at is to make the colonies model settlements of self-sufficient sites where groups of healthy, happy and contented colonies are made to live together by fostering a spirit of self-help and self-reliance amongst them. Arrangements are made for the teaching and practice of handicrafts within the colonies, and co-operative societies are being organized for supplying village industries (all of them have been started so far.) The Department insists on giving practical training to the students of the colonies in such industries as weaving, cotton spinning, cutting buttons, basket making, grass mats and cane work. The department continues to insist on the employment of depressed class labour, wherever possible, in the improvement of lands in colonies, as well as in

the construction of houses, wells, tanks and Harijan Mats of Government use. All agricultural implements, seeds, seedlings and manure are supplied free of cost where a colony is newly established."

Coming to particular colonies, the report mentions two of them where the schools are attended by children of other castes also, "who mingle freely with the Harijan children." The two colonies of Nagpada deserve special mention. One must see the Nagpada to realize the self-helping level to which they have been raised. Being "amenable" they cannot follow any usual occupation, and are forced to live on the handful of grain thrown gratuitously at them being homeless they have to wander from place to place. They are a severe reproach to the Hindu society. It is therefore a meritorious act to raise them to the human level, to give them two land and houses and a building in some handicrafts so that they can earn their livelihood by honestable labour. Though the report is silent as to the drink evil, let us hope intoxicating drinks and drugs are not allowed to enter the precincts of these colonies to mar the fine work being done there.

The lack of roads caused some difficulty, but it was easily overcome. "The Roadways Department, in opening up the countryside is also opening a number of roads and pathways, which are open to all classes alike." Where necessary lands have been acquired to construct such roads. 12 wells have been sunk and two tanks repaired during the year for the Harijans at a cost of Rs. 1,212. 4 Harijan Mats were constructed this year, in which, according to the report, "the annual festivals are conducted with the same rites and ceremonies which the high caste Brahmins perform in the Caste Hindu temples, and the 'untouchable outsiders' is given the same opportunity to witness and take part in the sacred mysteries which in the past he used to view with wistful eyes and longing heart from the safety of his distant perch." It is to be hoped that Caste Hindus also join in these Hajiras and festivals and fraternize with the Harijans.

This is a praiseworthy record and shows what an enlightened and sympathetic Government can do towards the removal of the cause of untouchability and improvement of the Harijans' condition. The Caste State has provided an example which other States will do well to copy. This program, believed to be a part of the country which has been called 'the blackest spot on an uncleanly map of India', inspires hope and shows that there is no cause for despair. The State Government seem to be keenly alive to the fact that educational or economic uplift by itself is not capable of removing the untouchability of these classes. The most glaring instance of this is the position of the Telugus and Bahunas who form not an inconsiderable part of the population, but who, not placed by the Government

on the list of "depressed classes" do not probably come within the orbit of the activities of this Department. They are well educated, and many of them enjoy high positions in the State. The stigma of untouchability still attaches to them, and has given rise to much bitter resentment among them. It is a good thing, therefore, that the State Government have taken care to declare open to all classes without distinction the amenities that they have created. They can quicken the process by withdrawing State recognition to all forms of untouchability. The absence of active opposition to their measures from the Northerners signifies the change that is fast coming over the land. As to the Harijans, the report testifies to an "all-round improvement in their moral, material and intellectual conditions," brought about as a result of these efforts, and promises to "continue the good work thus begun until the fullest emancipation of these poor people is achieved."

Admirable though this record of progress is, it is incomplete so long as legal recognition of the Indian nation as given in the shape of legal recognition of the entry of Harijans to public temples in the State especially when they are even denied by it.

C. K.

PUNJAB HARIJANS AND CARRION-EATING

(By Late Mohanlal)

Some fifty years back the Harijans of the Punjab used to eat carrion as they still do in other backward parts of the country. They came to abandon this evil habit due to factors which have been largely religious. Historically the most important factor has been the arrival of Sikhism as represented by the Singh Sabha movement and in its latest phase the Hardwar reform movement. In the predominantly Sikh districts of the Central Punjab, where Late Jote as peasant populations have a determining value in the rural economy, large masses of Harijans have been brought within the fold of Sikhism, and those that have remained outside it have adopted the manners and customs of the Sikhs, which as regards personal cleanliness and dietary propensities are a counterpart of the Hindu mode of life. Such are, for instance, keeping of shikhar, abstaining from joshan, and eating of Jashan meat as distinguished from the Jashan which is reserved for the Muslims. The last named practice of taking Jashan meat makes the idea of eating carrion highly repulsive to a Sikh, and hence he cannot but shun carrion altogether.

The extent to which Sikhism is changing the lives of the Harijans may be measured by the number of Harijans embracing it. During 1911, 1921, the Harijan population has fallen from 2.8 millions to 1.2 million, and the difference has

all gone to add to the numerical strength of the Sikhs.

Next to Sikhism the most important influence for weaning the Harijans from carrion-eating has been that of the Arya Samaj. The Arya Samaj began some work among the Harijans about 50 years back, and during this period it has been able to convert the entire Magh, Sadwal, Daman and Rafi communities to its faith and to a few districts the Chamars as well. The medical principles of the Arya Samaj is to abstain from meat diet altogether, and the Harijans have learnt to follow it, particularly those living in the Sadwal, Gurdaspur and Kangra districts and the Jammu territory.

The last but not the least important factor to persuade the Harijans to give up carrion-eating has been the Ahi-Dharma movement which corresponds to the Ahi-Hind and Ahi-Dharma movements of other provinces. The movement claimed at the 1921 census a following of 200,000. The movement originated with the Chaggers, and its adherents and leaders are all Chamars. While in its negative aspect the movement is anti-meat, from the point of social reform it has proved of immense benefit to the Chamars. They have begun to lead a clean, healthy life, and a large majority of them have given up carrion-eating which was a stigma on their community. The movement has got its ramifications in Kangra, Hoshiarpur, Jalandhar and Ludhiana districts.

Among the social factors which have done much propaganda against carrion-eating mention might also be made of the Punjab Ahiyat Vaidhar Mandal of the Servants of the People Society which has been the pioneer among the non-Christian bodies to start social reform work among the Chhatras (carriers), the lowest in the hierarchy of the Harijans.

Thus the main factor is persuading the Harijans to give up carrion-eating has been religious. There have been other factors besides such as the desire to rise in the social scale, education, increasing intercourse between the "lower" and "higher" classes and general dislike with which carrion-eating is looked at by the people. The argument, however, has been the religious revival among the Sikhs and the Sikhs which has left no lap of the society untouched. An unfortunate consequence of this has been that teaching and learning work have come to be considered as derogatory occupations, thereby increasing the dependence of the Harijans, particularly the Chamars, on agriculture and other unskilled occupations.

SUBSCRIPTION RATES

INDIA

One Year, per Ann	Rs. 4
Six Months, "	Rs. 2-0

PUNJAB

One Year, per Ann	Rs. 5-0
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or Rs. 2 or 3 3

HARIJAN EDUCATION IN MYSORE

The Report on Public Instruction in Mysore for the year ending 30th June 1934 gives some interesting facts and figures about the education of Harijans in the State and the steps taken by the Government 'to encourage education among the children of these classes'. During the period under report 144 scholarships of the total value of Rs. 14,118 were awarded to Harijan pupils, 'a sum of Rs. 1,500 was utilised for the supply of clothing to the Depressed Class pupils who were not awarded scholarships,' and 'a sum of Rs. 1,000 was allotted for additional scholarships and was utilised, besides eight scholarships of Rs. 75 per annum awarded for training in weaving the looms were conducted by the Government, and 13 more were run under private management with grants from the Government. These were at the end of March 1934, 18,143 Harijan pupils (11,844 boys and 1,399 girls) attending the various educational institutions in the State, though it is not stated what percentage this number bears to the total Harijan population as to the number of Harijan children of school-going age it is gratifying to learn, from the point of view of the removal of untouchability, that there has been a reduction by 18 (from 688 to 569) in the number of separate Harijan schools, which is due mainly to the amalgamation of Harijan schools with general ones, made not only 'with a view to secure efficiency and economy' but also because the Government have not before themselves 'the ideal of having no special Depressed Class schools at all'. They have continuously made efforts to admit a larger number of Harijan pupils to the general schools. "Out of 19,343 pupils of Depressed Classes," says the report, "19,081 pupils were in schools intended for the community and 7,783 pupils were in the general schools as against 6,314 pupils in the previous year. Thus the number of pupils in general schools has been increasing."

All this is good so far as it goes and is in keeping with the progressive traditions of the State. An early achievement, however, of the ideal to do away with all discrimination against any class of the people in the matter of education, is not possible unless the pace of this much desired reform is considerably quickened. At the present rate of progress, it might take at least a decade to accommodate in the general schools all the 1934 Harijan students now attending the separate schools. "More rapid progress in this direction," says the report, "is hindered by want of suitable buildings accessible to all classes as the admission of Adi-Varnashikas is stopped in the places where the schools are located in private buildings and in temples." One way of dealing with such schools would be to refuse state aid and recognition to them. Another method of quickening progress towards the removal of the bar so far at least as education

is concerned, would be to raise the level of Harijan schools so as to make them more attractive in point of surroundings and instruction. This will in the course attract non-Harijan children to them, whereas today the inferior equipment and teaching of these schools have led to poor results at the examinations, so much so that Government, reviewing the report, find them 'on the whole, very disappointing'.

C. S.

CHILD WELFARE WORK

(Continued from p. 184)

front. The mothers would learn and the children learn and stand as they struggled to feed their phantoms in stars. We would all sit down and then begin a short programme of prayer and music. Then one of us would hold forth on the necessity of personal cleanliness and village sanitation. Children with lobes were then treated, and a supply of the ointment given to the mothers for the work. The last and seriously awaited item would be the distribution of food, rice, gram and plantains. We would then depart with shouts of *Shubham-Subham-Sai-Nam*. The amount of goodwill and fellowship the work created among Harijans was something wonderful.

Now here in Kuvda we have been trying to take up the same work systematically at as many of our centres as possible. It will be seen from our latest report that in April and May 1934 all our soap factories were given at our different centres. The Nagavelli District Committee has taken up this work with enthusiasm and Dr. M. E. Naidu, the President of the Committee, has opened no pains to make this work a success. The average number of children with whom we now deal in this manner from week to week is about 1,000. From week to week these children are being thus given practical training in cleanliness and taught to cultivate cleanliness as a habit. My last tour in the province revealed to me that this work has had remarkable effect, not merely in creating a new generation of Harijan boys and girls developing cleanliness into a habit but also in winning goodwill and sympathy all round. I am convinced that service of Harijan children in the clearest and straightest road to the hearts of the Harijans themselves, (of course we have made it compulsory that at all our 45 schools every morning the children who attend should come to school after a clean bath that child welfare is a specific programme by itself.

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HARIJAN

Editor: MANMOHAN DESAI

Under the auspices of The Harijan Sevak Sangh

3010

VOL. III No. 14]

POONA.—SATURDAY, JULY 27, 1934

[ONE ANNA

Notes

Need for Co-operation

Professor Midland has been kindly sending me copies of notices he has been issuing to the Harijans Sevak Sangh as the necessity of compliance with the rules framed by the Central Board for the proper management of the wonderful opportunities that have been brought into being in the province. They cannot function well or in co-ordination with one another and with the Central Board unless they strictly carry out all the rules and instructions issued by the Central Board from time to time. Failure to comply with requirements regarding budgets or preparation of accounts must result in bad finance—a very serious matter for a Board having numerous branches which have control of large funds. Failure to send in regular reports of work done must have the Centre in the dark and hamper the efficiency of work. Failure to attend meetings must bring the work of the Sangh to a standstill resulting in stagnation and finally disruption. If attempts to make and instructions are held to be essential in business regulations, how much more must it be so in the working of a voluntary, phalanx-like or professional institution? It is to be hoped, therefore, that all the component parts of the Sangh will respond to the requirements from the Centre and thus by correct behaviour lessen the disappointment of the reader of unimpeachable facts on matter.

A Plan for Parity

A correspondent, himself an editor, sends me cuttings from one simple newspaper owned or managed by a public worker of approved merit. They were with one exception about nothing. In my opinion they were highly defensible. They contained innocent suggestions calculated to amuse and promote national pride in one. These advertisements were taken from recent issues of the newspaper concerned. They were all claimed to promote the cause of representing their cause. The description was revealing. Some of them were quoted like:

My correspondent tells me that the newspaper from which he had taken the cuttings was by no means the sole offender. He could send me similar cuttings from others known to be popular and respectable.

The proprietors of such newspapers probably do not know that their sheets contain innocent advertisements. Perhaps they have not even read them. Let me hope that the editors and managers of newspapers will study their advertisements and remove those that are without doubt objectionable. I trust, too, that journalists' associations in the provinces will take up the matter and persuade proprietors to remove notices in the matter of advertising advertisements. It is not too much to expect them to remove all such as are likely to corrupt public morals or offend the sense of decency.

M. K. D.

150 per cent interest

On enquiry from managers employees of several municipal towns of Madras and other districts of Madras, I find that wherever they have not got partial relief from their own co-operative credit societies, they borrow money from Pathans and other money-lenders and sometimes pay exorbitant rates of interest, viz. 150 per cent per annum. The rate of interest, as generally charged in urban banks, is so many rupees per hundred rupees per year. But in actual rural practice, the victims of which are poor town swaggers, the lowest of the low, the rate is calculated at so many annas per one rupee per month. Thus the above bank rate is twelve hundredths of the actual paid by the swaggers. To an unaccustomed city-dweller one anna or two annas interest may not seem so hard and cruel as it is in the life of these poor remnants of the dirt of towns. At Changanassery I met with a case where a Marathi swaggar had borrowed Rs. 100 from a Pathan twelve months ago and had paid interest thereon regularly and religiously at Rs. 11-0-0 for twelve months continuous. Thus he had already paid Rs. 120 as interest and yet not a pie of the principal was paid back. There were a dozen other persons who had borrowed sums from Rs. 50 to 60 at the same rate of interest. One explanation (blood-sucking would not at all be a hard word) of the poor go further than this? Under such circumstances, failure to organize co-operative societies and to relieve the city's arrears from the millstone of 150 per cent interest, is criminal.

A. V. T.

A VILLAGE WORKER'S DIARY

[Sgt. Rahmatullah Malik is one of the chief of our workers who took up the gospel of constructive work many years ago, and has adhered to it through thick and thin. He is a distinguished alumnus of the University, and has many of the qualifications that are the normal possession of our workers. What distinguishes him from the rest is that his faith in constructive work has increased with the passage of years, and though he is a born Vaishnava and his life is full of the usual scruples about cleanliness, he has settled down with two friends in a village in West Khandesh. The quarterly report of his work will be full of interest and instruction. He has certainly succeeded much better than we have in Mohi. The reason is not far to seek. He has gone and settled down there. Here is his report.

M. D.]

Our New Mandir was opened by Traders on the 15th of April. Our village has a population of 1200. Our programme consisted of these five items: (1) Sanitation (2) Self-feeding (3) Physical exercise (4) Social reform (5) Haridra service. I shall describe the work done on each head.

I. Sanitation. Old men and women and children of the village used to defile streets and lanes of the village when we started work. The rest of the people went to the river, defecated in the river bed and washed themselves in the river water, thus defiling it. Within a week these people found that badgering and the walking the streets and lanes of the village mixed with all the scavenging work. We had to deal with 50 to 60 cases each day. We cleared the dirt and emptied it on mud-beds, covering it up. We were not with the usual kind of protests and arguments. This was a thankless task. The dirt had not affected the people's health all these years. Why wash a face about it now? And so on and so forth. But we persisted. These people were innocent of the use of the lat. They simply went to the river and defiled the water as I have said. We had to educate them in the habit of going out with a bit of water in their hands. We simply went and placed a lat in front of every man. They were soon ashamed of themselves and no one who found a lat time placed in front of him has ever been seen again without a lat.

We started this work on 15th April. Here are the stages of our progress:

(1) The streets and lanes are now free of dirt.

(2) For the children we have dug a few pits and they always go there. When they sit elsewhere, their mothers clear away the dirt and put it into the pits.

(3) Most of the good folk—including school-going children—never the conversation with earth.

(4) The river bed is much cleaner, though not quite clean yet.

The rains have begun to have their effect on the streets which again soon dried here and there. But we go on our daily round steadily and we hope to prevent the evil from growing again. We have started a tooth-brush sale to educate the people in the use of it.

II. Self-feeding. It is difficult to say how many self-feeding we shall have, until we have the next cotton harvest. But all the youngsters of the ages of 12 to 18 have been taught spinning, weaving and spinning. They will no longer gladly collect enough cotton for themselves.

III. Physical Exercise: There is a gymnasium in a neighbouring village. Twenty-five children from that village and ten from this village go to this gymnasium. We are now trying to have one in our village also. We have about five children in the morning and twenty-eight in the evening. They all stay for the program which follows the exercise.

IV. Social Reform. We had a wedding ceremony in our New Mandir. The bride and the bridegroom were dressed in Mohi, and whereas they should ordinarily have spent Rs. 100, they spent Rs. 15. We also saved about Rs. 100 by the village by buying the rice at the rate of an evil custom. There is a character in the village who every year hosts a golden and asks the people to celebrate weddings in front of the golden, charging a fee of Rs. 2 to Rs. 3. We got the village paraded to host a golden and sent word to the villagers round about to come and celebrate their children's weddings in front of our golden who charged no fee. 15 such weddings were celebrated, each costing not more than an anna for the actual wedding. Rs. 4 were collected instead of Rs. 300 were credited to the Panchayat funds. Rs. 300 remained in the people's pockets. And it was a sort of Reform Day which was celebrated with great color, pictures, lights and music being provided free.

V. Haridra Service. We go to the Haridra quarters every day. They have taken kindly to the programme and help us in keeping their quarters scrupulously clean. The Panchayat has decided to charge a fee of 10 annas from those who eat unclean. Most of our sanitation and self-feeding programme was helped by the many baskets of Haridra who came to these villages from South District.

SUBSCRIPTION RATES

ISLAND

One Year, post free	Rs. 4
Rs. 10/6, " "	Rs. 5-6

FOREIGN

One Year, post free	Rs. 5-6
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or Rs. 6 or 7-7

HARRIAN

SATURDAY, JULY 27, 1933

HOW TO BEGIN

(By E. E. Gault)

Whether it is to be a standard rate or a minimum for black cottoners, a change seems to be a certainty. With the exception of one dissenter of the many opinions as far received, none has opposed my proposal for fixing an increased rate. No one has yet been found to endorse the eight cents proposal. Some of the critics regard the eight cents proposal as fatal to itself. The price of itself will, in that case, have to be so far advanced, they say, that there will be very few buyers. Be that as it may, in any change worthy of the name some conditions will have to be fulfilled. It will therefore be wise to take time by the forelock and enforce the following immediately wherever it is at all possible:

(1) The workers should monitor all the processes from cotton picking to weaving so as to be able to touch them.

(2) Spinners should make a register of all the cotton, spindles, weavers, etc., within their circle or jurisdiction.

(3) They should know the quality of cotton used by their spinners, and see that they do not attempt to spin a higher count than it is capable of.

(4) Spinners and the other artisans should be warned that unless they use itself in their own households, they may not get any work.

(5) The artisans so warned should have facilities put in their way, so as to enable them always to get their itself for their looms.

(6) Every kind of yarn received should be examined for its strength and evenness, all uneven and weak yarn being rejected, even an uncoloured hand would be.

(7) As a rule, each spinner's yarn should be stored separately, and woven when there is enough for a piece. This will ensure durability of itself and an advanced improvement in the texture and appearance.

(8) All pieces thus prepared should have labels attached to them giving the names of spinners, cotton, spindles and weavers where they are all different.

(9) Where artisans are members of families, the latter should be induced and encouraged to have all the processes in their own houses. This will be easy when the wages are equalized or nearly so.

(10) The lives and budgets of families resting under the influence of the workers should be

carefully studied and those who spend their savings judiciously should be helped.

(11) If ever it becomes necessary to restrict the number of artisans served by the Association, by means of shortage of cotton, those who have other means of livelihood should be first eliminated. At present, I understand, in several provinces, it is not only the weaver who spins but also the family weaver, who uses a little money for themselves to buy a few trifles, rather than to have better food or to pay debts.

(12) In every case the workers will have to closely examine the existing laws and the wheels, especially the latter with reference to the spindles and their revolutions. For the proposed measure will mean in a rise pure and simple. It will be partly earned by greater and better output in the same time and partly there will be pure increase. No spinner who refuses to make any improvement in his or his manner of work is likely to get any increase unless the demand for black measure.

(13) It follows from the last paragraph that new machines or parts will have to be supplied by the associations in many cases in the best instance. In many cases alterations in the reel (cotton) and the spindle will automatically increase and improve the quality of the output.

All these conditions can be fulfilled only if the workers realize that they have a great mission and that they are not humble units in a vast family of artisans and laborers who are considered or treated.

I have not touched the question of cotton growing. So far I have dealt with the itself that is manufactured for the market. Some different plans will govern cultivation itself. It will never succeed without cotton being grown by spinners themselves or previously in every village. It means decentralization of cotton cultivation so far as least as self-sufficient itself is concerned. For this we shall need a nucleus of the villages served for not every spinner or weaver has a plot (over as they) of land, where he or she can grow cotton. Self-sufficient itself is a much bigger proposition, for which alone can the existence of the A. I. S. A. be justified. It is a field as yet untouched by is an any scale work movement.

Harian Wells Fund

Contributions received up to 14th July 1933

Sp. Richmond Hararia, Columbia	Rs 500-0-0
Sp. Souran Pottai, Bangalore	500-0-0
Sp. Chingaiat Marupai, Indramatla, Gollan	100-0-0
Sp. Ravichandra Harari Co. Kanara	100-0-0
Dr. M. G. Datta, Calcutta	10-0-0

Already acknowledged Rs. 10, 140-0-0

Total Rs. 12, 150-0-0

E. B. Harman

Joint Secretary, H. S. Singh

BEE-KEEPING

(By J. N. Saperstein)

III

Before attempting to catch colonies of bees for domestication, it is best that one know fully the conditions under which bee life is maintained in nature. In fact, man has, from the very beginning, paid careful attention to the study of this aspect of the life of bees, bees and man, as a necessary help to their successful domestication. For, no member of the lower animal kingdom would ever agree to live with him unless he natural requirements are, as far as possible, satisfactorily met.

Bee life is full of interest to anyone who cares to study it. It is not, however, within the scope of these short articles, written, as they are, with a definite purpose, namely, to show the possibilities of bee-keeping as a profitable village industry, to be concentrating on everything connected with the honey bee. We shall only deal with such facts as are absolutely necessary to equip the would-be village bee-keeper with the indispensable minimum of knowledge required for profitable honey production.

The home of a bee colony in nature was easily to be located in various ways. The method of watching and following the trail of a bee returning home after loading itself with honey or pollen from flowers is probably a difficult one for a novice to learn. The yellow-banded locust wasp (*Vespa crinita*), which is a great eater of bees and therefore is taken in a well-understood manner, is a forerunner in nature and may often be seen to carry on its eyelids bees by the numerous veins to holes in trees and walls leading into bee houses. Following this way is an easier method of spotting the habitations of bee colonies. Yet another method, perhaps the easiest if one has the opportunity to live and be loved by village swarms, is to attempt them in bee hunting for living purposes. Information regarding the spots where (*Apis mellifera*) bee colonies are found in time in the surrounding areas will then necessarily pass into one's ears.

Just a small hole in the trunk or the branch of a tree, or a hole in the wall of a house, or a wall slit in a discarded box, or even the small mouth of an unscrupulous pot left near the house, with bees going in and coming out, is all that is visible outside. A larger opening will disclose the following points:

1. Bee clusters are likely that no work or any part thereof will be visible to the eye. In other words, there are just enough bees for the population of the colony to come completely.

2. If the bees are flown into with a long tube or bee smoker (what this is will be explained later), bees become white. These are attached to the top of the cavity and hang down at the bottom which they do not attack. Here and there, especially in cases where bees

are large, their sides are also attached to the sides of the cavity.

3. The combs are so built that an incoming or outgoing bee can easily enter the space between any two combs; that is to say, the combs are so built as to hang from back to front in the cavity and not from side to side.

4. Two or three inches of the top portions of the combs are used by the bees for the storage of honey and pollen, the middle portions which contain smaller cells and the lower portions with larger cells being usually employed by them for brood-rearing. It is not at all common of the year that one can find a few pointed-shaped cells hanging down from the edge of the comb.

5. Most of the bees of the cavity that have remained white to let us study the condition of their home look white in shape, size and colour. These are known to man as worker bees.

6. If a few black, thick and slow-moving members are seen in the cluster, they are drones, males. It is not at all common of the year that drones can be seen to be present.

7. If good luck would make white to the eye the largest and the most beautiful inhabitants of the colony, she is the individual commonly known as the Queen Bee.

8. All unnecessary small holes and crevices in the walls of the hive are carefully sealed up with a vegetable gum known as propolis.

9. The spacing between well-fitted combs is uniform, usually 18" wide.

10. Usually the combs are built in a place where the disturbance to bees from man or beast or the elements could be the least.

These points describe briefly the physical features of a bee home. For the appropriate theoretical and practical knowledge of bees, enriched by knowledge of a German person, known by name (1843-1904), who had made a thorough study of the nature, habits and instincts of these most friendly before publishing in 1884 his theory which revolutionized the then existing one. He had to fight hard to defend his theory which even with the most strenuous opposition could be clearly demonstrated, with a colony of Italian bees, the correctness of his statements. The several propositions of Deame's Theory, as it has come to be known, are set forth hereunder for the information of the reader.

1. A colony of bees, in its normal condition, consists of three characteristically different kinds of individuals—the queen, the workers, and (at certain periods) the drones.

2. In the normal condition of a colony, the queen is the only perfect female present in the hive, and lays all the eggs found therein. These eggs are male and female. From the former proceed the drones, from the latter, if fed in nature cells, proceed the workers, or undeveloped

beesides, and from these also, if laid in water, moon-shaped and vertically suspended oval-shaped oval cells, heavily supplied with a peculiar substance, or jelly, protect the queen.

III. The queen possesses the ability to lay male or female eggs at pleasure, as the particular cells she is at any time supplying may require.

IV. In order to become qualified to lay both male and female eggs, the queen must be fertilized by a drone or male bee.

V. The fertilization of the queen is always effected outside of the hive, in the open air, and while on the wing. Consequently, in order to become fully fertile, that is, capable of laying both male and female eggs, the queen must leave her hive at least once.

VI. In the act of copulation the genitalia of the drone enter the vagina of the queen, are there retained, and the drone simultaneously perishes.

VII. The fertilization of the queen, once accomplished, is effacement during her life, or so long as she remains healthy and vigorous, and, when once become fertile, she never afterward leaves her hive except when accompanying a swarm.

VIII. The ovaries of the queen are not impregnated in copulation, but a small vesicle or sac which is situated near the termination of the oviduct, and communicating therewith, becomes charged with the semen of the drone.

IX. All eggs generated in the ovary of the queen develop as males, unless impregnated by the male sperm while passing the mouth of the ventral sac or spermatheca when descending the oviduct. If they be thus impregnated in their downward passage (which impregnation the queen can effect or not at pleasure), they develop as females.

X. If a queen remains unfertilized, she ultimately dies not lay eggs. Still, exceptional cases do sometimes occur, and the eggs thus laid produce drones only.

XI. If, in consequence of superannuation, the contents of the spermatheca of a fertilized queen become exhausted, or if, from starvation or accident, she loses the power of using the muscles connected with that organ, so as to be unable to impregnate the passing egg, she will thereafter lay drone eggs only, if she lays at all.

XII. In some unfertilized queens occasionally lay drone eggs, so also in queenless colonies, no longer having the requisite means of rearing a queen, common workers are sometimes found that lay eggs from which drones only proceed. These workers are likewise unfertilized, and the eggs are naturally laid by some individual bee, regarded and treated more or less by her companions as their queen.

XIII. So long as a fertile queen is present in the hive, the bees do not tolerate a fertile

worker. Nor do they tolerate one while showing the signs of being able to rear a queen. In rare instances, however, exceptional cases occur. Fertile workers are sometimes found in the hive immediately after the death or removal of the queen, and even in the presence of a young queen, so long as she has not herself become fertile.

WEEKLY LETTER

OUR VILLAGE

There is nothing very striking to report this week, beyond the division of labor of our task which are now increasing, as the season is in full swing. For almost all of us it is a strange experience to tell along steady roads and slippery footpaths and muddy fields, baskets in hand, as it drizzles and often rains and a sharp wind whist blows against your face. One day we were soaked to the skin and it looked as though some of us were going to catch a cold. We might do so, and we shall certainly have to be extra cautious.

But the experience is worth all the trouble. It helps us to realize the plight of the peasants who have to do this work, without a complaint or a murmur, who have no change of clothes when they return home and hardly a fire or a blanket to warm them up. Little do we think of them, as we sit easily in our rooms or offices, imagining that the whole work is done as a matter of course in comfortable surroundings, thinking how it is done. Have we ever tried to look into their hovels, so they return in them completely drenched? Have we ever troubled to inquire how they fare during the rainy season, whether they get any medical help, extra clothing and the like? The lot of the wretched milkmaid is, if anything, worse. He has to work in watery fields, in desolating rains, throughout the day. So we give thought of him as we eat our rice which has been grown with such trouble and trouble!

One of the younger men of our party was rather impatient the other day and asked a woman if she had any thought of the trouble she was putting him to. As it was she had given fairly for that day, and suggested a word of thanks from the young man, as she was returning with her lot. Instead she put a reminder. That was sufficient to make her fly into a rage. She swore at all of us, calling us all kinds of names, and said "Are you obliging me? You are doing it all for the sake of your bellies. Let that over be your reward lot." I think she had every right to swear at least. She was herself drenched, it was because of us that she had gone far out of her usual place. I tried to pacify her. "He is as good as your son. You must not treat him. He reminds you of yourself not to get personally but to the others through you." And so on and so forth. We have got to learn the duty and the beauty of spirit, work work.

PRECAUTIONS AGAINST ILLS OF THE STOMACH

In the wake of rubs has come malaria and we have two or three sick beds every now and then. The best and the most abundant of us, like Howell, have had an attack. But our precautions and otherwise have covered plain sailing so far. Sgt. Kanasappa has had to be in bed for quite a fortnight with an attack, perhaps of paratyphoid, but it has almost no rigors and no moments of acidity, because from the very first day he was put on hot water and then and honey. He has had food in a room adjoining his office and has been able to attend to part of his correspondence too, though of course he does not sit out of bed. The night when we have laid down and are following may be of use everywhere during this season. The first rule, applicable to all, is the general rule to leave your meal when it tastes sweetish, i. e. to leave it partially hungry. The second rule is to avoid foods containing an excess of proteins (all meat—pulses for instance) and to stop a meal as soon as you feel ready. The third rule, as soon as you feel out of sorts, or have a feeling of heaviness, is to have an opening dose of castor oil and a fast. Whilst a fever or cold is on, repeated doses of hot water and lime and salt (or ger or lemon) is the usual treatment. All that, even with, is to be scrupulously watched, and there should be no hurry to resume normal diet on the disappearance of cold or fever. The fourth rule, for those who can afford, is the use of a therapeutic net and for the poorest to wrap the exposed parts of the body, while sleeping, with kerosene oil. In almost all cases here we have fought colds and fevers successfully by this treatment and have not had to have recourse to quinine (though quinine is by no means taboo). Sgt. Kanasappa has had no medicine whatsoever.

DIETETIC CHANGES

We have taken care to consult medical opinion in all our dietetic experiments, and whilst books on diet and vitamins have been wanted, we have had quite a lot of support from Dr. Tild's little booklet on "Balanced Diet" which contains all necessary information on a balanced diet of enough proteins, carbohydrates, fats, organic salts and vitamins, to keep a man perfectly fit and healthy. The book is based on experiments made in the improvement of the diet of over a hundred children in the Hyderabad Government Home, Mainaga (Bombay), whose diet was considerably and brought to near to a balanced diet as possible by the inclusion of eggs, beans, rice, puddings, fresh olives, dried skim milk, and preparations of sprouted seeds, the children having been put on this diet for over eight months. Eggs, beans and olives we have not yet tried. We made a beginning with olives this week. Olives is more proteins than milk and less than pulses,

and Gaudhari wondered if during the rainy season at any rate, we might not substitute it for oil. The first day's preparation in which olives was mixed with water and served in liquid form saved many of us away, some because it was sticky being heated, then because it was unpalatable. The next day it was served in the form of dry powder. That did not save people away, and the third day it was served in a liquid form, mixed with butter-milk and slightly spiced. This last carried people off their feet and promises to be very popular. The oil has not yet been exhausted, but we seem to be on a safe way to it. Dr. Tild's balanced diet sheet allows two ounces of pulses and half an ounce of olives for an adult. We propose to try next the introduction of eggs, beans.

A TRIFLE

The introduction of this new article in our diet was the occasion of considerable excitement in our midst and Gaudhari asked everyone to express in writing what he or she felt about it. The next day came a little slip of paper signed by three members of the household expressing strong disapproval of the innovation. Gaudhari, who had given only orders that day in substitution of oil, immediately returned it to our man and requested the family that he did not want to rush these innovations. But the little slip of paper saved Gaudhari as a pen on which to hang a comment: "We are not judged so much by the big things that we do as by the smallest. You might have chosen a better sheet of paper, written more legibly and you had certainly no excuse to write in English, which you do not seem to know well, when you could do so in Gujarati or Hindi. 'Take care of your pen and the pen will take care of themselves' is not only a maxim of common sense. It is a moral maxim as well. No matter how magnificent the thing you have to do, do it as well as you can, give it as much of your care and attention as you would give to the thing you regard as most important. For it will be by these small things that you shall be judged."

A PASTORIAL SERMON

Even our homelike life is not quite without its fun. We had for guests last week Miss Gaudhari and Miss Ingham who are keenly interested in our rural reconstruction effort and are giving their own contribution to it by settling down in a village near Tatal. Miss Ingham has come only recently but Miss Gaudhari has been in the village for over six months. She has a keen spirit of inquiry and is never tired of asking questions. This pleases Gaudhari whom honest questions always serve to stimulate rather than annoy. One day during his brief stay in our midst she asked a question about the short-sleeved kurta (shirt) and the short coats of us are wearing. It may be noted that most of us used to wear dhoti and even now do wear dhoti when, off duty, but the various kinds of

* To be had of Dr. H. Y. Tild, Bombay Free Medical Help and Health Work Association, Bombay II.

maned work to be done here compelled us to take this up as a convenient, workable and cheapest workman's uniform. But Miss Chaudy saw something very incongruous and heartless about this costume and said so to Gandhi. So long as the talk was informal we talk capital first out of it.

"But why do you object to it?" said Gandhi. "Because it is English."

"But why should I not adopt whatever is best in English dress? I would not mind doing so, though Englishmen may look with contempt on Indian dress and disdain to adopt any part of it."

"It is so heartless. The English shorts go ill with the flowing Indian dhoti."

"Then I suppose you would be horrified if I asked people to wear the sari too."

Now Mithan took up the battle on behalf of the dhoti and said it would certainly shock her. The sari too was most expensive and extremely importable.

"That only shows that the hat you wear when you were in England was a sari!"

"No I had the best hair available in those days, but I never liked them. They never cut's head and give one an ache."

"Then perhaps your head was so ill-shaped. What I do seriously feel is that the sari too is a good protection from the sun."

"I would say day wear on Indian paper is preferable to the hat. It does keep off the sun as well."

"It does not."

"Well, well, but these shorts are bad. Between the khaddi that you wear and the shorts these people wear there is all the difference between heaven and hell."

"Oh," said Gandhi, astonished. "Then you will explain why it is so shocking?"

"Perhaps I am talking it too strongly. I shall say there is all the difference that there is between day and night."

"But that is not my reason," said Miss Chaudy. "I simply can't stand this incongruous mixture. Your khaddi is Indian. Why should they not put on something like that? Let it be all Indian or all English."

"Then to be all English I must go to a gymkhana, too?" said Gandhi. And all round with laughter, "As regards my khaddi I know that it is far superior to the shorts. But if they all adopted it they would be laughed at for trying to look like the Mahatma."

"But why not wear the lower part of the dhoti under the shorts?"

"Yes, that is what you do. But it is hygienically bad."

The argument went on for a fairly long time but I had quite forgotten it, when suddenly my memory of it was revived when on the eve of her departure Miss Chaudy said that she felt so strongly about the thing, that as spite of

what Gandhi had said about the matter she must speak to us, the village. And she did speak to us. There is no doubt that she had felt very strongly about it as she said the thought of it had given her an uncomfortable night. She advanced two arguments in her brief speech.

One of them has already been given in the talk. I have narrated "Your flowing upper ought to have a flowing lower garment too. Why on earth should you demand your beautiful Indian costume and go in for this clerical imitation of the English?"

Her second argument was the very bad example we were setting to the masses. "As you have the privilege of very close association with Gandhi, everyone looks up to you, and you must not set people a bad example. That is what pains me most. I have seen peasants in the villages working quite bare-bodied. I read in the *Kampan* that a German friend who came here also worked bare-bodied. That was because it is so common in Germany. Why then should you demand that as so characteristic Indian, what is peculiar to the genius and climate of India?"

I have reproduced this interesting talk to show how jealous some English friends are of every thing that is good and artistic in India. The talk did not have many of us quite convinced, for the simple reason that we had discarded nothing Indian. The shirt and the shorts we were wearing were adopted as working man's clothes and we often dressed the shirt altogether in the hot weather. Much as we would love to do with the sturdy khaddi with which the poorest Indian contented himself, we make our concessions to put down our dress to that size. As for the bad example, I heartily wish the people amongst whom we work copied it. For they wear much more clothing than necessary. At the present moment they seem to be in no mood to copy our example, good or bad. We are just troublesome swarms in their eyes.

But we must thank Miss Chaudy for her frankness and for reminding us that we are watched by people, not only as the master of our dress but of our general behaviour, and that we must not forget that we are in no way to be unworthy of the privilege of our association with Gandhi.

M D

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HARIJAN

Editor: MANAGERY DEW

Under the auspices of The Harijan League, Ranchi

3010

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POONA — SATURDAY, AUGUST 5, 1932

[ONE ANN]

PUBLIC AMENITIES FOR HARIJANS

The Report of the Backward Class Department of the Bombay Government for the year 1931-32 depicts the fact that Government orders prohibiting the observance of caste distinctions in schools are in some cases being disobeyed, but also observes that the local authorities have found it difficult in certain cases to take drastic action by closing the only school in the village, and have therefore been trying to overcome popular prejudice by tactful pressure. It also notes that many local authorities have adopted the policy of interchange of Harijan teachers between common schools and Harijan schools. The Department spent Rs. 125 on special scholarships to Harijan pupils in primary schools, and Rs. 1,815 on scholarships and hostel fees to Harijan boys in secondary schools, and Rs. 502 on scholarships for Harijan students going to for technical education.

50 per cent seats were reserved for Harijan teachers in the training colleges in these divisions of the presidency and 50 per cent in the Training College in the Northern Division. 15 per cent of the posts of peons and servants have been reserved for Harijans and all new vacancies will be filled by Harijans until this percentage is reached. The Department secured positions for 14 Harijan candidates as clerks in various departments and obtained the approval of Government for the appointment of six candidates at a time on appointments on Rs. 11 p m. for handling general office duties, to be finally appointed as peons and clerks.

According to the Report the question of water supply for Harijans is still perhaps near solution, as Baroda Minister subject the Harijans to boycott and bullying whenever they attempt to exercise their rights. Putting up of wells on 50 per cent of public wells was ordered as a trial, but no improvement in the situation is recorded.

The importance of public co-operation with Government in all these matters cannot be overemphasised. Harijan leaders should prepare an accurate record of the conditions obtaining in their respective areas, invite the support and co-operation of the enlightened sections of the Rindia and keep the problem constantly before the Government and the public.

M D.

Notes

A Good Servant Gone

Yywanu Dada who died the other day in Poona was one of the greatest of souls. He was a true servant of Harijans and equally true friend of all the poor. He had resided in the full the motherless poverty of non-violence which had become a living creed with him. His life was an inspiration to many of his friends and followers who looked on him for guidance and wisdom in their darkest hours. May the memory of it ever sustain them and save them from good to better.

Wealth Well Used

Shri Jarda Prasad Mandlik, a great servant of Harijans, is no more. He was the treasurer of the Central Harijan League Ranchi. And what a treasurer he was to the cause which he served with a rare passion! He could not be called a wealthy man as the expression is understood nowadays. But he was master of the little little and earned well. He has willed away practically all he possessed. During his lifetime too he spent liberally as charity. He was a true servant. The cause of the widow was as dear to him as that of Harijans, and by his will he has provided for both these, the biggest to be spent in his town, Pinedi.

M. K. G.

Harijan Work in Sind

I had put to the Secretary of the Hyderabad (Mad) Harijan League certain questions asking from a previous report of his. In reply he has sent a long letter from which I reproduce the following:

"Primarily, as Sind, being a religious and cultural inheritance of Muslims and Hindus, the untouchability problem is not so acute as in other parts of India. Conditions are different in Thapsar district, which is more contaminated culturally with Moslems, Gujars and Devars than with Hind. The communities which come under the category of 'untouchables' are Khatris, Bhungs, Kachis, Jains, Bhis and Khatris. Of them it is only the Bhungs whom touch is considered to carry pollution. The others are generally mix with caste Hindus freely except in matters of food and drink. In big towns like Hyderabad there are many men of these communities working as domestic servants and

rendering all sorts of services to Caste Hindus—making, including cooking, fetching of water and cleaning of streets in villages, however, they are not allowed to do that kind of work, and it was plain to me that they were forbidden from fetching water from public wells. This is the only main disability from which the Harijans of Madras suffer. That, too, we have been able to remove in many places where they are now allowed to draw water without let or hindrance.

In April 1934 we arranged a Harijan conference under the presidency of Madan Govindram of Madras. Harijan. It was one of the most representative of gatherings, having been attended by about 500 representatives of Caste Hindus as well as Harijans from the whole district. The Caste Hindu Harijans showed great sympathy with the Harijan cause and promised to do everything possible for the Harijans. A common Madras was organised for the occasion, where Harijans—both Harijans and others—met their needs at the same place and time. The conference was a great success. We had hoped for great results following from it, but unfortunately the hope was not realised for reasons just which we had to accept.

Regarding the treatment accorded to Harijan children in local schools and municipal schools, I am glad to say that generally no distinction is observed between Harijans and non-Harijans. There is a special sympathy towards the Harijans as much as that even Mussalmans whom to allow their children to sit alongside of Hindu children in classrooms? But I am happy to say that at a municipal school, where the Head Master and teachers are Caste Hindus, I got 25 Harijan boys, including orphans, admitted, and they are all treated on terms of perfect equality with the others."

Harijans and Handicrafts

My remarks in an article in Harijan on a report of Madras City Council of the Harijan Sewak Sangh have evoked the following reply from Sri. Venkateswaraiah, the Secretary of that Council:

"I should say at once that the people from whom the members of our bodies are drawn are absolutely free from the habit of making the Harijans of Madras suffer. They work in normal fashion and make very good hats, shoes, articles and other articles. Before the War and for some years after the War they were having at work some menial work in their trade. But now they have only a small fraction of the work they used to have formerly. Before the war our forefathers the house-carpenters, they were having plenty of work in making windows, furniture, etc. It is all gone now. Trades also have changed. However, many handicrafts articles have fallen into disrepute since etc. from the market. Therefore they are now largely unemployed and are feeling the effects of continued unemployment."

As to getting handiwork, there is no case of Harijans in the city of Madras which is at that

stage. Outside the Borough of North India, the Harijans have made long and are being brought."

It will delight those who are struggling against the problem of Harijans in other parts of India to know that there is no such problem to be found in Madras. On the other hand the foregoing note reveals the miserable state to which the class of themselves has been reduced by the destruction of their once prosperous industry. The poverty caused by continued unemployment has ultimately resulted in malnutrition of children, a reference to which in the report from Madras City Harijan Sewak Sangh had been the occasion of my suggestion for more detailed inquiries. This note also serves to show how the problem of the revived and management of hand or dying handicrafts is closely linked up with the welfare of thousands of Harijans.

An End

A report from Sri. R. K. Bhattacharya, an Inspector of the Harijan Sewak Sangh, contains the following items of information:

"At first, the Mahatma temple (a big and old temple) and another private temple are open to Harijans. The public wells at the wells of these temples are open to and freely used by the Harijans. There seems to be no scarcity of water in this district, even for the Harijans, as there is ample rainfall and wells are in plenty."

G. S.

Harijan Wells Fund

Contributions received up to 31st July 1935:

Through Sri. R. Bhattacharya, Bangalore	Rs 11-4-0
Sri. Anandil H. Gaudil, Bangalore	50-0-0
Sri. Vithayalath Chandra, Kottayam	1-0-0
" J. Subramanian, Doi	1-0-0
Sri. Subramanian, Doi	1-0-0
" G. S. Doi	1-0-0
" J. S. Doi	1-0-0
Sri. P. S. Doi	1-0-0
Sri. Chandraiah, Tirunelveli	1-0-0
Through H. S. S. K. K.	1-0-0

Already acknowledged Rs 15/11-0-0

Total Rs 117/11-0-0

S. B. M. M. M.

Joint Secretary, H. S. Sangh.

All communications should be addressed to the Editor at Madras, at the same time to, at Harijan Sewak Sangh, P.O. 4 Address for telegrams: HARIJAN, POONA.

Illustrations have been sent to show advertisements whose period of subscription expires with the end of the month. The first issue of the next month, i. e. September, will be sent by T. P. P. to each of those whose subscriptions are not renewed by that time, which they will gladly accept and oblige.

Manager

LIST OF SCHOLARSHIP-HOLDERS

The following 170 Harijan students have been awarded the collegiate scholarships this year, for the courses listed against their names

Name	Course of Study	Amount per month
1. ASSHIFA		
Aravinda Subramaniam	B. A.	12
Daya Sanyal	Civil Engineering	12
M. Sankarapandian	B. I. M.	12
P. S. George	B. A.	12
M. Sankarapandian	M. A. & LL. B.	20
V. Karmayya	LL. B.	12
2. AZHAK		
Miss Lakshmi Devi	B. A.	12
Miss Sankarapandian	B. A.	12
Flakshmi (Kali Das)	B. A.	12
Miss Sankarapandian	B. A.	12
Krishna Das Sankar	M. A. & LL. B.	20
3. BENGAL		
Harid Sankar Das	B. A.	12
Komal Sankar Das	Medicine	12
4. BIRAK		
G. S. Sankar	B. A.	12
M. S. Sankar	B. A.	12
G. S. Sankar	B. A.	12
G. S. Sankar	B. A.	12
5. BIRAK		
David Kanti Sankar	B. A.	12
Chandrika Das	B. A.	12
Sankar Das	B. A.	12
6. C. P. KARANTH		
P. S. Sankar	B. A.	12
K. S. Sankar	LL. B.	20
Miss Lakshmi Sankar	B. A.	12
K. V. Sankar	B. A.	12
M. S. Sankar	LL. B.	20
7. DILLI		
Tal Das	B. A.	12
8. GUJARAT		
R. S. Sankar	B. A.	12
S. S. Sankar	B. A.	12
Harind Sankar	B. A.	12
Kanti Das Sankar	B. A.	12
9. HYDERABAD SV.		
Miss Lakshmi Devi	B. A.	12
P. S. Sankar	B. A.	12
10. INDIA		
G. S. Sankar	B. A.	12
11. KASHMIR		
P. S. Sankar	B. A.	12
P. S. Sankar	B. A.	12
12. KANTHAK		
L. S. Sankar	B. A.	12
13. KERALA		
Miss K. A. Sankar	B. A.	12
Miss K. S. Sankar	Medicine	12
14. MADRAS		
Chandrika Sankar	B. A.	12
M. Sankar	B. A.	12

15. MAHARASHTRA

M. S. Sankar	LL. B.	20
R. M. Sankar	M. A.	20
R. A. Sankar	B. A.	12

16. MYSORE

D. Sankar	Victory	12
R. S. Sankar	Ag	12

17. PUNJAB

Sankar Sankar	B. A.	12
Chandrika Sankar	Medicine	12
Chandrika Sankar	B. A.	12
Sankar	B. A.	12

18. TAMILNAD

Chandrika Sankar	B. A.	12
R. Sankar	B. A.	12
V. Sankar	B. A.	12
S. Sankar	B. A.	12
R. Sankar	B. A.	12

19. T. P. WISDOM

Chandrika Sankar	B. A.	12
Sankar	B. A.	12
Sankar Das	B. A.	12

Total Rs. 700-0-0

The following 12 monthly scholarships of Rs. 12 each have been given for 12 months' study in the Central University, Calcutta, from Jan. 1933, to Dec. 1933

L. P. C. Sankar	English
S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English
S. S. Sankar	English

The holder of each of the monthly scholarships of Rs. 12 awarded last year will be awarded this year. The holder of the total number of scholarships is 112 and their total annual value is Rs. 1344

M. S. SANKAR

Joint Secretary, H. S. Sankar

NOTICE

Subscribers are reminded that the Manager must receive change of address information by first post. The holder of the total number of scholarships is 112 and their total annual value is Rs. 1344

Subscribers receiving their subscriptions are requested either to quote their register number or to give their full address in their orders.

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FOREIGN

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" " " " " "	Rs. 2-6

H A R I J A N

SATURDAY, AUGUST 6, 1938

SELF-SUFFICIENT KHANDI

(By M. K. Dasg.)

The conditions promoting the success of self-sufficient khandi are different from those favouring khandi produced for the town-dweller who would not or cannot tell its maker if at any stage of its manufacture. In khandi made for sale, every process from sowing and ploughing of cotton to weaving the yarn can be distributed with ease, especially when the cost of labour is equalised or nearly so. Specialisation under supervision and on a co-operative basis must yield better returns. But when an article is produced for personal use the greater concentration of all the processes in the same family or even the same hands, the greater the economy of time and money. A person, who has a little land which he can till his own, even for a fair period and works on it daily, can have his khandi for more labour put in by him or his during their odd moments. All he needs is instruction or education to show how such use can make his own khandi practically for nothing. When labour has to be paid for and that at an equal rate per period, spinning would take in the largest part of the outlay. For spinning yarn for one yard of khandi takes longer than any of the other processes outside or posterior to it will take. If a person spins, cards and spins the khandi, which he can do easily, he will get his khandi almost at the same price as will cloth. The cost of an article represents the cost of labour spent in its production. So when the whole labour comes from the user himself the cost is practically nothing, when that labour is given during leisure hours. Self-sufficient khandi stimulates the middleman elsewhere. It is the easiest method of perceptibly increasing the income of the millions of the semi-starved villagers.

But will the village ever take to self-sufficient khandi? Yes, if we have faith accompanied by technical skill, or rather a living faith that will move mountains and give the worker all the skill necessary for his task which is undoubtedly difficult. But whether difficult or easy it has hardly been attempted as yet on any large or organised scale or a well conceived plan. Yet without a well conceived India-wide effort to educate the villagers to produce their own cloth and thus stop the unnecessary drain from their villages of what little they possess, will the A. I. & A. have justified its existence. For as I have been of late looking in these schemes the message of khandi is nothing less than the universal use in the village by local production and local

use. The beginning has to be made by inducing cotton cultivation in every village, even in those where it is never known to have been grown. Without decentralisation of cotton cultivation, universal decentralisation in villages may not be possible. We have authentic examples of khandi having been turned into spinning gardens by judicious manipulation of the soil. It ought not therefore to be impossible to grow enough cotton in every village for local use. Not only will this cheapen khandi for the villagers, but it will also improve the durability of khandi. Experience has conclusively demonstrated that the strength of yarn and the output are affected by the variety of cotton used and the manner of plucking, cleaning, ginning, carding and spinning cotton. A material from which the famous Dacca muslin could be produced must demand gentle handling during all the processes. It endures, better it seems, as shaberi or the morning dew.

WEEKLY LETTER OUR VILLAGE

An incessant downpour of rain made it impossible for us to move our village these days in the week. But I do not expect we were very much missed. Nature cleanses and purifies our surroundings in a variety of ways. If the sun dries and cools up impurities, the rains carry them away.

Yet we have had our casual contacts with the people and the constant reminders of the numerous stages we have to cover before we are at the end of the journey. As the reader will remember, we had something, a few weeks ago, to mend some of the walls in the village and to cleanse the surroundings of two wells. As the levelling of the surrounding land was more an employer's job than of ourselves, we did, at the people's request, a small pit to collect the waste water. It served its purpose during the monsoon, but now it is dangerous for children playing near the well. It was the safest thing for the people to fill it up, but they expected us to do it. When one day our party went to fill it up and proceeded to back earth by breaking up a mound close by, they raised a hue and cry saying the mound belonged to a goddess! And those who would not move their little finger in helping to fill up the hole marked beyond to some up the mound with their hands!

There are two entities among the Hindus in the village—Mahar and Mantri. The Mahar regard themselves as superior to the Mantri, and so long as they are allowed to enjoy this 'superiority', they do not mind the Brahmin Shudra dividing superiority over them! Each section has a separate well. But the Mahar who have dug a fairly big well are in need of money to build the top up with bricks and

stems. They asked Bhamban if Gandhi would help them with money on condition that they supplied voluntary labour. We went and explained to them that Gandhi had no money but that the Marjua Bank Scheme would help them, if they were prepared to share the will open for general use, 1 + for the use of the Marjua also. The very suggestion infuriated one of them, who said he would affirm that the will was destroyed then unless the Marjua to share it with them. There was a prudent fellow amongst them who said it was difficult for them to answer our question straightforwardly and that they would consider it and then give us their reply.

Meanwhile Bhamban has been able to attract a number of children from the village to come every evening to Nagpurwall and join our project. These little fellows do not mind the rule and so many as seven of them came on Sunday. One of us tells them stories and teaches them to recite verses.

IN THE MILLING POT

Gandhi's articles on the necessity for a standard wage have set all kind workers fairly thinking. The consensus of opinion would seem to be that we should fix a standard wage to be ultimately worked up to, that whatever may be the amount of the wage in value it should be a real living wage, and that rule by side with securing the advance a living wage, we should insist on the production of the best quality. As regards the last thing, Gandhi is never tired of giving the instance of a strawberry jam factory that he visited many years ago. "Every strawberry is examined and selected, and whatever fails to conform to the standard size and quality is rejected. In the same way we should insist on a standard quality of yarn, examining every batch that comes to our depot, and rejecting all bales that do not come up to the standard measure, strength and even." In this connection the efforts of Sgt. Bhambanlal Baghe, who was here for a few days on his way back from South India, are worth noting. He has himself made experiments on various spinning wheels, done various counts of yarn, tried all kinds of spindles, and in an expert in every little detail involving the manufacture of thread. During his lengthy tour in South India he visited every centre, and not only went into the working of it, but visited numerous spinners in their cottages, examined their wheels, their spindles, their work, counted the number of revolutions of the spindles examined, showed them on the spot better models with better spindles and also convinced them how easy under the existing conditions it was possible for them to earn nearly half as much more as what they were earning today. He also examined every variety of cloth produced in our depots and showed the workers by a rough and ready test how the best-looking variety was the least durable. He had brought

home various samples of cloth and it was a revelation how the wares of the best-looking samples gave way under the testspindles in just upon them. Kind is this in the milling pot, but it is fortunate that the principal workers are wide awake and giving themselves no rest until a correct solution is found.

SEEKING PUNISH

Some of the simplest things that Gandhi has been saying and writing seem to people and people people who ask him to explain what he could possibly have meant. One of these is Gandhi's insistence on hard labour. It is the simplest of propositions to understand that if everyone earned his bread by the sweat of his brow there would be no exploitation and no overwork. But the people to come is that most people do not do so. The lawyer who earns his thousands a month and guesses an hour does so body-labour, nor do many another professional people of his kind. But says Gandhi to the puzzled one: "Why worry about those who do not do body-labour? I have never imagined that every man on earth will earn his bread by the sweat of his brow, but I have simply reminded the golden rule. Are you prepared to do it? If you are, you need not be jealous of the man who is not prepared to do it or cannot do it. I say, not be able to earn what fruit and with I say by more body-labour, but that means that I am to be pitied, the rule is not affected. Only a few people and always doctors, dentists, etc., but should they, therefore, be jealous of the millions who cannot? The latter may be pitied, rather than be worked."

And there is the example of one who wants to observe the rule but whose flesh is weak. He is feeling very miserable and asks what he is to do. To him Gandhi says: "I have indicated the ideal to work up to. Let everyone try to observe it as best as you can. Don't worry because you are incapable of doing any body-labour. Do whatever other clean labour you can, and be sure that you do not neglect those that labour for you. Do not worry about the doctors and the rest who in your opinion seem to have no time for body-labour. When they will practise their profession in a pure spirit of service to the community, the community will take care to see that they are not starved."

CHETING THE RULE

Members of the Marjua may not know that Bhambanlal decided to spend the whole of the rainy season with us and has been methodically accepting the discipline of the community here. He has been spinning regularly, and though no one would expect him to make up his life story, he does it regularly. But there is no lack to the number of restraints he puts on imposing on himself. Maybe he does it as a sort of warning to the rest of us who may indulge their bodies too much. Thus he has, with the consent of Gandhi, made a rule of

standing in meditation for certain hours of the day and the night. Gandhiji did not strive with him when he proposed this fresh discipline "Could you not find us something as you stand?" he asked Bhambhaji. He said he would not like to. "All right, then. It is not that I do not see the value of these kinds of discipline. One has only to see when discipline ends and laziness begins." But when Bhambhaji suggested other rules, viz. of going without food every other day, Gandhiji greatly sympathized with him. He instructed the name of several whom he knew, who shipped several meals to restaurants and then passed themselves. "There is no fear of your giving yourself, for you take nothing but flour and some butter. But I should suggest a better course. Reduce your ration by half and see how you feel. The physical effects of this are likely to be better than those of complete starvation every alternate day." Bhambhaji paused a while and then willingly assented. He feels miserable when he cannot do anything that Gandhiji asks or suggests and he feels happy as a child when he can do what he is asked to do.

LESSONS TO A SHOEMAKER

Attached to the Ashram here is a little tannery which is run by some of the old inmates of the Ashram, and now there is a shoemaker's workshop attached to it. Patches and shippers and various articles of dead cattle's hide are made there and most of us order our footwear from there. At the head of the workshop is a shoemaker who used to have his own shop in the town but has now joined us. He is a good shoemaker but he never made sandals in his shop and unfortunately for him most of us order sandals. But whenever we need to satisfy ourselves with what quality we get, Gandhiji asked the whole shoemaker's workshop to go to Nagpurwadi in order that he may be able to show them the defects and have them rectified in his presence. On the great friends came one afternoon and to the pleasant surprise of some of us there was a Hindu shoemaker's shop in front of Gandhiji's desk. But lo and behold the surprise of some of the members of the Working Committee, including the President and the Secretary and the Sachin, when they actually found Gandhiji giving the shoemakers detailed instructions in making a really comfortable pair of sandals! "The straps should be loose, the stitches should be there, and there should be even places of leather on the sole where the pressure is greatest," he was explaining to them. He got them to tear off all the stitches in his presence and start again. "But the shoemakers are working on our time," said the members of the Working Committee impatiently. "Don't grudge them the hours they are having," said Gandhiji, "and if you like you may also watch how a good sandal is made." But the poor craftsmen were soon passed away and they went and sat working in the verandah. They

would not wear a certain amount of sandals as they were working and the members were again rather impatient. Someone tried to make them stop the work, but Gandhiji said: "You must get accustomed to working in the neighbourhood of a shoemaker! You mustn't forget that this is a village industries home."

Some of the members, I suppose, did not know that Gandhiji got his first lesson in shoemaking in South Africa on the Talaver Farm and he learnt and mastered the art. Sri Chakrasen Das, the veteran Liberal Leader of Bengal, has long been traversing as a huckster a pile of sandals made by Gandhiji, and delivered to him by the late Gandhi of Adajan, who then used to be Gandhiji's sewerer there.

M. B.

FIRST WEEK IN MAHARASHTRA

(By A. F. Phillips)

I have planned an eighteen days' tour in July in Maharashtra, minus the coastal districts of Thana, Kolaba and Ratnagiri. The rains in the Deccan plains are not heavy, and they have not as far obstructed my movement from place to place. In the six working days of the week beginning from 30 July I have been able to visit Nashik, Mumbai, Malabar, Dindia, Amalner and Ahmednagar.

Nashik

Shri Chhatrapati's College from the Krishna boys is a big institution started in 1908 with the help of an initial donation of the late Maharaja of Kolhapur. At present there are 12 houses, all of the Maharaja caste, but Marathas of other castes are also admitted. Four of them attend Nashik Arts College, where high schools. During the last year an additional room has been built and named after the late Sri J. F. Akhatar of Nashik. Chhatrapati consider themselves superior to Mahars and therefore do not seek admission there. They therefore started their own boarding house about a year ago in their own locality and supported by the community, where their boys reside at present. The surroundings are almost all immigrants from Kolhapur and Rajpootana. With the exception of a few families who have fairly good houses, the bulk of the swagans are badly housed by the Municipality in dark, ill-ventilated, small and uncomfortable rooms. Their children receive primary education in a Municipal school, located in a large temple, the maintenance of the Hindu family.

Mumbai

This place though small has its own importance, being a railway junction. A Mahar students' boarding house, started and managed by some members of the caste, has ten boys and is aided by the Nashik branch of the Sangh. The small lots of 41 swagans, mostly from the U. P., are ill-treated in spite of the ugly brown-tinted type, built by themselves. There

is a good, well attended Mahele Harjan school with two teachers and about 75 boys run by the District Board.

Mahele

This is a large town of about 15,000 population, three quarters of which are Mahele weavers. They weave nothing but coloured saris worn by Mahele mahari ladies. All open spaces on the outskirts of the town are lined around with crops of coloured cheap Japanese and Indian mill yarn. There is a weaving trade going on in these mills, which are sent to Bombay to make loans—a distance of about 160 miles.

Mahele quarters require more land for expansion, as the population has grown considerably. This is the case in almost all the middle-class growing towns and expansion and transportation are the inevitable result. A large number of male adults therefore sleep in the streets, a sort of economic open space built for the community purposes. A small sum was collected here for the Harjan Welfare Fund.

Dhule

The branch of the Sangh here is doing useful work under its able secretary Sh. V. N. Purna. A few boarding houses for Harjan students is being run, 11 of them being Mahele and 3 Marja. A common room is also being built for them, and the boundary expansion is Sh. Thanga, a well-known Harjan. Many more boys are sent with school books and fees and interest is taken in them individually.

Dhule is a clean and neat town, as the extension was planned and laid out about 75 years ago. A line of six two-room units with a wide verandah and Mangrove-tilled roof built for weavers is a model habitation, and it is intended to add one line every year. Even other tenements built by weavers are decent and well kept. Out of 145 weavers engaged by the Municipality 35 are Hindu and 110 Muslim. This is a peculiarity of this town. All these send their boys and girls to primary schools, as compulsory attendance is in force in Dhule for over ten years past. It is satisfactory to note that the Municipal vice-president here is a Harjan gentleman and he is also the chairman of the drainage and sanitation committees. This town has a good population of about 50 families of Mahele (or Chauran) from U. P., settled here about a century ago. Harjan youths are freely admitted as a local physical culture institution. The municipality employed cooperative society has a membership of 151, of which no less than 111 are weavers. A sum of Rs. 11,000 has been advanced to them against their own deposits of about Rs. 4,118. These loans are recovered from their pay by easy instalments. Sh. Abha, a Harjan gentleman, conducts another boarding house of 7 Mahele boys. As many as five members of weavers are recruited from these

schools; the remaining three will also be selected from them as students come. On the whole Dhule has got the benefit of good workers, both in the Municipality and in the Sangh.

The three villages of Laling, Sangli and Kapadwar were visited. Though District Boards have put up, under present Government orders, notice boards on village walls to the effect that they are open to all including Harjans, a good deal of opposition is offered by Chauran Hindus to Harjan drinking water therefrom. Where Harjans have the courage to overcome their spite, they stand the risk of economic boycott. The Mahars of the small village of Laling, however, took the risk and incurred the displeasure of other villages, which fortunately has not yet gone beyond a passive stage.

The village of Kapadwar, with a population of about 4,000, is self-reliant and self-sufficient in the matter of cloth. Good efforts are being made by Mahars reformers for getting the whole community to adopt saris.

Amalner

This is a fast growing industrial as well as educational town. The population of Mahars and Chauran is also large. Making of leather saddles is a specialty of this town, but as horses are being fast replaced by motor and buses, this trade is declining. The local branch of the Sangh has fairly good work in its outfit—it has built a Harjan primary school for the Municipality out of contributions and a house which is being repaid from the rent. As this common room building was made available, the number of children increased from about 35 to 70. The weavers, though well paid, are spend-thrifts, will not send their children to school. Live daily, eat live pigs, and are hardly in debt. Here I had the happiness to come across a college student belonging to the Harjan class—the third Harjan student I have seen. A sum of Rs. 100 was presented in the public meeting here for Pusa Fund, which is being raised everywhere.

Shenai

The large railway colony here has attracted a large Harjan population, including weavers. The local branch of the Sangh is running a school in the Harjan locality and has built a halling for the purpose. A devoted worker personally attends to the cleanliness of boys and girls. The local Municipality runs a cooperative society for their benefit for the last three years. The fund of the society is made up exclusively of compulsory deposits of a rupee by every member, and loans aggregating Rs. 4,118 have been advanced from this fund. This has given them great relief. They have paid and had the business paying, but have no the inherent pressure of raising their own proceeds. The Municipality can easily stop this by having a special slaughter house for pork.

LEAVES FROM VILLAGE WORKERS' DIARIES

SH. Jagannath Datta is the Secretary of the Gram Sbihi Sangh in Chupral under which quite a number of workers have settled in some of the Chupral villages. He receives periodical reports and extracts from their diaries and often visits them. I summarise some of them—

Lakshmi.

Bhadrachal, an old inmate of the Sahasrmati Ashram, is doing village industrial work at Lakshmi in Mohar Taluka (Kulu). This is a rice growing area. The first thing taken up was the banking and bank-pounding of paddy. While rice thus prepared was sent to Bombay, Dham, Akroshchhal and other cities. 1200 mounds of paddy was thus dealt with and Rs. 500 were distributed as wages. The next thing taken up was encouraging people to prepare glass out of cow's urine. The cows are poorly and ill-fed, but it was thought, that if the owners were assured of a steady custom, they would keep them better. Attempts are being made to encourage better milking. About 75 mounds of cow's glass was purchased and sent to several places.

Scouring and street cleaning were also taken up but the British plague relief work disturbed this programme. It will now be taken up in right earnest. Also a school for the Hariya boys is being organised.

Borari.

Bhadrachal, another inmate of the Sahasrmati Ashram, has settled in a village near Borari, Maheshchhal Taluka (Kulu District). He had work set out for him so he went to the village. Just near where he has been given a small room to stay, there are two sticking drains which collect all the dirty water from the village. Bhadrachal is tackling these drains. He has been able to persuade the people to have latrines on the outside of the village. They are no regular latrines, but just small enclosures with pots of earth to cover the excreta. These are being cleaned by Bhagya, whose work is supervised by Bhadrachal. The sweepings are all carried in a cart-horn, and the urine is also carried there by means of a drain. Bhadrachal is not satisfied with the Bhagya's work and it is quite likely that he will take up the work himself. He has got into touch with the children of the village who are now his best friends.

Kharar.

Bhadrachal who is working here camped in a temporary shed during April and May, but for the summer months he must have a hut for himself. He decided to build it himself. But he was hard put to it in doing so. It took him two days to collect the material, for five days did the carpenter's job himself with the help of

one or two friends knowing the work. Gave a day to finishing shade of earth to make the plank with, two days to getting' grain for chaffing, two days to make wooden walls. He is now severely aching in his mid-ribs but—a labour of about a month, but a hut he can call his own.

Another worker in a neighbouring village has had to go through fairly hard experience, not in building a hut for himself, but in helping people to repair a dilapidated schoolhouse for the village. His day is an endless round.

15th June: After preliminary work, visited several people and asked them to do their share of the work, but no one is ready.

16th June: Wanted two days planning with people.

16th June: Kulu. Had to cover up part of the structure with iron sheets but it should be washed away by the rain. But not easy to help.

16th: Had to come of the elders from a bank and tried to bring their experience home to them by citing instances of co-operative effort. This whipped them up. They turned out with their spades and pickaxes and worked until 5 in the evening.

16th: Again the same difficulty about getting the people out of their houses. Five or six people came forward; but soon the bulk of them went back on receipt of a report of a boyish being burnt down. I drew the water and two of my companions took it to the Akroshchhal. Four or five turned up in the afternoon and the mud walls and their supports were now ready.

16th: Spent a week collecting sheets and coppering to the shed. On the 16th went to a carpenter and refused to lodge until he moved out of his house with his tools. There was no one else to help so, I helped him in lifting the beams and shafts and the sheets, and by the evening most of the work was done. But a few more sheets are needed. People here, I am afraid, walked away with some of the sheets and I shall have to get them to return them.

M. D.

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[ONE ANNA]

WEEKLY LETTER

OUR VILLAGE

We have had the most difficult couple of days in our village, what with growing grain, what with the steady south breeze on our feet. One day the whole party had to return having gone just half the way, for it seemed impossible to go further without slipping in the mud at every other step — and yet one sunny day that one returns home thoroughly exhilarated after a hard morning's work. Nay, more. This kind of work is essential for men's work. "If you would avoid mechanisation," that speech of hard work, Thomas, used to say, "work manfully, though it be at cleaning a stable."

Meanwhile Miriam is busy with her mission of mercy in the village. She seeks out ailing babies in the village and goes with Dr. Pingle to have them examined and treated. A woman sitting on the road, weeping, with her hand at her head, catches her sight. She pauses and accosts her. She gets up, takes Miriam to her place, tells to her at length about her ailment, and Miriam advises copious doses of boiling water and salt, with food if available. She is more than satisfied, for the disease has never struck her.

One day she finds that there is kankar (limestone) lying in a house with a kiln on it. She starts the heat for some such year. In three or four such places she finds such yards, quite workable, yet lying idle for years. This provides her with a new field for exploration.

The number of her playmates is daily increasing. Quite a crowd of children come from this and a neighbouring village for the evening prayers and for their daily religious exercises. Young Hans wishes to show the girls and they repeat it lustily. He tells them and plays with them. If Miriam had not her numerous daily duties to do, she would herself give the children more time. It was a joy one day, when Hans was absent for a while, to see her surrounded by children. She had her pair of scissors and sheets of waste paper. First she taught them how to make neat little envelopes, then she made paper boats of all kinds and sizes, set out tiny figures of men and boys, put them into the basin, and asked the children to try to do the same. Both the teacher and the

taught were in their element and they had great fun.

THE BURNING QUESTION

Ever since Gandhiji wrote his article on the standard wage for all artisans, especially for the spinners, with whom we are at present dealing on a large scale, the reorganisation of khadi production has been the burning question. Gandhiji has sometimes grumbled giving time to the members of the Working Committee, waiting for advice, but he has never done so with anyone waiting to discuss the question of the hour. The presence of some of the members of the Working Committee like the President, and the Secretary, Mr. Subramanyam, Jammalji, Dr. P. V. Narayanaiah, Mr. Gangadharrao Deshpande and Professor K. P. Kelkar, some of whom are members of the Gandhi Sevak Sangh, and with all of whom khadi is an essential part of Congress work, stimulated the discussion and was most helpful. Gandhiji attended to them the workings of his mind which ultimately led up to bringing this question to the fore. Trifles had served as a spark to set the mind and heart alight, and he could not be at peace unless justice was done. These trifles were (1) the discovery by an Indian scientist, who visited the famous spinning and weaving centre at Acoli, that the poor spinners who spend the whole day plying their wheels did not get more than two pice per hour, (2) a poor man who had purchased a piece of khadi from the Bhandar found that it was tearing to pieces after one or two washings. He soon started inquiries and found that the complaint was true. The content and various disputes between several khadi workers, all of whom were equally pledged to serve the cause of Swadeshyatva, sustained his growing belief that commercial khadi was at the root of the trouble, and he took no time in giving expression to what he instinctively felt in that famous article on standard wage.

There was no question of socialism or different wages. Everything was being done with a view to finding work for the workless, and the scramble for reduction in prices was due to the unskilled competition with mill-cloth. But in our hurry to do justice, we had unconsciously done some injustice to the spinners. On the other hand, there was no inclination, not to any attempt, on the

part of friends who took part in these discussions to question the justice of the case, All that they had to show were practical difficulties. Would not thousands be thrown out of employment, first by the high prices affecting the demand for khadi, and secondly by enforcing rigid tests on them? "Is there something like five thousand women with ten miles a day to receive the present scanty wage. More would come if we could sell more khadi. What would happen to these poor women, if the demand for khadi disappeared? This was one of the chief questions. 'Quite right,' said Gandhiji. I know the same is the state of things in foreign villages and in South India. But I would put your proposition in a concrete way. Suppose you gave one pice instead of two pice an hour that you give at present, you would be employing not 5,000 women but 10,000 women. And supposing these helpless women were ready to accept even that miserable pittance, would you dare to do it? I say, you would not. That means that you will have to determine a point beyond which you cannot go. Call it if you will a 'happiness minimum'. But if that minimum has to be fixed, why not fix it once and for all, no matter whether it affects some of the producers for the time being adversely? So long as the number of purchasers is limited, and the number of producers unlimited, there is no doubt that you will have to raise some of the producers' wages. Why not then have a deliberately fixed, high enough minimum wage to ensure these poor women at least a living wage? Otherwise there would be no end to the unceasing exploitation. A paper manufacturer sends us paper from a place. He is paying the labourers at the rate of six pice per day, and says he hopes to make the paper cheaper, I tell him I will not have it cheaper."

'Then,' objected a friend, 'you will now change the definition of khadi. It no longer remains handspun handwoven cloth, but cloth handspun and handwoven at a particular wage.'

'There is no doubt. I am sorry that you are making the discovery so late.'

'But spinning is a supplementary occupation, we have been telling the world all these years. It is done only in one's spare hours.'

'Yes and no. I know that there are thousands who are doing it for the whole day. To them it is not a supplementary but a substantial occupation. And even if it is not, why not give them for an hour's work what you would readily give for any other hour's work?'

'Do you know that in some parts of Gujarat district, people are taking to re-spinning because it fetches a higher wage than spinning?'

'I do. But you suggest my argument. They will certainly choose whatever work fetches them a higher wage. Then why not dignify the spinner by a wage which will be equal to any other wage?'

'Practical difficulties are very great. You cannot induce these spinners to conform to your terms. You want a regular register of them, you want them to give you a particular amount of particular dresses and particular strength. How will all that be done?'

'The difficulties have got to be conquered. Don't I know that for a considerable length of time there will be talks of long dresses and square—some saying we cannot induce the spinners to spin for themselves, some saying we cannot get them to conform to our requirements?'

'But supposing they conform to our regulations, and we give them better machines and better spindles, they will automatically do more work and more than double the wage.'

'That they will do automatically but for no virtue of yours. That more production means more working is obvious enough. But what are we going to do, by way of justice which we have denied them?'

'No,' said Gandhiji, standing up, 'we shall have to forget that khadi has to compete with mill-cloth. Mill-cloth is mill-cloth and khadi is khadi. The mill-cloth producer will always concentrate on cheapening it, we must concentrate on justice and a fair wage. There can be therefore no comparison between the two, as regards the practical difficulties, let us reduce our expenditures, let us stop advertisements, let us not patronize the private producer. It is going to be the test of those who are pledged to khadi. Let them produce it themselves or pay for it enough to give our brethren and sisters a living wage. It is a question of the self-purification of all khadi-women. Let us not forget that our relation to the service of Harijanryas. Difficulties there may be, but let us solve them gradually.'

It seemed to be generally agreed that the experiment must be started whenever possible and with varying but increased wages for spinners.

OUR GUESTS

Over and above the members of the Working Committee, whom we had for dinner one evening, and who were all the guests of Gandhiji, we had during the week the most good fortune of having as guests those who do not often come to us. I cannot now include Septimaria Andriana amongst them, for she would now refuse to be treated as a guest, and insist on being treated as a member of the family. The names of women and now that of the poor handicraftsmen may be said to be abounding all the time, and whenever she can run away from her work for a little meditation and introspection and composing of notes, she comes to Gandhiji. In Mrs. Apperawal we have another guest, whom Sri. Kamasappa would perhaps resent being described as a guest, for she is his cousin. But for us she is a distinguished guest. It is her brother—the Organising Secretary of the A. I. V. I. A. and Dr. Bhamban Kamasappa who is now with us—who induced her to break

journey here on her way to Malina. The Kamaraupas are well known throughout educated India on lectures of high education and culture and wonderful breadth of outlook, each of the four brothers distinguished in his own line,—the two whom the family has given to the nation being J. C. Kamaraupa the Secretary of our Association, a Chartered Accountant of London, and a graduate in economics of the Columbia University, and Dr. Bharadas Kamaraupa who was educated in Germany, England and America, who is a doctor of philosophy and divinity, and who resigned his professorship at Madrasville to come here. Mrs. Appanand is a worthy sister of worthy brothers. Education is her ruling passion. She has travelled far and wide in pursuit of her mission and is running a model girls' school in Malina. It is a fortunate coincidence that Rajaraman Adichian and Mrs. Appanand should be visiting us at the same week.

The third of our guests, Dr. Kasel Hoyer, demands a separate note.

DR. KASEL HOYER

Dr. Kasel Hoyer met Gandhi in Delhi last January for a few minutes, and Gandhi was so very much taken up with him that he invited him to come to Warilla. This young astronomer from Guelphburg, has studied astronomy in France, England and America, holds the famous French astronomical Gaudin Plummerian life pass, is a fellow of the Royal Astronomical Society of England, and has worked in the two famous observatories of the world—the Yale's observatory near Chicago which has the largest refracting telescope in the world, and the Wilson Observatory in California which has the largest reflecting telescope in the world. But he is more than an astronomer. He has his eyes in the heavens with a view to bring them down on earth. He knows the best known astronomers of the world, but Plummerian is his *pass* because, according to him, Plummerian dwelled in the mind and the soul all his astronomical knowledge and his heart was aflame with the splendour and beauty of the universe. He believes in Plummerian's maxim that no one can be an admirer of astronomy and lead a bad life, and has extended his application to all sciences and ages: "We have had enough scientific knowledge and I almost feel we can stop all further pursuit for a hundred years so that we may devote the time to living according to the knowledge we already possess." His versatility and breadth of his vision are extraordinary and he has felt and thought so deeply and intensely that he can do justice to any subject with the greatest self-confidence. Religion is not one of his weaknesses and one has but to touch the switch of his various mental currents to make him talk without a break on anything and everything. His deep patriotism, his conversion for Plummerian and

for the old President Mammyrh, and for Tolstoy—a kind of holy trinity he worships—buddies out incessantly in his talks, and it is this worship that drew him to Gandhi. "I belong to the only democracy in Eastern Europe," he proudly says, "and I come from that part of my country which has numerous constitutional dignities. Democracy is foreign to the nature of our beloved old President Mammyrh who is a devotee of Tolstoy. Many of us accept Tolstoy as our teacher and his last Secretary Tolstakov, who is an exile from Russia, lives in our capital city Prague."

He has read Hindu philosophy, and over and above his knowledge of all European languages, has learnt the Sanskrit alphabet to read the *Upanishads*, side by side with his translation, and has come to India to study ancient Hindu astronomy. "There is a kind of spiritual affinity between Hindu and Indian," he said to me. "Violence is foreign to our nature, as it is to yours."

"You say this, in spite of Russia?" I asked.

"Not in spite of Russia, but because of it. The violence we saw and met in Russia is not natural to Russia. It is an exotic. The Russians borrowed it from Western Europe, from France. The Revolution was inevitable. Mammyrh, the prophet of the Russian Revolution, prophesied it in his spirit of Russia, as the only possible equal of Gandhi, but it was the will of the French Revolution. Tolstoy is the truly representative star. You hear so much of the dehumanization of religion in Russia. It is not so much the dehumanization of religion as of the Church which has been the instrument of exploitation. I am sick to the very bones of the things I have seen in the West and have come here to take a breath of the fresh air of India's spiritual inspiration." He was born a Russian Catholic but, as he said, "I have stepped out of it to live a truly Christian life. We are denying Christianity at every step."

But I should still condemn and rebuke at Moscow. If I were to attempt anything like a fair sketch of this versatile genius, I must content myself with giving a glimpse, in my own words, of the very illuminating lecture he gave here one evening on the spiritual message of modern astronomy, at Gandhi's instance. He spoke as one inspired, though he spoke in a language not his own, and the figures of millions and millions and billions that he flung at his audience amazed and baffled them. But, as he said to me the other day, one need not be an interpreter to gather the spiritual message of astronomy. Kant was no astronomer, but he felt and lived the message of astronomy when he felt that immaterial universe of his. The stars became stars and the mind knew within." It was a tragedy that we lived with our eyes closed and our ears deaf, though the wonders of the universe revealed to us an

HARIJAN

SATURDAY, AUGUST 29, 1935

THE BOMBAY KHADI BHANDAR

(By M. K. Gandhi)

The Bombay Khadi Bhandar is the largest Khadi Bhandar depot of the A. I. S. A. It is no single individual's property. It belongs to the A. I. S. A. as the sole trustee for Daridranayak. As such its primary concern must be Daridranayak. Though it has served as a means of giving honourable employment to some middle class people, it must not be regarded as an employment bureau for them. Since a new policy is in the course of adoption, reorganisation is being made on the staff in keeping with the requirements of the new policy. Hitherto extraordinary efforts have been made to push up sales of khadi wool from all parts of India and ordered by Shri Jejurkar in accordance with petitions designed by his inventive genius. But this effort cannot overlook changes out of proportion to the results achieved in terms of Daridranayak. And it drew the attention of the governmental workers away from their main work which was to make khadi self-supporting or popular in their own provinces. The universal success of khadi cannot be realised without free provincial effort. That can be achieved only by its distribution as far as possible in the innumerable centres of production. No doubt some khadi will always be required for big cities like Bombay which will never produce it themselves. That will be a healthy demand to be met without extraordinary effort. The rich variety one sees in the city khadi shops was possible only because the Association put forth the effort to meet the varied tastes of the city public. But time has come, if khadi is to fulfil its mission, to turn the attention towards centres of production. They are far too few. Every village, if not every town, has to be such a centre area as every house is a centre of production of cooked food. The necessity of the labourer is wholly different from the necessity of the house. Even so is the economy of khadi. The contemplated change, then, means substantial reduction in the staff of large Bhandars run by or on behalf of the A. I. S. A. It also means reduction in the number, if not disappearance, of certified private producers. How it will all be worked, it is difficult to say as yet. It is being carefully worked out by Shri Bhambhani Bhandar who has been travelling throughout India for that special purpose.

But meanwhile this is to warn the lovers of khadi, the trustees of Daridranayak, that prices of khadi must go up, greater technical skill must be developed among khadi workers, a

greater spirit of self-sacrifice must be evoked amongst all the classes concerned with the production and distribution of khadi. Sales depots have taken delight in showing a progressive increase in the prices. I remember the time when I sold the last piece of very coarse khadi for over one rupee per yard. Such coarse khadi will not fetch ten annas today. It is not so with all khadi depots. This decrease has been brought about no doubt by progressive efficiency in every department of khadi, but it has been largely purchased at the cost of the spinners, and yet the average shape of Daridranayak is the spinner—the lowest paid labourer in all India. It was good that the A. I. S. A. found a means of employment on the widest scale possible for the chronic unemployed at a wage, be it ever so low, even one pice per hour. But if it is to discharge its trust, it must find at least a subsistence wage for the spinner. His receipt for the spinning hour should be in proportion to the amount she would need to live if she worked for eight hours a day. What that amount is to be is not so much a matter of moment, as that there must be an increase in the rate of wages earned by the spinner. Henceforth the reports of the A. I. S. A. should state not how much reduction in the price of khadi has taken place during the period under review, but they should take pride in showing how much increase has been made in spinning wages. It should not be admitted, I would be inclined, till the spinner's wage per hour has been put on a level with, say the weaver's. And let the buying public remember that they are the concerned members of that great trust and that the spinners are their work. Once that relation is realised there should be no difficulty in the progressive rise of khadi in the generalised sale. Would that every lover of khadi will have his duty and finally the fears of the capitalists among khadi workers who think that the public will never pay a higher price for khadi!!!

WEEKLY LETTER

(Continued from p. 129)

forbids violence and the spinners using a handloom loom.

He took his listeners on an excursion of the story between, and as he told them the story of the Mass and the Intergroup Men, he said extremely was the first agent to give us an idea of time. We can reach the Mass in an average time in 115 days, but we can reach the Mass that way only in the same number of years. The Mass was a million and three hundred thousand times bigger than our Earth, but there were millions and millions of other stars. The universe has existed for all time, will exist for all time, and though it is going through incessant change it will never be destroyed. Nothing is ever destroyed. Out of

the value of the disintegrated atom now come will be born."

But as he told the story of the bees, he passed at the newly discovered Plato, discovered 24 years after the death of his discoverer! And what an inspiring story it was! The life of Lowell, who discovered it, was one life of after dedication to a search of the mystery of the universe. As a result of his lifelong observations he indicated the position of a possible heavenly body—Plato—which he had not found but of which he was sure. He died in 1914 but the actual discovery founded on his own observations was made in 1939. But because he was dead, was the discovery any the less his? Was he in the least sorry that his life was one long effort without the finish? Not to who has left his message for all time, a message plucked from the top of the universe. "Astronomy now demands the bodily liberation of its devotee. To see into the beyond requires purity and asceticism. It makes him perform a hermit's life. He must leave cities and foreign places as there only alone from man be can pass that self-purification, so old prophets in the past, which gives him open the power to see and his own the power to lose."

The whole universe was in motion at a tremendous speed, and yet there were no collisions of atoms. Everyone moved in his own orbit, and though there were bodies with double stars revolving round each other there was never any clash and no discord. When we realized the infinity of the universe and the stuporous harmony, when we contemplated our problems in terms of eternity, we were sure to forget our narrowness. What wonder, what miracle we were in this vast universe! The human life was nothing more than the flick of an astronomical clock. Why—then all this cupidity and greed, and wars which take horror into their worthy metaphysics? In New York I saw the Empire State Building 1560 feet high, with 75 lifts transporting people to the 113th story. In Kansas I saw enormous towns of wheat being destroyed and in Texas millions of bales of cotton burnt to ashes, when in India and China there were millions going without food, and when right in U. S. A. were people in rags. This was America, said to be the culmination of all civilization. It is the insignificance of our civilization that distresses me. The terrible loneliness of human existence that went on in Europe and thence to repeat itself again was certainly more barbarous than the savagery does, for instance, by Africa. Let a contemplation of the universe make us more humble and teach us the way of understanding and kindness, and make us look-leaves of truth ready to work for harmony between the nations of the earth."

M. D.

BEE-KEEPING

(By J. M. Anderson.)

IV

This and the subsequent articles will deal with the domestication of the honey bee and the practical side of bee-keeping.

What the bee colony wants for its home, we know, is a dark ill-ventilated cavity. From the standpoint of the bee such a provision is not a difficult one to find for it anywhere in nature. But, from the standpoint of the bee-keeper, it must be such as will enable him to deal with his bees in a thoroughgoing manner, every comb in his hive being easily detachable for manipulation and inspection without causing inconvenience to the bees. The log hive, the pot hive and the wall hive, in which semi-domesticated bees are kept by some of our people even today, offer no advantage over their natural abodes, since honey extraction is attended with as much disaster to the bees as is caused by barbarous hill tribes. That is to say, during the time of transmigration, the smoking, burning and killing of innocent bees have to be done. This is all absolute. European bee-keeping was not free from these charges either, before DeMeane's time. He it was that first tried his hives with bees in which bees attached the tops of their combs and lived happily together giving good results. DeMeane's hive was an ordinary rectangular box capable of being opened and shut at one of its larger sides. He introduced a number of self-spacing comb-bush with slots or bars into the box where they were kept resting on a plate a little below the top plank. If bees hang their combs only attaching the top of each to a bar, then this bar hive would have been the last word in hive-making. But they were proceeding to attaching also the side edges of their combs to the walls of the box. Therefore, before lighted bees with combs could be drawn out for examination, DeMeane had to cut all the side attachments, which meant additional work to the bees, for every time a hive examination was over, they wasted days of their time in re-attaching the sides of the combs as before. It was given to Langstroth, an American citizen, to remedy this defect. Being dissatisfied with all kinds of hives including DeMeane's, at length he conceived the idea of surrounding each comb with a frame of wood entirely detached from the walls of the hive, leaving at all times excepting the points of support space enough between the frame and the hive for the passage of the bees. This frame hive came into use in 1852.

There are now in the modern world several types of hives having different dimensions, or thought most suitable for bees by every maker. But the principle on which every one of them is constructed is Langstroth's. The reader need not worry about the measurements of these hives. The one designed for India (more partic-

cularly for South India) by Father Newton, lately of St. Joseph's College, Trichinopoly, seems to be the most suitable hive for conditions prevailing in this country. Different people have made these Indian hives with slight alterations in the measurements of their dimensions, but the following dimensions are for the construction of the kind of hive which the writer has used with excellent results.

Although it is realized that at least a few drawings illustrating would be of considerable help in giving the reader a clear idea of the hive parts and their construction, it looks as though it is out of the question in *Shreeya*. The writer, therefore, ventures to believe that the following verbal description will be found to be sufficiently clear.

The hive is made up of four separate parts, namely, the Bottom Board, the Body Box containing large frames, the Super containing the small frames, and the Roof containing the Ventilation Chamber. The construction is done as follows:

1. Take seven strips of wood (preferably teak or some other kind of wood which will not warp) $\frac{1}{2}$ " thick, 1" broad and 24" long, to serve as the top bars of the large frames to be made. To each of these, at a distance of $\frac{1}{2}$ " from either end nail a strip of the same kind of wood $\frac{1}{2}$ " thick, 8" long and 14" broad for a distance of 7" of its length and thereafter continue tapering to a width of $\frac{1}{2}$ " which is its width for the rest of its length. The narrow free ends of these side strips must be nailed to a bottom strip of the same wood $\frac{1}{2}$ " thick, 1" broad and 24" long. The result will be seven rectangular frames having inside square measurements of 7×8 inches, one of the four sides of each, namely, the top bar, projecting half an inch at either end. Viewed from the top the side strips will show on either side a projection of $\frac{1}{2}$ " of wood. Now we have seven frames for use in the Body Box. They are known as Body Box Frames. In frame-making it must be remembered that the strips are to be assembled not in the way of doing a picture frame, but in the manner the carpenter joins together the four sides of an ordinary box.

2. A set of seven small frames is made next in the same way, the only difference being the shortness of the side strips which should not be longer than 14". These seven smaller frames are for use in the Super and are therefore known as Super Frames.

3. The hive body, known as the Body Box, is a box without top and bottom and can be made of ordinary dealwood planks which are at least $\frac{1}{2}$ " thick so that when the body box frames are closely arranged together to hang on the top surfaces of the two narrow sides there will be a $\frac{1}{2}$ " space between frames and frame and between the walls of the box and frames all round and a $\frac{1}{2}$ " space between the bottom level

of the hanging frames and that of the planks composing the box, after step-cut notches $\frac{1}{2}$ " deep and $\frac{1}{2}$ " broad made from end to end of the top surfaces, at their inner edges, of the two opposite narrow sides of the box have provided the projections of the top bars to fit flat and flush with the rest of the top surfaces of the planks used in constructing the box.

4. The Super is nothing but a box similarly made of dealwood to accommodate the super frames with one small difference: and that is, the space between the bottom level of these frames, when arranged in the super, and the bottom level of the planks composing the super, should not exceed $\frac{1}{2}$ ". The super with frames is made to sit tight on top of the body box with its frames, but is not fixed to it by nails.

5. The Roof and the Ventilation Chamber may be both combined. A shallow dealwood box 24" deep, but otherwise exactly of the dimensions of, and resembling in form, the Super, is made and a bottom given to it $\frac{1}{2}$ " above the bottom surface of the planks used. In the centre of this bottom plank a hole 8" square is made and stopped with wire-gauze. A dealwood gable top is fixed to the top of this shallow box so that the projecting wires rest on the tops of its broader sides. The gable sides which will be found above the other two sides may either be closed with wire-gauze or triangular pieces of wood, at the centre of each of which suitable ventilation holes (say 1" or $1\frac{1}{2}$ " in diameter) should be made and closed with wire-gauze. The provision of wire-gauze screens on the bottom and gable planks is for preventing bees from entering the empty space inside, which is known as the Ventilation Chamber. Thus is made the complete ventilation chamber and roof which is made to sit squarely on the super. Should there be any likelihood of rain water entering the ventilation chamber through the crevice along the line of the top joint of the roof, this crevice can be effectively closed with a narrow strip of the or wood, the long edges of which can be nailed to the sloping sides of the roof a little below the top.

6. A floor can be provided in the hive by placing under the body box a dealwood plank whose length and breadth will be such that it will project $\frac{1}{2}$ " on all sides of the bottom of the body box except on one of its smaller sides where the projection should be about 1". The upper surface of this $\frac{1}{2}$ " projection of the plank must be made to have a gentle outward slope towards the edge, to enable rain water falling on it to flow out. That side of the hive which has this $\frac{1}{2}$ " projection of the Floor Board or Bottom Board is known as the front of the hive. To a height of $\frac{1}{2}$ " from the upper surface of the bottom board, the material of the body box on the front side is cut off so that a long hole is made available to the bees alighting on the projecting board (which is

commonly called Alighting Board) is built into the body box. This hole is called the Entrance Hole. Perhaps a shorter entrance hole than one extending from end to end of the bottom of the front of the body box will be quite enough, but wherever its length, it should be carefully situated. To the top of the Γ projections of the bottom board on the other three sides of the hive, small strips of wood must be nailed up, to serve as ridges which will keep the body box in position on the bottom board.

The hive is now perfect with Bottom Board, Body Box with larger frames and Entrance Hole, Super with smaller frames and Roof with Ventilation Chamber complete. The frames only are of larch or some other kind of non-warping wood, but the other parts of the hive are made of cheap dealwood of medium thickness. The cost of making a hive does not exceed Rs. 3 or Rs. 4. A large number of hives ordered at a time will certainly mean a reduction in the cost of making.

The next thing to do is to catch bees and introduce them into the hive. This process is known as *Hiving*, which will be dealt with in the next article.

WATER SUPPLY FOR HABIJANS IN BENGAL

Although Bengal is interspersed with rivers, there is great water scarcity during the several months of winter and summer. Even during the rainy season in abundance of water, there is scarcity of good drinking water.

The water supply problem has been engaging the attention of District Boards, and annually several lakh of rupees are spent on this item. But this expenditure makes little impression upon the position in general, so extensive is the scarcity of water throughout the province.

The general condition in Bengal is that during the rains, the rivers overflow, flooding under water most of the fields and roads. After the rains are over water begins to subside leaving the higher lands to dry up, and gradually water seeps from the low lands too. In November water scarcity begins to appear. Where there was a river before, in November there is at the best a shallow pool of stagnant water. This continues during December and January. The situation becomes critical in winter stoppages and summer stops in. The condition is worst during the months of February and March. In April, on account of seasonal showers, some water again begins to be available. Still in some areas in May and up to the middle of June conditions of extreme scarcity prevail.

In these months of water scarcity people meet their needs from distant flowing or stagnant rivers or seasonal tanks or ponds or *barow-pits* somewhere near their houses.

The *barow-pits*, which are pits for raising the level of the ground on which a house stands, are called *dhob*. They are of all sizes and are often very small, full of frogs and foul with rotting leaves and a heavy deposit of sludge from household refuse and washings. These *dhob* are the commonest sources of water supply. Though they are grown with rotting vegetation and they with accumulated filth, men and women bathe in and drink the same water full of living matter in the shape of insects and maggots. But in summer these *dhob* become entirely dry. Then the poor villagers have to look to tanks of water people in the neighbourhood. Sometimes they have to walk miles and fetch water as far as the *dhob* water. There is no custom of carrying tanks and the more the scarcity the more collected into the supply of the better class tanks upon which not only all local men and animals depend, but also men from distant villages. The lower castes suffer greater hardship than men and are deprived of tanks and are full of thirst and fire and sore. Dysentery and cholera become frequent of rural Bengal during this period.

The District Boards and their subordinate bodies, the Local Boards, grant a certain sum annually for water supply. This sum is spent either for tanks, wells or tube-wells according to the place. Members of District or Local Boards do not generally come from the poorer classes. They are mostly from the middle classes and the funds of the district boards for water supply are spent largely in areas and quarters inhabited by the middle class people. Some of money go to the poorer people, but the largest portion is spent in the villages or quarters of the so-called higher class people.

During my recent Harijan tour in Bengal I happened to visit Diamond Harbour Churn Baidy, who had been chairman of the Local Board for several years, then saw the folly of having spent money for water supply in the villages of the middle class people to the exclusion of the poor. The reason is obvious. The poor people did not wait for him then as they do not wait for money today. He made up for his mistakes by promptly taking note of the villages of Harijans where there was less water scarcity so that he might do something for them through the Board. He did do something last year. This year in response to the call for making a survey for water scarcity he has surveyed a small area, and his report will show how less the scarcity is in Diamond Harbour, 24 Parganas. It is one type of scarcity. In other areas there are other classes.

Diamond Harbour: The soil here is salty. If a well is excavated anywhere salt water is obtained. Tube wells sunk down to 100 to 120 ft. by the District Board have all given salt water. Only one tube well gave somewhat better water. Under the circumstances we have to fall back upon excavation of tanks only. But then again selection of land for a tank has got to be

carefully done. For there are lands where even a tank will give salt water I have learnt from Lated Bowed people that an high land or on land where a grass called 'lakman' grows, tanks give sweet clear water. My experience also confirms this. In this area large or even mid-sized tanks are not generally found. What goes by the name of ponds are practically all saline and most of them have brackish water, and those in which the water is not salty are still unfit for either drinking or kitchen use. During the rains and in winter the latter class also water may somehow be used, but they dry up during the summer months. These people in most villages have to walk one and half mile to two miles to get drinking water but that water is not fit for drinking. There is scarcity of bathing water also. During the summer months the sufferings of cattle have no end. Last year in Lak Na 18 several cows died of thirst in the fields. Almost every year there is outbreak of sickness due to pollution of water. This year there was an epidemic amongst the cattle and several thousand of them died. The principal cause of it was want of drinking and bathing water for the cattle.

Herewith is appended a scheme for reservation of 5 tanks in 5 Harjian villages. If you go to survey and select a proper place of land for reservation, people at once begin to build hopes, however much you may explain to them that you are out for a mere survey. For this reason I have not at the present moment made selection of more sites for tanks beyond these 5.

Harjianspur. A site has been selected for a tank at a place named to "Bannoor Chark", "Gangadhar Chark" and "Indrawara". There are 100 families in this village. They are practically all Harjians. They have to fetch water from a tank nearly two miles away. Nearly all of them are landless labourers. I hope if land cost Rs. 50 to Rs. 75 Villagers will supply labour for reservation and digging the tanks. A 5 ft. concrete plot will cost Rs. 115.

Area 120 x 60	
Land	Rs. 50
Excavation 75,000 x 2	
@ Rs. 1 1/2-/-	750
Gravel	150
Banking and Fencing	50
	=====
Total	Rs. 425

Out of this, Rs. 315 worth of labour will be supplied free by the villagers themselves. The net amount needed will be Rs. 110.

There are similar figures given by him for four other villages. A remarkable point about this survey is that Chaudh Bhai has secured a promise of having the tank excavated free by Harjians provided the land is bought for them.

Other aspects are coming in. We are restricting survey to the minimum in order that we may

not hurt the people by raising hopes we may not fulfil. If there were tanks we could spend the whole of one day of response asked for by Seth Choudharydas Bhai in Bengal alone and yet may feel that we have not touched the fringes of the problem.

SATYU CHANDRA DASGUPTA
President, Bengal Harjan Samak Sangh

An Urgent Need

The following extract from a recent report of the Secretary of the Tandi Nat Harjan Samak Sangh proves the urgency of the problem of water supply for Harjians in Tandi Nat as elsewhere.

"127 deaths were killed in April and 129 in May. Our report to the Harjians to bath and wash their clothes daily had to be made very carefully and with hesitations, but they could resist, 'what are we to do the water for it?' There are many places where there are no wells for Harjians, and even in places where there are, this summer has proved disastrous. Firstly it has deprived them of drinking water. It was a bad thing to see those helpless women the whole night for the water that stood in the wells in such small quantities that they had to collect it in their small tin vessels which drew only 10 to 12 oz. water at a time. Even in places where wells had not run dry, they had to wait for hours before they could obtain by a great exertion or women who would pour water in their vessels. They dared not draw water from the well for fear of breaking the walls of the Harjians on their devoted heads. In other places they had to take water from the little channels by means of which Outcastes irrigate their fields. Even for this the Harjians had to pay the price in the shape of free labour for the owners of the fields. On days when there was to be no irrigation they had to go without water. The second great calamity that befell the Harjians was that many channels caught fire which could not be put out for want of water, and were burnt down. We get reports of these fires from many places, but could not undertake relief work except at a few cases for want of sufficient funds."

C. S.

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HARIJAN

Editor: KARNAM DEVI

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3010

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POOBA - SATURDAY, AUGUST 27, 1933

[ONE ANNA

WEEKLY LETTER OUR VILLAGE

The week has been successful, except for the fact that our link with the outside of the village is getting stronger every day. The difficulties of our task may be somewhat measured from the fact that we have so far failed to get a cottage in the village for one of us who is prepared to settle in the village's centre. We even decided to build a hut if we could secure a piece of land suitable for building upon, but we are yet nowhere near securing it.

The fact, however, that my weekly record of our doings in the village is being carefully studied by friends who are interested in the problem of village sanitation is very encouraging, and I reproduce with gratefulness a letter received from an engineer who has made elaborate suggestions for the disposal of waste water, communicated by my assistant of the pit near a well that we filled up the other day. Sh. M. S. Narayana D. K. M. E. writes.

"The pit that you dug for waste water was even more dangerous in nature in that it allowed waste water to evaporate exposed to the air and thus formed an extremely suitable place for breeding mosquitoes. In my experience of the past fifteen years, both as an engineer and a fighter against malaria, disposal of waste water is a very easy thing and most neglected and today seems the most difficult work to do.

"To dig holes with not very heavy soils and unobscured ground the matter is very simple. From the source of the waste a surface drain with a slope of 1 ft. for every 20 feet is dug a length of 150 feet and then the water should be allowed to spread over the land systematically, over about 3 or 4 acres per day. Grass, because etc. can be grown on the land thus irrigated and manured. Where space will not permit, and I think the case under reference is one such, the following method will work efficiently. This can be adopted in all cases except in waterlogged soils, where by connecting with a low 'run' and water coming out. The waste water is taken off by means of a surface drain with as great a slope as one can afford, but not less than 3 inches for 20 feet, and as long as can be conveniently done without encroaching upon anybody's land and is finally led into a pit prepared as follows:

"A pit 4'x4'x10' is dug (this is dependent upon the quantity of waste water to be soaked, in the case of a public well used by a large number of people 10'x10'x10' may be needed). Stone broken, or boulders or conglomerate or broken bricks, whichever is easily available, is taken and graded by class of 1", 2", 3", 4" and 6". The first foot at the bottom of the pit is covered with 6" stone or broken, the next foot with 4" stuff, the next with 3", the next with 2", the next with stone or brick of one inch size, and the top is covered with a layer of three inches of clean soil. The pit thus prepared catches waste water, the water enters through leaves, barings and solid particles remain on the surface and should be daily removed once if not twice. This can be done with a broomstick. The solid waste can be thrown into a surface pit one foot deep, dug over by and covered with earth. If this solid refuse is not systematically removed, the pit will not function, due to the solids forming an impervious coating in mass of them. Also the surface with its dust will breed flies — another source of danger.

"In every house in every village I have seen here in these parts and in some parts of upper India, I have found the waste from the house is allowed to take care of itself, in villages black streaks are formed at the back of the houses breeding mosquitoes and worms and emitting abominable smell, and in towns where there is no backyard the fronts of the houses are disfigured by stagnant pools along the streets or over roads. All village houses can adopt the second method, if the first one is not practicable and people can sleep better without the mosquito pest."

Let me note that for the pit we had dug was to be treated somewhat after the fashion suggested, but rather small, and considerable of the people to help go with material, presented our plan from materialising. The plan suggested by Sh. Narayana may be adopted everywhere.

ANOTHER LESSON IN HOUSEMAKING

The reader who has cared to follow these notes with more interest cannot fail to remember the man who was introduced some weeks ago as an old man, clad in a tattered rag, working from morning until night, doing the menial job of cleaning public and refuse,



satifying himself with one heavy meal a day, all his teeth loose, and feeling every summer like a "monarch of all he surveyed." He left us for a while but returned and has since been incorporated in the household. Kate and her weather has not in the least affected his soil or energy, and he is at his job, which one might dignify by the name of a sanitary hygienist's, from evening until night, with the same lathered rag round his loins, and nothing more to cover his body, male or no male. One day he expressed that he was in need of shoes, not for work during the day, but for going out at night when it was dark or raining. He had indeed experienced a pair of shoes by sitting down upon a pair of soft mudflats, but the device could not do the impossible trick of serving for more than a day! He therefore asked Gansdill if any one had a pair of worn-out shoes to spare.

"But why a worn-out pair?" Gansdill asked.

"Best to live on savings of food and wear worn-out shoes," he replied mildly.

"But supposing I got a new pair made for you?"

"Herry! But I do not like these modern models or styles. I want my old Oñan shoe with the outside stitch, as it is called."

"Certainly, we can have that made in our tannery-shop."

"But how will they be able to make this strange shoe? Shall I go to Harvard and show them how to do it? But how can I leave my work for a day?"

"You need not leave your work, nor need the shoemaker be called here," said Gansdill. "Give me that mudflat, I shall design the shoe and we shall ask him to do it according to our design. And with this, to the utter amazement of Elandsdorp—for that is how we call the old man—back of every one of us, Gansdill called back to his memory the old Oñan shoe design he had not seen for over thirty years, and produced a drawing shoe within a few minutes. It is capital fun for us to watch Elandsdorp in his new Oñan shoe and nothing but his tutored intellect.

SHAKE-LORE

The moment Gansdill leaves from Grand Amond that his Astron grandnephew of Thoma was visited with snakes, Gansdill opened correspondence with Old Bokday of the Halfline Institute asking him various questions, e. g., how a layman could tell a poisonous from a non-poisonous snake, how a snake-bite was to be treated, and so on. Old Bokday promptly supplied with Gansdill's request by sending some literature on the subject. But that only whetted his curiosity about snakes, and when one day Jansdill told him that there was a snake known to him who was used in the law who had a number of serpents in his possession and who could give an experimental demonstration, Gansdill

expressed a desire to see the demonstration. So the snake appeared one day, not with all the varieties of snakes he had, but with only one he had that day. The Working Committee members were more surprised at this snake-shop in front of Gansdill, than they were by the snake-shop the other day! But their surprise changed into amazed interest when Gansdill put searching questions to the snake on snakes. The man certainly seemed to be as far in the subject, but did not add much to the information Old Bokday had furnished. He had however a book in Marshik translated from a standard book in English (which latter is unfortunately out of print now). The snake he had with him was not the most poisonous, but a moderately poisonous one as he told us. In his hands the creature appeared to be innocuous, and he and behind the consideration of the members of the Working Committee when he proceeded to roll the beast round Gansdill's neck, Gansdill let him do so, and for a few minutes we beheld with painful bewilderment Gansdill with a snake-garland round his neck. The snake next showed the snake's fangs and poison and suggested that he was quite prepared to take off the poison if someone volunteered to be bitten by the snake. Gansdill, in his questionable thirst for knowledge, and ready for any new experiment, provided it could help him to be better equipped for the service of the poor, readily agreed. But the unanimous protest of every one of us was sufficient to cause the snake to leave, and he consented to do the next best thing, viz. of trying the experiment on any of the friends present. Two friends volunteered at once, but the snake proved too refractory to be coaxed to insert his venom into the blood of the ready victim.

DOGS AND WAITERS

These experiments sometimes excite the doggie, who is rather conservative in such matters, and whenever someone from the household turns up with any of our ever arising problems, the doggie exclaims: "Is there anything in which you will confess that you are no expert?" Gansdill heartily laughs and goes about with his experiments and advice. We often have guests who, being quite unused to sitting cross-legged, are hard put to it in squinting for meals along with us. "Put a table and stool are really imperative," said Gansdill, one day, as we were wondering how to accommodate our guests. "But that dotheth me, it will serve as a table, and produce a lower one for a seat!" This arrangement called our guests to a T and Gansdill exultantly said: "Well, I have served as stool and waiter both and I know these tricks."

A TICKLESH QUESTION

A student who is a regular reader of HARVARD asked Gansdill whether his own conduct would be described as cowardice or as only natural under circumstances to thus described:

"I am physically very weak, and I naturally avoid body-knocking ruffians wherever I am seen. Why should I be operative if one has from a monster against whom one can never hold out? Is a mouse a coward because it does from a cat?"

Quandtj evidently wanted to avoid the sociology. A human being, however weak, may not, in his opinion, lower himself to the status of a beast. He therefore replied: "No matter how weak a person is in body, if it is a chance to die, he will stand his ground and die at his post. This would be non-violence and bravery. No matter how weak he is, he will use what strength he has in inflicting injury on his opponent and die in the attempt. This is bravery, but not non-violence. If when his duty is to face danger, he does, it is cowardice. In the first case the man will have love or charity in him. In the second and third cases there would be a dislike or distrust and fear."

WHY FROM NEWSPAPERS?

There is hardly a week but Quandtj has a request or two for a message from someone wishing to start a new daily, weekly or a monthly. He stoutly refuses to comply in all these cases, as he thinks there is no room for any new venture, at any rate in the present state of our circumstances. To say when he knows intimately he wrote thus markedly: "Are you having with any special message to deliver that you have decided to launch this new venture? This seems to be the latest craze everywhere. Haven't you got anything better to do? Do for heaven's sake leave it."

M. D.

SECOND WEEK IN MAHARASHTRA

(By A. F. Thakkar)

Jalgaon, the headquarters of West Khandesh, had a branch of the Daugh, but it never four-flamed. It was, therefore, reorganized, by B. V. Mathura, pleader, agreeing to work as the Secretary. Sh. Devkrishnan will be the moving spirit.

Sh. Madhe conducts here a hostel of 18 boys with help received from various sources, including the Dist Board. A swamiji institution named Shodhan has been the first in the community to appreciate the value of education and has educated all its four boys, one of them being already in college.

Junner is a small taluka town, but is a good Marathi center, thanks to the mission of Sh. Bhalchandra, a devoted worker. A hostel is being conducted for eight boys and two girls, who cook and eat in cheapness huts, boys sleeping in a D. H. school close by and girls with their relatives. This is a very cheap way of accommodating boys and girls who come from villages of the taluka.

Pachera is another taluka town. Here a new branch was opened and work for redemption of

swampers in the service of the Great Farsanghat will soon begin through a comprehensive society.

Chalgane has an excellent hostel for 18 Marjan boys, housing a building of its own, built with the help of the townships and the Municipal Board. The swamiji are heavily indebted, many of them paying 75 to 125 per cent interest.

Akhandnagar. This is a large town of 40,000 population and has, in addition, a military cantonment close by. But the Municipal Board here does not do even as much as small towns in the matter of housing its swamiji employees, nor in the matter of adequate payment of wages. Here they are paid only Rs. 75 to 11 per month as against Rs. 11 to 18 elsewhere, and the road swamiji only Rs. 1/6 to 5/6 per month. Moreover, the staff of men and women employed is mostly inadequate.

There is one hostel of the Daugh here for 17 boys and another, Samaramnagar, for 15 boys with a new building. The houses is situated close to the South Valsparshi Ghat, a Ghat Road institution of 84 boys, and boys of both the hostels study only, except at meals.

The quarters of the large Marjan population in the cantonment are ideal. The drainage is perfect, streets are nicely swept and the houses are clean and whitewashed.

Barshi. Here the Municipal Board takes great interest in the education of the Marjan and has set up even a small library for them. A plot of two acres has been acquired by the Municipal Board for housing its swamiji and swamiji and building work is expected to be commenced soon. The Daugh runs a hostel for 17 boys and one girl, and the inmates, besides doing their ordinary school studies, spend an hour daily on tailoring, chappal making, tin work, etc. The Government colony for swamiji or bunters, a tribe with cultural tendencies, is very well laid out with huts for 120 families, and the primary school for their boys and girls is very well attended, education for them being compulsory.

Sholapur is a growing and industrial town with a population of over 120,000. In its town, planning schemes Marjan always find a place and though their number here is large the Municipality pays careful attention to their housing. The Daugh is running here a dispensary in Marjan quarters, and has also built a bath room in Marjan quarters, giving great relief in both cases.

A hostel for about 30 boys of all Marjan castes is being run by a local committee in a building of its own. The Daugh is running two schools and has a welfare worker, who visits Marjan quarters and befriends boys and young men.

The Sholapur Municipality runs a first class technical school for the last five years where weaving of afghan, carpentry and metal work

of various kinds is taught here. Out of the 187 students 17 are Harijans, who are treated equally with others without the least distinction.

Rural reconstruction work done by the help of the District Board in the village of Dabagan, 2 miles off, is well worth a visit, and the Manager there have got their washed holes replaced by houses built in a very decent sanitary way.

HARIJAN

SATURDAY, AUGUST 17, 1935

DECENTRALISATION ?

(By M. K. Gandhi)

Before the forthcoming meeting (on 26th inst.) of the members of the Harijan Sevak Sangh Board, among the many important questions for discussion, will be that of the need for decentralisation which some provincial boards have felt for the sake of the better advancement of its object.

Decentralisation was insisted upon by Keshu Chandra Prasad Shrivastava and Shri Amarlal Thakkar for the decisive reason that money was found by the Centre, the Presidents of the Provincial Boards were elected by Keshu Chandra Prasad, and the policy was also evolved by the Central Board.

Though I have consented to the policy of centralisation I have always desired, as I have no doubt the Board too has desired, decentralisation at the first opportunity. But that could only be done when the Provincial Boards were ready and able to raise their own funds. I would have nothing so much as that every village had its Harijan Board and was able to find its own funds. When that day comes, it will also be one of complete abolition of centralisation in every shape and form. For the present it has to be unfortunately admitted that the cause is still led by a handful of earnest reformers scattered all over the country. Not all of them are able to raise funds locally nor are they all sure of the policy to be followed. I see the need policy deliberately. For while everyone knows the goal, everyone does not know the proper techniques under which the reformer labours. The slightest error of judgment, a hasty action or a hasty word may put back the hands of the clock of progress. Politics have, therefore, to be cautiously evolved in the light of experience daily gained by the few who have no other thoughts but that of serving Harijans and eradicating Hindutva of its greatest blot.

Harijan workers will be pleased to learn that there are more than Rs. 50,000 as advances to Provincial Boards in the books of the central office.

This has a tale to tell. Those Boards apart from which the members stand have not been able to find their quota. It is also a grievance that not all the Boards have sent in their returns in accordance with the prescribed manner. The latest thing to note is that in spite of the continuous vigilance of the Secretaries and their hosts the district organisations have not functioned as they might have done. This is not to say that workers in the provinces and districts have nothing to their credit. Indeed the advances of Harijans have abundantly shown what amazing progress the cause has made during the very short period that the Boards have functioned. But just now my purpose is to examine the dark side as so to enable interested workers to come to a right decision. It may be that the defects to which I have drawn attention are due to the policy of centralisation. If it be so, the advocates of decentralisation have to prove their case. Had the Centre felt the need, it would have come long ago. The forthcoming meeting is that of the members of the Board. It consists of seven members of whom the Chairman is absent. I would invite the Harijan workers throughout the provinces to send their considered opinions to the Secretaries at Delhi supporting them as fully as they can with facts and figures. After all it is a cause so humanitarian as that of Harijans involving the very existence of an ancient faith, nothing should be left undone that would advance it. Personal considerations do not count in such matters.

Notes

Incidental

The following incident occurred by the Secretary of the Gujarat Harijan Sevak Sangh, Udhavdas, both the incidental nature of untouchability and the tenor of a Harijan worker. Lathimar is a small town in Kathiawar, bordering on the Ahmedabad district. A Harijan school was started there in 1913 by a Sarvama young man, and with the spirit of service, who struggled single-handed for years against the opposition of the Sarvamas on one side and the ignorance and apathy of Harijans on the other. His perseverance moved the speakers of the Ahmedabad Sarva Mandal, a precursor of the present Sangh, to affiliate the school which was again taken over two years back by the Kathiawar Harijan Sevak Sangh. The teacher has always been a Chote Hindu. The present one is there for the past seven years, and has overcome the indifference of the Harijans to a large extent. As the women and men would not suffer untouchable children to sit anywhere near their own, the teacher gave water, food to the latter and kept classes for them in the open air under a tree for two hours in the afternoon, and thus spent most of his time among the Harijans. On festival days, which were usually marked by drink, gambling

and squabbles, he conducted stage parties in their quarters and thus tried to counteract the evil and direct their energies to a better purpose. His persistent efforts were rewarded with a considerable measure of success; most of the Harjane children of school-going age are now read and write, gambling has been checked if not eradicated, and several of the Harjane have not only pledged themselves to abstain drink and custom-eating but have also kept the pledge.

The teacher, a Hindu by caste, got married four years back, and the couple was allowed entry into the local temple and free use of the public well situated near the residence of the ruler of the State. Then, some months ago, all of a sudden the doors of the temple were closed against them and subsequently they were prevented from drawing water at the well. The well is the largest in the town and is open to all alike, including Musalmans, with the only exception of the Harjane and Vanyas (Jews). And now even the approach of this Hindu couple is believed to pollute the water! The majority of the people, reduced to a state of dull passivity through unthinking obedience to custom and authority, are not wakened to the injustice of the prohibitory order of the state authorities, and the few who are, have not the courage to take a voice of protest. Musalmans, the lower teacher and his wife have refused to waver and now get their water from a tank open for use to the Harjane. It has incidentally affected them an opportunity for greater identification with the Harjane whom they are pledged to serve. Let us, however, hope that the injustice contained in the bar against the Harjane and their teacher will soon dawn upon the authorities and they will undo the wrong by annulling the order.

A Case of Intimidation

Cases of intimidation on the part of Caste Hindus to Harjane, in order to prevent the latter from exercising their right of using public sanitation in common with other sections of the public, are reported from time to time from various parts of the country. The latest is from Rada, a village in Uttar Pradesh of the United Provinces. The Harjane teacher of a Harjane school in Chauda, a village two miles away from Rada, lives in the latter village with his uncle. He has studied up to the Graduate class standard and with a view to appear at the V. I. examination sought admission to the village primary school. The Headmaster, instead of admitting him immediately, put him off by saying he would have to consult the school committee and get their approval. The report that the young Harjane teacher had dared to ask admission to the school excited an uproar in the village, and the village leaders sent for the Harjane warriors and spoke to them in threatening terms. Poor Harjane are in many cases economically dependent on Caste Hindus, and the

very threat of boycott or physical violence from the latter is enough to bring them to their knees. They went back and pleaded hard with the teacher not to irritate trouble for them. The teacher is firm in his resolve and prepared to face the consequences of his action, but the suppleness of his maternal parent has from taking a decisive step.

In Chauda, the village where he has his own school, things are no better. No building is available for the school which is therefore held under a tree. It is difficult, however, to conduct classes in the open air during the rainy season. There is a public darshanah just near, which is nearly used. The Secretary of the District Board asked the District Local Board for permission to use the darshanah for holding the school in the rainy season. He was referred to the Tahsila Local Board who is in charge of the building though the District Local Board approved of the proposal. In due course the application was sent to the village authorities for their opinion! They sent for the teacher of the Harjane school and threatened him with expulsion from the village and physical violence. The matter is still pending, but the threat is hanging over the head of the teacher who does not know what to do under the circumstances.

Action has often enough been given by Gandhiji as to what course Harjane warriors should follow under such adverse conditions. It is for the industrial workers of the district to take up the matter and try to convert public opinion in favour of the removal of the bar against the Harjane.

G. S.

COMPOST MANURE

[There is in India an industry of Flies Industry. It dates from time to time India for those whom it is designed to serve. The first one of these describes the utility and the method of preparing compost manure from farm waste. As it is valuable for Harjane and village workers who handle cattle-dung and night-soil, I copy below practically the whole of the highly interesting brochure by the author description of the process. M. K. G.]

It has long been recognized that adequate and systematic decomposition of organic wastes in India could mean to part of any successful scheme for intensive agriculture. It is also equally understood that the available sources of farm yard manure cannot supply the quantities needed, apart from the fact that during the making a large portion of the nitrogen is lost and the final product takes a very long time to attain the most efficient physical condition. Green manuring is perhaps a possible substitute, but under present conditions it is uncertain. In most parts of India, the decomposition of green manure in the soil also interferes for the time being with the natural processes of decomposition of available plant food in the soil which play

a very substantial part in the maintenance of soil fertility in tropical regions. It is clearly the best course to follow: the soil of the border of manufacturing towns and cities is concentrated solely upon the work of recuperation and crop growth. The simplest way of doing this is to produce manure as a by-product during the routine of farm work, utilizing all agricultural wastes which are not needed as fuel or fodder.

It should be emphasized at this stage that any substitute for farm yard manure must closely resemble manure in its composition and the Indore method aims at and achieves this. The object of the Indore method thus differs radically from that of processes where the aim is to produce a highly dissiminated active manure whose special utility is similar to that of artificiality.

The work carried out at the Institute of Plant Industry at Indore, which was the final outcome of twenty years' attempts by Mr. Albert Howard in this direction, has now proved definitely that these principles can very easily be put into actual practice. The Indore method of compost making supplies a practical technique and opens new avenues for development. The unlimited resources of natural wastes both from the farm and the towns can thus be tapped for use in agriculture. A copious supply of manure is made possible without having recourse to any unusual measures such as overstocking upon the use of dung as fuel and the export of effluents, at the same time securing economy in the use of artificiality which gave their best results when reinforced with organic matter.

The problems and underlying principles involved have been discussed and the elaboration of the Indore method described in the *Education of Agricultural Waste* (Howard and Weil, Oxford University Press, 1931). This article gives only a brief working outline of the process as applicable to the Indian conditions.

The value of farm yard manure is appreciated in the case of irrigated areas in India, but periodic moderate dressings to fields under dry cultivation are equally essential. The Indore compost method quickly produces larger amounts of richer manure, which is, moreover, actually useful to crops immediately on application, which is not always the case with farm yard manure. Indore compost is ready for use after three months, when properly prepared, and is then a dark-brown or coffee-colored amorphous substance, containing about 80% of partially decomposed organic material readily crumbled between the fingers, the rest being too strong when wet (and the artificial portion therefore confined) to pass through a sieve of 8 meshes per linear foot. The nitrogen content varies from 4% to 10 % or more according to the nature of the waste used. About 250 cartloads of compost per pair of bullocks can easily be made each

year by the use of only one-fourth of the fresh dung along with 100 to 125 cartloads of farm wastes of all kinds and half of the quantity of water-soaked earth which is available from the watered. The remaining half is also a good manure and can be added directly to fields. If more manure are available, all the dung and urine earth can be utilized to make about 250 cartloads of compost. The cost of making is 24 annas per cartload of ripe compost at Indore rates of wages (man 7 annas, women 4 annas per day of eight hours).

1. Outline of Indore Method

The main feature of the process is to decompose rapidly a mixture of otherwise useless farm wastes with fresh dung, wood ash and urine earth in pits. The pits should not be deeper than 3 feet and should be 16 feet in breadth and a convenient length is 50 feet. This ratio both large and small scale work, for instance a portion 3 feet in length can be filled in 4 days with bedding from under two pairs of bullocks. The adjacent portion is next filled, each being subsequently treated as a separate unit. The material is uniformly moistened with a slurry of water containing small quantities of dung, wood ash, urine earth, and dung starter from an active pit. Actively decomposing compost soon becomes white with fungus growth. This material is then used to start vigorous decomposition in a fresh charge. For the first time when no starter is available fungus growth is stimulated by the addition of a small quantity of green leaves in the bedding when made. Full activity is attained in the starter after 3 to 4 generations. The activity is then kept up by supplying moisture and air by means of surface waterings and turnings started by a second addition of starter, this time taken from a pit more than 20 days old. The mass soon becomes very hot and remains so for a long time. The systematic handling ensures a good mixture (as shown by its uniform appearance) and a copious air supply at every stage. Moderate watering begins decomposition at once, which continues without a break to the end, producing a very uniform final product.

2. The Making of Pits

Select a well-drained area near the cattle-shed and if possible near a source of water supply. Dig out one foot of earth and spread it on all sides to make a pit, $20' \times 14' \times 3'$ each pit should be arranged in pairs, the lower side being next to wall. The distance between two pits in a pair should be six feet and the pairs themselves should be twelve feet apart. The final heaps and numerous heaps are made on these broad spaces which are also useful for removal of manure by carts directly from each heap.

3. Earth and Urine

The urine passed by cattle is rich in valuable mineral matter and this is mostly wasted in the usual method of making farm yard manure.

A patch there in the middle which is both hard and unmovable for the bullock. A soft, warm and dry bed on which cattle may rest and sleep can be made cheaply of loose earth. Constant urines are dripping-down everywhere, all from choked drains, and earth from where pits. A bit of tape is sufficient to shut off urine without nuisance, if wet patches are scrapped daily and thinly covered by a little fresh earth and with urines boiled from the drains over a fire. This urine earth should be replaced and replaced every four weeks by a fresh layer. The floor patches should be preserved by constant making and the bigger lumps directly added to beds. It is a rapidly acting measure specially suitable as a top-dressing for any irrigated crop.

(To be continued)

SNAKE POISONING

(By M. K. Goshal)

Dr. Sathay, Director of Raffles Institute, has kindly supplied me with a note on Indian snakes. As co-workers are spending out in villages, it becomes necessary to arm them with information in matters of common occurrence in villages where any occurrence is unfortunately unavoidable. The most dangerous is snake bite which proves fatal in many cases if the necessary measures are not immediately adopted. I give below the important portions of the note. The whole contains useful information about identification of snakes. But the description is too technical for the village worker to follow. I am, therefore, venturing this part of the note.

Three characteristics of snakes are conspicuous and are valuable pointers of fields against rats etc. It would be a good thing if a simple key for distinguishing poisonous from non-poisonous snakes can be had. Meanwhile let those interested study the very simple remedy described below:

NATURE OF POISON

"The poisonous poison (that of the snake and knell) acts chiefly on the brain and spinal cord, causing death by paralysis of the respiratory centre in the brain.

Viperine poison produces their effect on the heart and blood, death being caused by paralysis of the respiratory centre, exhaustion from profuse and persistent bleeding, or from blood poisoning due to septic infection of the wound.

SYMPTOMS OF POISONING

Cobra Venom: Earliest constitutional symptom is one of intoxication. Later, there is a sense of creeping paralysis, beginning in the legs and according to the heat by way of the trunk. The head droops and there is paralysis of the muscles of the eyelids, lips, tongue and throat. Saliva dribbles from the mouth and speech becomes increasingly difficult. Vomiting and vomiting frequently occur. The breathing gets

more and more difficult till it finally ceases, the face being livid and distorted and resuscitating impossible. The heart remains unaffected and continues to beat after respiration has failed. Death usually takes place in from 12 to 24 hours.

Red Venom: Death primarily due to suffocation, but, in addition, haemorrhages into stomach and bowels may occur, accompanied in many cases with violent abdominal pain.

Viper Venom: Promote clotting of the blood and delivers the internal coats of the blood vessels, thus encouraging haemorrhages in various parts of the body. The wound inflicted is painful, the parts much swollen; bleeding occurs with great inflammation and discoloration, and, finally, sloughing occurs pending infection. Swabs and vomiting frequently occur, but there is no paralysis.

TREATMENT

The bite of a venomous snake is undoubtedly due to fang punctures. If nothing happens within ten minutes the snake may be taken as harmless, for the bite from a poisonous snake develops a burning pain and swelling rapidly. In half an hour or less pain, swelling and vomiting may supervene. By this time, of course, treatment should have been given, specially antivenom serum. The latter can be injected before a condition of collapse has set in, the earlier the better. Treatment would probably be possible in the following order only, as medical aid is not readily at hand.

(1) **Ligature.** If the patient is bitten on a limb apply a ligature above the bite. It should compress all the tissues against a single bone, a π , or wire or a finger the ligature should be applied on the base of the finger with a second perhaps above the elbow; in case of bite on a toe apply one ligature round the base of the toe and a second above the base. The ligatures should be slackened off about every ten minutes and motion speeded up below. Such function should not be kept on for much over half an hour but mechanical motion should continue at intervals for some hours.

(2) **Incision.** The fang wound should be opened with extreme carelessness, deep enough but with care not to expose the delicate skin covering the bone or to cut into a blood vessel. A safety razor blade if possible, sterilized by rapidly passing through a flame, may be used.

(3) **Suction.** By cupping if possible, or by sucking with lips (no diaphrag involved if mouth free from sores.)

(4) **Injection of Antivenom Serum.** This may be injected as soon as medical aid is available. This serum is sold by the Central Research Institute, Kasauli.

(5) **Supplements.** It is advisable to wash the fang wound with a mild solution of permanganate of potash (pale pink colour) the



and apply permanganate crystals directly on outside the wound."

Though Col. Fisher has warned me that there is no one remedy against bites of poisonous snakes except injections of antivenom serum, I cannot help giving the remedy claimed to have been successfully tried by Jai, the author of *Antes e Depois*. I have tried it successfully in two or three cases of snake bites and numerous cases of scorpion stings. It consists in applying an ample earth leucogel to the affected part. Take as much clean earth as possible, add cold water to it and make a cold poultice of it. Spread the composition on flesh and pick up a wet linen piece, fold, apply and leucogel. If it is a, too that is bitten, the leg should have the poultice up to the knee, if a finger, the whole arm should be bandaged, the more the better. All the other treatment as described in the foregoing note should systematically be taken. And if the same infection is taken, the earth treatment may be quite efficacious. I was assured that if the injection was given in time, it was a sure antidote. But not I search for the absolute efficacy of the earth treatment. For I have no knowledge that the bites treated by me were highly poisonous. I suggest the earth treatment as being harmless and most easily available in villages and as being highly assisted by the author.

SRI RAMACHANDRA RAO ON VILLAGE INDUSTRIES

Under the title *Deap of Indian Industries* Sri Ramachandra Rao, Lecturer, Hindu College, Mississippi, has prepared a welcome addition to the literature on Indian Economics. The author modestly calls it a monograph based on the writings of Ramiah Chander Pelt, Mohi Bhan and others, but it is no mere achievement on his part to have presented within the space of a hundred and twenty pages a lucidly written, readable and exhaustive survey of the process by which India from being a leading manufacturing country has been turned into a predominantly agricultural country, with its indigenous crafts and industries brought to the verge of extinction. The purpose of this note is not to review the book but to present the reader with the author's remedy for the aforesaid evil.

Sri Rao feels that despite the progress of large scale industries during recent years the absorption of indigenous skill by the factories has been insensate. The spread of western industrial methods has resulted in the progressive pauperizing of the skilled Indian artisan, while it is essential that our economic growth if it is to be of real value to the community must be in the direction of the development of industries which hold out prospects of employment in large

numbers of the working population. Does the mechanization of Indian industry answer this end? The author answers this question in the negative, holding as he does that our country's great need is not the economy of labour but the ample provision of industrial occupations to each and all. Other countries may have pursued different methods, because their needs and conditions were different and because they could command, at least for a time, increasingly expanding markets overseas, which owing to their political domination over subject areas they could control. And even then what is apparently an economic saving in the employment of machinery is more than set off, in recent times, as the book points out, by the increased expenditures on defence and social services apart from 'the drain, the hurry, the noise, the dirt and the disease', which 'machinery brings in its wake'. The machine should stay in and large scale production be encouraged only when the economic advantage derived by the employment of machinery far outweighs the loss it entails when the maximum absorption of manual labour has taken place, when, in brief, it is not more essential from the viewpoint of national welfare to assist the services of man. When this stage is to be reached depends on the needs of home consumption and on the availability of foreign markets for the absorption of surplus products. Situated as India is today, politically, and dependent as its social and economic life is on the village, Sri Ramachandra Rao concludes that that stage has not arrived, and it is for this reason that he holds that the stimulus given to the regeneration of our dormant rural crafts by the inauguration of the Village Industries Association, is a step in the right direction. On these lines alone, he argues, it is possible to ensure the economic emancipation of the population of the seven millions of our villages by the provision of facilities for the development and expansion of crafts and industries which will absorb the surplus labour in our villages and supply valuable spare-time occupations for those living now in enforced idleness.

V. L. M.

All communications should be addressed to the Editor at Bangalore, to the care may be, at Anandabhai Press, Room 4 Address for telegrams: CHANES, PUNE.

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HARIJAN

Editor: MANGESH BHARGAVA

Under the sanction of The Harijan Sevak Sangh

3010

Vol. III No. 25]

POONA — SATURDAY, AUGUST 24, 1935

[One Anna

Notes

Harijan Matter Problem

This problem is ever with us. I have before me a long report sent by a worker in the Hindi area. It shows that the Nattars are not much better than before. What improvement there is, is due not to sanitation or enlightenment, it is largely due to the fear of prosecution against the Nattars for the harm they may do to the Harijans, and it is also due to the good work done by the Harijan Sevak Sangh's workers among the Harijans. They have somewhat succeeded in their effort to lessen the Harijans' fear of the Nattars. Permanent improvement is possible only if, as the report suggests, there is steady education spread both among Harijans and Nattars. The latter need perhaps more enlightenment than the former. Their respectable behaviour is not so much due to violence as it certainly is to reprehensible ignorance among them. Therefore the Sangh has to continue its labour undiminished by difficulties no matter how grave they may appear to be. If their faith survives them, it is sure to triumph.

Not Bound

Some workers of Piplar, Madras District, write to say that two years ago they resolved to give up carrying and to that end gave up carrying and Piplar women. But the taxmen and the village of the village have been doing that work. The Patilans of the village would not tolerate what they thought was presumption on the women's part and proclaimed a severe boycott of them, cutting off all social services. They painted their wall, and began throwing stones on their roads. The writers ask for guidance.

The Madras State is well known for its enlightened policy about untouchability. I trust that the authorities will go out of their way to save these hapless Harijans wherever they are persecuted by the so-called Hindu. It is also up to the many reformers of advanced Madras to inform these poor women and persuade the Patilans of Piplar to desert from the reported ill-treatment of the women. The latter deserve congratulations on their having given up carrying. They need not have, on that account, given up the carrying and

carrying of dead cattle, which is a lucrative and honourable calling and a necessary social service. But they are in no way bound to do the carrying or the carrying. If an honourable calling is regarded as demanding the responsibility for its being so regarded like an Honourable. No wonder if the women of Piplar, having become conscious of their degradation and being determined to get rid of it, decided to give up a calling that had led to their being regarded as degraded people. It is well for the village of Piplar that it has taxmen and scavengers who, not having attained such consciousness, are yet doing serious carrying and playing, which seriously conditions degrading. The whole social structure must arrange to pass if the so-called higher classes do not realize the solemn duty of abolishing the evil custom of considering any class of persons as lower than themselves. But, while that consciousness is being reached, it is the duty of the authorities and the reformers to do something in their power to protect the Harijans against the cruel treatment to which the poor women of Piplar are said to be subjected.

Unsuitable Advertisement

The other day I drew attention to indecent advertising. A Calcutta correspondent now sends me cuttings from well known newspapers of advertisements which I would call unsuitable. Just now a very vigorous propaganda seems to be going on in Bengal and probably in the other provinces also in favour of drinking Indian tea. The following is the translation sent by the correspondent of an advertisement in Bengal:

"The Government and Fortified Loco"

Calcutta, May 18.

That tea helps when you feel hot and weary long is, it appears, demonstrated from the experience of Major Nepal Chandra Bhattacharya. He is now forty-eight, but he looks no older than thirty-five. He maintains that the possible best of his is due to his taking tea. He had his first cup of tea when he was fourteen. Since then he has been a regular tea drinker, and when the year before last he has been taking more or less thirty cups of tea daily. In this respect he has a good thing all his own. He does not take tea immediately it is prepared, nor does he sip at the whole of it, but sips a little at the

letter. He later from tea to tea cups of E.W. a time."

This is a specimen of every such and would as if it were a report from the Paper's own correspondent. It advances a claim for tea drinking which has no support in honest experience anywhere. On the contrary even those who advocate tea drinking admit extreme moderation. We should be as wise as if there was no tea drunk in India. But unfortunately tea and such other so called harmless drinks have come to stay in our midst. My plea is for due regard for truth in advertising. It is a habit with people, especially in India, to treat the printed word in a book or a newspaper as gospel truth. There is need, therefore, for extreme caution in dealing up advertisements. Tetrakis such as my correspondent has drawn attention to are most dangerous. To drink thirty cups of tea per day not only does not refresh the body or the mind but weakens digestion and corrodes the drinker. One or two cups of weak tea per day is about as much as the human body can accommodate, perhaps, without harm. In India the tea leaves are actually boiled as we do brew all the kinds they may contain. Any doctor would testify that tea was a bad for the stomach. The Chinese know how to drink tea. They put their leaves in a strainer and pour boiling water over the leaves which are never put in the tea pot. The water has to strain only the colour of the leaves, it is pale yellow, never bordering on the red as tea made generally in India. Strong tea is poison.

M. E. G.

Harper Wells Fund

Contributions received up to 15th August 1945:

Mj. Fritsch Deyel, New Delhi	Rs. 1-0-0
" Harper Wells Fund, Allah	0-0-0
From Ankara, Rs. Ankara	25-0-0
From Harbin, China, Laiden	100-0-0
Lala Prakash Nath, Calcutta	100-0-0
Already acknowledged	Rs. 12,345-0-0

Total Rs. 12,345-0-0

N. E. Mousam

Joint Secretary, H. S. Singh

All communications should be addressed to the Editor of HAKUJAN, at the care map by, at Aryabhata House, Purna 2, Allahabad for telephone. HAKUJAN, Purna.

Subscribers have been sent in these subscribers whose period of subscription expires with the end of this month. The last issue of the month month, i.e. September, will be sent by T. E. P. to each of them whose subscriptions are not received by that time, which they will likely accept and oblige.

HAKUJAN

COMPOST MANURE

(Continued from the last issue)

4. Composting and Ash

Only a quarter of the daily supply of fresh dung is needed; this is applied as liquid 'slurry', being mixed with water, the rest can be made into fuel if required. Wood ashes from the kitchen and other places should be carefully collected and stored under cover.

5. Farm Waste or Kitchen

Every type of vegetable waste and other refuse needed on the farm can be made into compost, e.g. weeds, stalks of cotton, pigeon pea, mungbean, alfalfa, rice, linseed, rape, black and green gram, rapeseed trash, stalks of jowar, millets and sugarcane, fallen leaves of trees and various residues of grass, straw, puz and other foliage. Hard materials require crushing. This has been successfully done, even on soft uncrushed waste in field, by simply spreading such material on a hard bank and periodically removing crushed portions and replacing them by additional stuff. Very hard residues like stumps and roots require (in addition to crushing) soaking in water for at least two days, or buried with moist earth for two to three months before they can be successfully utilized. The latter can be done easily during the monsoon period. Green material must be partially dried and then stacked. Small amounts of various kinds of residues should be stacked together, while separate piles, i.e. stalks, must be made for larger quantities of any single material. At the time of removing to the compost pit care must be taken to get a mixture of all types, no single material ever exceeding 1/3 of the total amount then removed. The very hard weeds or cotton residues should be used only in very small quantities at a time. This is really automatically achieved by the persistence of different residues normally available if they are stored and used in quantities which will ensure a steady supply all round the year. The quality of the compost can be further improved by using for it a short-mown sward-crop of grass or other legume harvested green, and stacked after withering. The land will be clear in time to sow a mild crop which will also benefit by the man having been grown.

6. Water

It is a saving of labour and an advantage if household waste water is led to a small pit or tank just near the compost area and utilized every day. Any kind of water which has long been lying stagnant is harmful. Additional water required must be covered by other means. Between 50 to 60 four-gallons increase time of water are necessary to prepare one surface of compost according to season.

7. The Process in Detail

Filling the pits with bedding: Take a pit or a stretch made of a piece of gunny sackings

4 x 7 the longer edge being fastened to two bamboo each 7-8' long. Up to one gailful of clean water for each buffalo and one and a half pails for each buffalo should be spread every day on the floor of the enclosure on which the cattle rest and sleep. The material thus put impregnated with urine as well as mixed and crushed by the animals. The bedding in the rainy season is made by sandwiching a layer of green withered stuff between two of dry waste specially reserved for the purpose. Fresh dung left over after making the slurry can either be made into bricks, a dried dung cake, or spread over the bedding. In heaps not bigger than a small crump. The portion of the urine earth and fungus starter also left over after making the slurry is then scattered over the bedding next morning when it is removed by spades and pails from end to end of the floor to be directly dropped to pits and spread in this layer by rakes. Every such layer is then watered uniformly by the slurry containing ash, dung, earth and fungus starter in small amounts. After the removal of all bedding the floor is swept of all dust portions which are then added to the pit as a surface layer. The top layer is watered by sprinkled water and soaking is completed by further sprinklings in the evening and next morning. A pit, or a portion of it according to the quantity of waste material available, must be filled to the top in ten days. A fresh change in another portion or pit should then be begun. Trampling while cleaning is essential as air is excluded.

During the monsoon when the pits get full of water. When the rains begin the contents should be removed and heaped on ground level taking advantage of the routine burrows. During the rains fresh compost should be made on the ground in heaps 4 x 4 x 7 with vertical sides and closely grouped together on the broad space so that they are protected from wind whips.

8. Turning and Watering of Compost

The surface of the decomposing compost is kept moist by weekly sprinkling of water. It is necessary to ensure moisture and air in the interior at intervals and hence 2 turns have to be given, accompanied by watering to make up for lost moisture. In wet weather the quantity of these waterings may be lessened or no water may be added, but the water during the first filling or stacking must be added in all seasons.

9. First Turn after about 15 Days

Remove the undecomposed surface layer from the whole pit and use it as part filling for a fresh pit. Scatter compost about thirty days old over the exposed surface and sprinkle water over the top till well saturated for about six inches. During this first turning the pit is divided lengthwise and the half on the windward side is left undisturbed. The other half is then thrown over it (a wooden rake is convenient for this).

The material should not be taken all layer after layer but as far as possible from the top to the bottom of the pit by a vertical or slanting stroke. Every layer of the turned material, about six inches thick, must be soaked with sprinkled water in the monsoon the whole heap may be turned to avoid too much height.

10. Second Turn after One Month

The material in one half of the pit is simply raked as above on to the other vacant side of the pit with adequate watering, the same care to mix it from top to bottom being taken.

11. Third Turn at the End of Two Months

The compost is similarly transferred by shovels to the surface on the broad space and watered. The material from two pits can be conveniently shovelled on to the space between. To make one heap 15 feet broad and 14 feet high, the length is immaterial and several pits or heaps can then be stored together. If convenient the manure after waterlogging well may be directly watered from pits to the field. The heap should be made on the spot where the product is to be used, thus saving valuable time at the sowing season. All heaps should be dressed to vertical sides and flat tops to prevent excessive drying which stops decomposition.

Good compost given as small as any stage and the appearance is uniform throughout. If small or few appear it is a sign that more air is wanted and the pit should therefore be turned and a little ash and dung added.

The quantities required in individual cases can easily be found out by simple calculations with the help of the following data:

12. Quantities Required for 40 Animals

Filling into pits every day for 4 days:

Bedding and sweepings removed to the pit in one day, 40 to 50 pails after waterlogging on 14 layers, 1 x about four inches being 10' down by 4' depth, of fungus starter, 15 of urine earth and seven of dung if not used as fuel.

Slurry: For one day's output from cattle shed 20 buckets (the 14 gallons) of water, 5 layers of dung, 1 layer of ash, 1 layer of urine earth, and 1 layer of fungus starter.

Water: For one day's output from cattle shed 4 times immediately after filling, 12 times in the evening and 4 next morning.

Surface waterings: 12 times each time.

Water at turning hour: 1st turn 50 to 100 lbs., but from 10 to 20 times, total from 40 to 40 times according to season.

Fungus starter at the time of 1st turn: 14 layers

TABLE
Volumes (in double handfuls) and weights (in lbs.) of the contents of a layer or batch.

Material	Volumes double handfuls	Weight in lbs.
Fresh dung	1 to 1	40
Urine earth	50 to 51	55
Wood ashes	15	25
Fungus starter	5	10
For 1st turn slurry	2	20

(Continued on page 224)

H A R I J A N

SATURDAY, AUGUST 24, 1935

SEE IT THROUGH

A study of the conditions of local level schools in Gujarat affords an interesting, if painful, insight into the working of the consolidated orders regarding the admission of public societies by Harijans. A Harijan worker, who is patiently watching the interests of Harijans in the Panchmahals District, sends us details of the working during the last three years of the old circular regarding schools. The first circular issued by the Local Board in March 1932 made it clear that no discrimination between children of Harijans and other castes should be contemplated, and that if the school was housed in a temple or similar place where Harijans' entry would not be allowed, attempts should be made to secure another house. In September of the same year another circular was issued to the effect that teachers in schools would be held responsible for any discrimination in these matters, that the attention of parents and guardians of non-Harijan people should be drawn to the circular, and that they should be told that they would have to deposit their own children of the benefits of education if they maintained a refractory attitude. The local authorities were also to see that Harijan children were spoken and better dressed, that steps should be taken to have Harijan members on the school board, and that steps of boycott of schools contemplated by non-Harijans should be immediately reported and police parties' help sought in cases of difficulty. This circular was only failed of effect, but received a contrary one. Most of the villages expressed their opposition to the circular and the District Local Board decided that the circular should be "suspended" (!) until there were fresh orders. There have been no 'fresh' orders, says our correspondent, and the Harijans in Panchmahals are just as they were two years ago. Our correspondent also says that District Local Boards were asked to express their opinion on the consolidated orders before they were issued and that the Board was equally divided, that the President who was also at the same time President of the Harijan Sevak Sangh gave his casting vote in favour of the circular members. Our correspondent now understands that the District Board has been notified by Government that the Government grant would be forfeited if conditions did not improve.

The Secretary of the Gujarat Harijan Sevak Sangh reports a much more deplorable state of things in a village called Kevthia, in Ahmedabad District. Harijans in the village approached the schoolmaster with a request for admission of

five Harijan students to the school. Half a dozen families of Savarna Hindus were sympathetic, but the rest rose up in revolt against the innovation and withdrew their children from the school and declared a social boycott of the Harijans—the boycott consisted of (1) refusal to engage Harijans as labourers (2) refusal to give them foodstuffs (3) refusal to give Harijans grazing facilities for their cattle. The Harijans, regardless of consequences, continued to send their children to the school, Harijans from the other party used force and intimidation to cause the poor children to stop. On the night of the 12th inst, a crowd of two hundred people raided the Harijan quarters. The Harijans fled here and there, some of the readers broke into their houses and damaged their belongings. Sgt. Nathaniel Parikh of the Mahomedali Harijan Ashram with other sympathisers visited the place and tried to bring the angry orthodoxy to reason, but to no avail.

In Madras in Kolar District not even Harijans are allowed to shelter a Harijan teacher appointed to the local Harijan school.

These difficulties and clashes are inevitable in the limited stages. They should have happened many years ago, if we had got our professions of removal of untouchability into practice. And our work today would have been much easier. No half-hearted or circumlocution measures are likely to serve the purpose any longer. The Backward Classes Officer in his report, reviewed in these columns recently, said that the closing doors of schools in areas where there were very few schools would mean a great hardship and that Government was proceeding cautiously in the matter. The truth would now seem to have been reached and Government ought not to hesitate to enforce strict observance of the orders. It should not be difficult to afford Harijans protection against social boycott, and to bring the untouchable-castes to book. Several remedies, including the removal of orthodox police parties and having policemen in their stead, or moving the school to a safe locality where Harijans can send their children without fear of molestation, may be suggested. Meanwhile, Harijan workers have to be on the alert. They should gather correct information regarding every place within their beat, give the Harijans concrete assurances of their sympathy, by going and staying in these places and sharing with them the dire consequences of the untouchable Hindus' wrath, and by interviewing responsible officials and helping them to find ways and means of a peaceful solution where there is fear of a clash. The matter calls for the greatest readiness to suffer and to share the woes of the Harijans. We must afford to leave it where it is, or to be satisfied with compromise. We must see it through.

M. D.

In every township station, subscribers are requested to render their 25. on all their remittances to us.

Manager

WEEKLY LETTER

OUR VILLAGE

I have been out of handspikes the whole of the week and must ask one of my correspondents to supply the notes on our work in the village. This is what has come from Shirdia:

"This week has been one of comparatively easy work. The rains have kept off as a rule. The people have taken leave the lesson they several months' incessant work or the cessation of rain is to them. They have been found to have gone a fair distance from the village. I am fortified in my belief as to the effect of our work by the following dialogue between a villager and one of us. The conversation was an unceremonious invitation to remove night-soil from the front of a village house. The inmate hailed us and said gently, 'Friends, you have forgotten to clean the front of my house.' The worker who heard the calling said, 'I am sorry. We shall presently remove it. But may I remind you that you villagers might now begin to take your due share in the cleaning?' The villager retorted, 'You suppose these are lavings only from my house? You should know that here everybody uses everybody else's front as his.' 'That is no doubt true. We know this having worked here now so long. But surely you can do your share of work.' The villager reflected a while and said, 'I suppose you are right. I hope to do my share of this labour. This fortnight, say, thoughtfulness was impossible when we considered the service in this difficult village. The same worker overheard the following conversation between two women: 'Don't you think we should be ashamed of ourselves then to see these good people going scavenging for us and ourselves taking no heed to it?' The worker who produced the conversation said it was a labour of love for us. The good women said, 'Let them perish. Why should you trouble to do our dirty work from day to day?' This sympathy was showing it did not strike her that the best way of showing her sympathy was at least for her to do her duty. Let us hope some day the obvious will dawn on the village folk. A third experience is of the same worker also worth noting. The reader will remember that some time ago the German guest, who was with us for two or three weeks, and Kama Gandhi had filled up a hole with big stones. One of these was broken and I am sorry to have to note, taken away (or stolen?) by someone. The neighbour called to bring Kama and asked him to fill in the hole. Kama replied, 'We shall gladly do it if you will promise big stones. You know that such stones were brought for us by some of you.' He seemed to appreciate Kama's answer. The next day he had filled up his own front with rubble. He has not yet produced the large stones required to fill the hole.

"I am glad to be able at least to report that we have secured a little plot of land for building a hut for one worker who is to live in the midst of the village. It was to be a free one. Alas! the Association has to pay for the plot measuring 40 x 25 the sum of Rs 20 in cash. Better however even this after all these days of waiting than the prospect that was stared at in the face of getting nothing at all.

"We had a visit to the village to see our work from Rajmangal Agasti Kama and Mrs. Agastya, both of whom are deeply interested in village work. Mrs. Agastya proposes to do some work in her own village in the district of Timarnoli."

MY SLOW DEGREE

I have had occasion during the week to have my meals at various places with various friends, and I am glad to say that everywhere our new doctrine formed the subject of the table talk. At one of the places I was told by my good hosts that ever since the knowledge about unpolished rice was placed before the public, they had not used polished rice at all, and that whenever they have occasion to dine outside and cannot get unpolished rice, they take it. When I dined with the sister of an important paper the other day, I confess I did not expect unpolished rice on the table, but I found it beautifully cooked, not heated in my house, but, as I was told, unpolished rice and hand-ground flour had to be kept in the house, because a friend, who is a member of the Village Industries Association and who lives up to his neck, is often a guest at this house. My friend and his wife are not converts yet, but their degree sense of propriety is affected if they invite their friend to a meal which he will not willingly take. But my friend was willing to confess that the unpolished rice was much more delicious and that he met people who had told him that they were keeping better health since they had substituted unpolished for polished rice. He added: 'I am sure, the change will be more quickly felt by those who are exclusive vegetarians than by those for whom rice is not the staple article of diet. Therefore, advocates of food reform must make a point of concentrating their efforts on rice-eating areas like Bengal, Kachar and South India. Poor people will not only have to pay less but they will get more nourishment at less cost.' Another friend, a confirmed believer in the new doctrine, confirmed the need for providing a sufficient fare of nutritious raw vegetables. In the matter of the number of courses we serve, I think we have a lot to learn from the Marwadees who are strenuously recommended and simple. These, however, have no regard to the village contents of the kitchen in their dietary and excel in providing fish and carbohydrates. That, however, is by the way. The general feeling on this matter may be summed up in the remark of another friend who said: 'One cannot be a reformer in

anything. I, at any rate, am a conservative in matters of food reform and am sure too old to hope ever to be a reformer.' We have to progress by slow degrees.

A WARNING

But one of these friends uttered a warning which has considerable substance. He said: 'I am quite in favour of the reform you suggest. You may put as much emphasis as you like on the importance of vitamins in our diet. But please don't let us overdo matters. Thus, for instance, one of the things much boasted about nowadays is soy beans. I agree that they are rich in protein. But is it certain that our mango, wheat, mungo, chole, peas, and such other legumes are very inferior to this article from China and Japan? I have an impression that all these should be almost equal in value to the now famous soy beans, which seem to belong to the same botanical order. And even assuming that the soy bean is richer in protein, why should we not be satisfied with our indigenous beans? You, perhaps, do not see my difficulty. You agree that for articles of diet and clothing, no country should be dependent on any other. Our country was completely self-sufficient in both these half a century or more ago. Foreign cloth now floods our market, and foreign wheat and foreign flour and foreign milk-powder and foreign butter now threaten our independence in the matter of foodstuffs. Cannot we do without the stuff which may ultimately run us down?'

'I quite agree. But we have begun to grow soy beans in various parts of the country, and there is no reason why we should not be able to produce all the beans we need.'

I know, I know. What we regard as successful experiments are being made. The Punjab Agricultural Report summarises results of the experiments carried out on Punjab experimental farms, and they are encouraging. The produce of what is described as Pusa white and Pusa pink cotton and other varieties ranged from 9 to 11 mauls an acre, and the report says that soy beans may easily be tried as a substitute for cotton. I am certainly in favour of these experiments. But I want you to realise that these experiments are made on farms where they have hardly any regard to expenditure. I have no doubt that foreign countries can produce these beans much cheaper than we can, and just as foreign countries have beaten us in the export trade of groundnuts, which is now seriously threatened, I should not be surprised if, after soy beans become the fashion in our country, our market were flooded with foreign soy beans. I would, therefore, utter this note of warning for what it may be worth.

Our friend needs no reminder that the warning will be heeded, and that not until the soy bean has been found a practical proposition for our average farmer, working with his

normal implements and resources, will it be recommended by us for general acceptance.

PERSISTENT PROPAGANDA ESSENTIAL

I was told an amusing story the other day by a friend who has a mother on his shoulder and a sheep in charge. His garden was had Sahjanpur Jalis in his cottage and naturally invited the master to prove the connection with his presence. The master agreed, on condition that the master himself and the sheep should be also invited to the function. For the rest it was a difficult pill to swallow, but his eagerness to have the master as guest got the better of his prejudice and the cow was invited. This is a trifling thing, but it has the obvious lesson, and no reformer should neglect opportunities of this kind. A correspondent tells me that in a village in Rajasthan, where the villagers are prepared to suffer the workers there to have Harijan workers from outside to stay with them in the same house, they will not tolerate the local Harijan along with the workers. This is absurd in the extreme, but is a perfectly reasonable compromise which will some day lead to complete reform. The workers in Gujarat, who are faced with the situation created by the communalised tendency amongst Harijan and public authorities, should prepare the ground everywhere with steady propaganda. They should go about with batches of Harijan and non-Harijan children (these to be chosen from families of reformer friends), and show them that there is really no distinction between the two, that their own and their friends' children are none the worse for contact with Harijan children and that the prejudices have to go, unless the so called higher classes want to be swept by a sudden storm some day.

VILLAGE WORKMEN QUESTIONS

Some years ago who have settled in a village in a Rajasthan State have sent the following questions to Gandhi:-

1. Which of the two should be preferred for heavy work—a village in a native state or a British Indian village?

2. Which should be preferred from the point of view of the village Indian programme?

3. Is not the need for uplift work greater in the British Indian village?

4. If the answer to 3 is in the affirmative, why should not all workers go to the British Indian villages?

5. Would not the Congress give any definite direction in the matter?

6. What standard of living should be adopted by the village worker? The village worker is far too low to be acceptable to the worker. You do not take milk and feed for village workers. But villages never get these things. How can a village worker consistently take them?

1. It is a fact that millions are starving. If we too follow suit, how are we to work for them? And yet in a family a brother would share his food with a brother rather than let him starve.

2. What are the minimum necessities of life?"

Here are Gandhi's replies to the questions: "1-4. There is no difference whatsoever between the two villages, so far as the village industries programme is concerned. In no case should a worker come in contact with the authorities.

4-8. The main thing to be borne in mind by the village worker is that he is in the village for the villagers' service, and it is his right and his duty to allow himself such articles of diet and other necessities as would keep him fit and enable him to fulfil his function. This will necessarily involve the acceptance of a higher standard of living by the village worker, but I have an impression that the villagers do not grudge the worker these necessary things. The worker's conscience is the test. He must be self-controlled, he will eat nothing in order to indulge his palate, he will go to bed on hunger, and will till all his waking hours with work of service. In spite of this, it is likely that a handful of people will coddle him in the mode of life. We have to live that existence down. The diet I have suggested is not quite sustainable in a village with a certain amount of income. Milk was generally he obtained, and there are numerous fruits, e. g. figs, bananas, when these which are easily available, but which we must do so value because they are so easily available. There are all kinds of leaves available which grow wild in our villages, which we do not use because of their appearance or because (if not eatable). I am myself using numerous varieties of these green leaves which I had never tried before, but which I find I should have used. It is quite possible to make a row in a village pay for her upkeep and maintenance. I have not tried the experiment but I think it should be possible. I have also an impression that it is not impossible for the villagers to obtain and live on the same articles of diet as the village workers and thus to adopt the same standard of life."

M. D.

NOTICE

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GUJARAT NOTE ON WELLS

Sgt. A. V. Thakkar inaugurated in 1918 a programme of providing water facilities for the Harijans in Gujarat, and within a period of about four years got 128 new wells sunk and 185 old ones repaired in different parts of the province under his personal supervision, at a total cost of over Rs. 20 lakhs. After his departure for Delhi on the establishment of the Harijan Service League, the Gujarat Provincial Board of the newly started League continued the well-building activity, though on a smaller scale. Out of the sum of Rs. 14,615-0-0 received till now by the Provincial Board from a number of contributors, 28 wells have been newly sunk, 18 old ones have been repaired, and 24 are in the course of either construction or repair. Requests for wells from Harijans in all districts are pouring in, which it is impossible for us to comply with at present with only limited funds at our disposal. The cost of constructing a new well has varied widely from Rs. 50 to Rs. 400, mainly on account of differences in the nature of the soil, while the cost of repairs has varied from Rs. 15 to Rs. 100. The number of wells thus constructed or repaired is divided by districts as follows: Ahmedabad 12, Kaira 12, Mahesana 3, Navsari 2, Surat 2, Dahanu 7, Panchmahals 1. It will thus be seen that this activity of the Provincial Board covers the British territory as well as all the States of Gujarat.

Sr. Jathabhai Shah and Bhatubhai Shah, of Mahesana's Harijan Ashram, have undertaken, with the fullest support of our Board, to construct in the district of Ahmedabad 200 cement concrete wells which will be open to Harijans. They have begun to collect funds from the British for this purpose, and have already collected over Rs. 5,000. It is necessary that similar schemes should be undertaken on a large scale in other districts as well. District level boards and *prasthaphans* can render great help in this matter by constructing new wells for Harijans as also by seeing to it that the Harijans are actually enabled to enjoy the free and unobstructed use of public wells which are today open to them only in name.

Our Board has already sanctioned the construction or repair of 154 wells, which will require Rs. 24,000. The wells proposed to be constructed or repaired under this scheme are divided by districts as follows: Ahmedabad 10, Kaira 10, Surat 3, Panchmahals 10, Broach 4, Mahesana 12, Navsari 12, Dahanu 2.

We appeal to *Frontier* living in all parts of the country to lend a helping hand to this undertaking which is calculated to provide the Harijans with water which, next to air, is the most absolute necessity of life. Contributions can be forwarded for particular places or areas,

and can be seen in any of the district offices of the Gujarat Harijan Sewak Sangh.

P. L. MANDHAR, CHIEF CLERK, BHARAT
Secretariat, Gujarat Harijan Sewak Sangh

SELF-SUFFICIENT KHADI

(By H. K. Gandhi)

From Gandhiji's centre in Bihar comes the news that in one village sixteen persons have had their yarn woven into khadi measuring 1000 yards for personal use and that 21 persons in 12 villages had their yarn exchanged for khadi measuring 700 yards. This is good news.

Good news of distribution of seeds and sowing them for growing cotton for self-sufficiency comes from Purnea and Muzaffar to Muzaffar. When cotton-growing for self-sufficiency becomes universal in the country, people can have their khadi for the once labour spent upon it during harvest season. If the same process of cotton will leave all the processes as they do in India for silk in many houses, silk cannot be unremedied. Cotton too and almost was at one time. This method means a most substantial addition to the national income and a perfect scheme of employment for the millions of the partially unemployed in this country.

Though the proposition is thus simple to state it is undoubtedly very difficult to work. But it is in no way impossible. It needs no great outlay of capital. The processes to be learnt are simple, the tools required are all ready in the village or can be quickly made. The greatest stumbling block is the disinclination of the people to work at new things and to exert intelligence. Generations of enforced idleness and consequent starvation have led to loss of hope, stamina and even the will to live. No greater calamity can befall a people than that they should lose hope even to the extent of the will to live. But those who have not lost hope have to work with greater and than ever before with an unshakable faith in their mission. Their faith will certainly overcome mountains. In this glorious country, where collected for food and clothing can be produced without much labour and skill, there need never be any loss of hope.

But hope has to be translated into progressive action based on ever increasing knowledge of the science of khadi. Workers have to respond to the fact that the Centre may give from time to time, and they have also to anticipate the suggestions of the villagers whom they have to serve. For that purpose they have to come into closest touch with them. Their approach must be accompanied by sympathy and trust. They may never appear before the villagers as persons but they should appear as voluntary servants who have hitherto neglected their task. Given a due fulfillment of this primary indispensable condition, the rest will follow as night follows day.

COMPOST MANURE

(Continued from page 333)

TIME TABLE OF OPERATIONS

Days	Work
1	Filling bins
4	" "
10	Fungus established
12	1st watering
15	1st turn and addition of new manure.
17	2nd watering
21	2nd turn
25	3rd watering
28	3rd turn
31	4th watering
34	4th turn
37	5th watering
40	5th turn
43	Compost ready for use

When circumstances do not permit the adoption of the latter process in full detail its advantages may be partially secured in the following way:

The mixed waste is used as bedding for cattle and the regular contents of fags, tin cans, earth and ash scattered over it and manured before removal as already described. The material is then carried to the margin of a field where the manure is to be used, or to some other suitable well-drained place, and stored in heaps not more than 4' high and 8' broad, and of any convenient length. After the rains have set in the fungus will establish itself in about a month. One full turn is then given allowing a cloudy or moderately rainy day. Another turn is two after an interval of a month with some the material is set by the end of the season, gives a favourable distribution of rainfall.

A year of waiting is, of course, necessary before the manure is ready and possibly longer if the rains had entirely.

The resulting manure, though probably rather inferior to compost made in the standard way, will be undoubtedly better than ordinary farm yard manure, for even by this modified process heat, ready waste can be utilised easily, thus giving a far larger quantity of manure than is produced at similar village practice.

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HARIJAN

(Editor: MANGADY DEEM)

Under the auspices of The Harijan League, Ranchi

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[ONE ANNA]

HARIJANS' WOES

Mr. Dhyananidhi Joshi, the Secretary of the Kothariwad Harijan League Ranchi, reports an incident that took place about three weeks back in a village called Gundana in the Agency area adjoining the Bhavnagar State. With the appearance of plague among the cattle of the village, the Sarvama owners of the cattle asked the scavengers to burn the droves, and threatened them with punishment if they failed to do so. In their own ignorance the villagers believed the scavengers to be the cause of the plague which strikes more or less regularly at this time of the year. Obviously the scavengers could not do the impossible. Thereupon a large crowd of the Sarvamas roused the scavengers' quarters, locked in hand. The latter at the approach of the crowd took to their heels, with the crowd giving them a hot chase till they entered a village called THAT KATHI in the Agency. Later on they themselves in a self, men, women and children — took shelter in a scavenger's hut in Gundana, a village in Bhavnagar State territory, where they could live without fear of molestation by the Sarvamas aggressors. The hut is too small to accommodate them all, and they are hardly able to feed themselves properly, as they have left all their belongings at home and do not know what has happened to them after they left the place. They have sent applications to the Agency authorities, with what result the report does not say.

Similar treatment is reported to have been meted out to Harijans in Dural, a village in Dand Taluka of the Kaira District, for the same supposed offence.

These incidents reflect the mentality of the people steeped in 'popular superstitions by which' which leads them to perpetrate such atrocities on hapless Harijans. Another incident has been reported by a Harijan man from Faldi, a village in Kothariwad. An old Harijan woman was found to be carrying one night in the Sarvama quarters. The residents of the locality believed her to have come out to work her wretchedness, though in reality she had gone to a peasant's house to get the grain he owed her. For this supposed offence of the woman a furious crowd of Sarvamas — men as well as women — invaded the quarters of the Harijans, and belaboured them to their heart's content, driving some of them even from

moving trails. The woman who made the report says she was successful later on in ending the aggressions to spontaneous and in securing a promise from them never to repeat the crime.

The fourth incident reported is from Gundana, the village mentioned above, where too plague was raging among cattle and Harijans were on the point of being loaded by a Sarvama mob when a Harijan man pacified it, and later on a notification was issued by the local State authorities explaining the natural cause of the plague and warning would-be offenders against the law. If the Sarvamas are then made to realize that they cannot harm the Harijans with impunity, it is quite likely that the incidents will be stopped in the bud and poor Harijans need not panic and sorrow.

C. S.

WEEKLY LETTER

OUR VILLAGE

Another week of quiet but interrupted work, — interrupted by sharp showers of rain for three or four mornings. It rains when it is not wanted, and where rain is needed there is no rain. These are Nature's caprices. But they are, when we come to think of it, no worse than the caprices of Man. And if we have no reason to be impatient with the one, neither have we any to be so with the other.

Here is an example of impatience from Bharu: 'We formed a village sanitation committee and expected people to behave themselves. But they were on the contrary infuriated. They had a right to control whatever they said, and out of sheer ignorance committed offences in public places. A volunteer one day went out with a stick and chased and chased all the folk with pollution and perseverance. Some people desisted, but some were shocked at the dirty work and threatened with dire consequences if we persisted. We persisted. The situation improved for a time, but it is the same story again. How long shall we go on cleaning, if they persist in defiling the place? Our persistence will blunt the edge of their sense of shame, and we will have to be their regular thug.'

We have indeed got to be 'their regular thug', if we want THEM to be their own thug some day. We must persist in cleaning

as long as they persist in doing—and why get impatient, when one knows that the work is bearing fruit elsewhere, if not in one's own village? For look at the road from a place in British India. 'For fifteen days I have been cleaning the road. They praised for a time, but they are slowly coming to their senses. The children have been the first to respond. They dig up the ground when they sit and cover the hole up with earth when they finish. But when, such a huge mass of cleanliness has got hold of them that they cover up dirt wherever they see it, and pick up articles of rubbish, like throw-away tooth-sticks, and take them to a pot reserved for the purpose.

A young man from far-off Burma, who was here some time ago and saw our work, writes to say that he has begun talking to the Burmese about shifting latrines, has explained the whole process to them, and expects good results. I shall await his report.

To sum up, impatience in this matter will not do. There may be failures here, whilst there is success there. Let us appreciate both and plod on. Here is an extract from a letter to Gandhi from a village in Switzerland. "A certain M. D. writes regularly about the difficulties of being a reformer—Never had the truth of the matter difficulties you have to cope with been brought so clearly to me. When I think of the patience that you show, whilst struggling against the Ebb and Flow, you who are so conspicuously clean, it is a lesson for me. I hate and abhor dirt, although in the last analysis it is 'matter explained', and I am afraid I should get very very disgusted with the poor people's absolute indifference to it, especially if I had before so much trouble to clean it up. Such villages are rubbish and are more eloquent to me of the progress on the path, than many another thing." But we are far far away from victory yet.

LOWLY FURROW

And patience means the capacity to plod on, though no results are visible, and even 'when helpers fail and comrades flee' It is a policy of ploughing a lonely furrow. That is what Gandhi impressed very strongly on the members of the Board of the All India Village Industries Association which met here during the week. 'Let us realize our amazing limitations. Do not mind even if we have to be like the three sowers of Talmudic Story. Our resources are few and limited. We cannot afford to squander money on high sounding schemes and we cannot adopt any and every means. We may fail to get workers and agents, and our branches may have to be few and far between. But I am in no hurry to see a network of institutions all over the country. Ours is a policy of ploughing a lonely furrow.'

Not that the members do not realize this. The most active among them are doing it. Take Shripast Gosline, Captain. He is running his Gandhi Farm from shop in Bombay where the weekly sales of hand-ground flour and unpolished rice have not yet gone beyond three dozens, but she is well-served. 'He — the well known politician, purchases his rice from our shop,' she says, and she has no doubt that progress though slow is sure. 'We have been using in our kitchen' — a kitchen let it be remembered, where until a little while ago everything was cooked after the Western style — 'nothing but unpolished rice, and we are soon home also. But that is nothing surprising. I know a doctor friend who has used nothing but unpolished rice for twenty years, and his boys nourished on unpolished rice and the most scientific diet are in the pink of health. He has made a deep study of the problem of nutrition and has set his heart on making his own contribution to improving the poor physique of the workmen in crowded and industrial cities like Bombay and Ahmedabad. Like Dr. Flint he has devised a plan of providing to the workmen balanced food without asking them to spend more than they are doing today. As to whether and when he will succeed in doing so I know, but he believes in doing all he can.' Shripast Gosline had also brought with her a number of Japanese toys that she had borrowed from a friend just returned from Japan. They were exquisite little things of art, made out of pieces of simple bamboo and something like matchwood. 'How I wish we could introduce cottage industries of this kind in our villages,' she said. 'We have all kinds of reeds and grasses and wood. We may not make copies of them, but we have to teach our people to express our national being through simple hand-work of this kind made in their cottages and out of material nearest at hand.'

Another member who likewise is ploughing a lonely furrow is Dr. Pradip Ghosh. A man who would have been today Minister of the Mint if he had not given up a high-salaried post in the Calcutta Mint in 1928, he is now trying to place all his scientific knowledge at the disposal of his poor countrymen. He goes about from village to village carrying the message of moral reconstruction and gives all his spare time to a study of the subject of vitamins and dietetics. He has also made a study of village life and the readers of HARMAN will see his articles on these subjects. 'I also want to write a popular series of articles on vitamins,' he said. 'We assumed up to now that vitamins played a very important part in our nutrition, but that they were not invariable or capable of isolation. I may now tell you that they have been isolated and synthesized—at least vitamins A, B, C, and D. About the other vitamins we know little. But we can get them in separate isolated substances.'

MINIMUM LIVING WAGE.

The most important thing that came before the Board meeting was the question of a minimum living wage for workmen and artisans. The question of a similar wage for spinners had engaged the attention of all kind workers, and could not yet be added to have been solved. But the present question was rather simpler, inasmuch as the field was new and we were to start afresh with certain cottage industries. The whole question was discussed thoroughly for two days, and the members seemed to be unanimous on one point, viz. that we must secure all workmen with whom we dealt a wage which would give them a reasonably balanced diet. That this diet may cost an acre and a half in Bihar and four acres in Orissa and six in Bombay was a different question, though even there one may not decide oneself by the fact that the poorest could live on a stick loaf of unrefined bread and a pinch of salt. These things were not the minimum to keep a man fit to put in a normal quota of work all the year round. It was hence agreed that a balanced mode of diet must be decided for every province, taking good care that the workmen or workwomen get a sufficient allowance of milk and ghee and vitamins in his or her diet. 'If we fail,' said Gandhiji, 'that it is not possible for any industry to pay this minimum living wage, we had better close our shop. We should see that in any industry that we handle the wage covers a reasonable maintenance allowance.'

'When I was an official serving a salary,' said Dr. Prabhakar, 'I used to calculate how much my servants, including their dependants, would need for a fair maintenance and I used to pay them accordingly. It used to come to Rs. 30 a month. With clothing and other needs, it would come to Rs. 35.'

'Then if you like we shall have a rupee a day as the minimum wage for Bengal,' said Gandhiji laughing. 'What you need to do as an official you have now to do as a member of the Association. I would certainly have the wage as high as possible and include in it the maintenance of at least one dependant. But you will go as far as you can.'

Sri Vallabhbhai Mehta, who is the Managing Director of the Provincial Co-operative Bank in Bombay, had not the slightest doubt that the moment we tackled the question the better, for when we focused on an adequate solution of the wage question and that of work in organized large scale industries, it was our duty to attend to these questions in case of unorganized industries. There were obvious difficulties, but he had no doubt that the common people were made to see that ninety per cent or more of the rupee that the people spend on an article they purchase goes directly into the pocket of the man who has produced it, they would not grudge to pay the money.

Sri Shankarlal Senker emphasized the importance of collecting data, for different professions, of the prices of the minimum articles of a balanced diet, but he had some difficulty in applying the wage question to existing industries.

Gandhiji made it clear that we were 'mainly concerned with hand or dying industries which we were trying to revive and we were not going to disturb the existing industries. Was the minimum wage likely to make matters difficult for the villages? What about the little articles of the village's daily need—sutties, pots and lamps for instance? Because the townspeople were to pay a higher price for these articles were the villages also to pay that higher price? Already villagers in villages in close proximity to towns were paying a higher price for milk than those in distant villages. 'That,' said Gandhiji, 'was inevitable. But the villages among themselves will adjust the prices. Besides, when our organization is in good running order, the carpenter and the smith and the weaver and the spinner, who purchase from the potter at the minimum-wage-price, will have also had their minimum-wage-price for their respective wages, and they won't grudge the poor potter his price. But that is a distant goal. Let us at the present moment content ourselves with things that pass out of villages to the towns and let us refuse to have them at anything less than the minimum-living-wage-price.'

AN ILLUSTRATION

By way of illustration, of how the new rule should work, I give here the substance of a letter Gandhiji has addressed to a spinner who is doing a L. V. L. A. work in Kaira District and who made us our supply of cow's ghee smoothly. He wrote asking if he could undertake a ghee-making as a supplementary industry to spinning and if he could, how he should do it. Here is Gandhiji's reply. 'If you can get good and clean cow's ghee made there, you can certainly concentrate on the industry. You must first ascertain whether it causes the ghee-maker anything like a living wage. We have to enter into the lives of our working classes, ascertain what they eat and drink, where they live, and how they live, to what extent they are indebted, and so on and so forth. You should then be able to tell me the whole history of the sample of ghee you have sent me. You must undertake in your shop a register containing all these details. (1) the name and place of the producer; (2) time in which prepared; (3) quantity of milk from which ghee was prepared; (4) price of ghee; (5) wage earned by the producer per hour; (6) the middleman's share and trade charges. Every article that you stock and sell out of your depot must bear this history-ticket and whoever purchases it has a right to ask for it. You will not tell me that this is a tedious procedure and

that you have no time for it. When once the thing has got started, it will be a matter of routine and not much time will be required. Whatever minimum wage may be fixed by the A. I. V. I. A., you will in no case pay less than half an anna per hour. This is really done. Find out the number of hours taken up in the manufacture of an article, and then fix the wage and the price. Thus for instance if it takes an ordinary spinner one hour to spin 400 yards of yarn of 15 counts. You will therefore pay half an anna as the wage for spinning 400 yards of 15 counts of string, even rare.

M. D.

H A R I J A N

SATURDAY, AUGUST 24, 1934

AN IMPORTANT RESOLUTION

[By M. K. Gandhi]

After a full two days' discussion the following resolution was unanimously passed by the A. I. V. I. A. Board at the postponed meeting last week :

" Whereas the object of the Association is to bring about the moral and material advancement of the rural population by encouraging the growth of small and dying industries, the Board of Management deem that for all commodities produced or marketed under the aegis of the Association, such workers should receive a minimum wage calculated on the basis of eight hours' efficient work sufficient at least for his (or her) maintenance in accordance with a scientifically justified scale of minimum food requirements, and it should be the duty of all associated with the Association to see that the workers engaged in the industries promoted by them actually receive remuneration never less than the scale herein provided, steps being taken that as and when circumstances permit there should be a progressive rise in the scale so as to make a steady climbing a worker's lot; to be properly maintained out of the earnings of the working member.

If this resolution is honestly worked it would produce far-reaching consequences. It would render a measure of unity among the working classes, whether labourers or artisans. To arrive at the correct figure in terms of money is going to prove a difficult task. The members and agents will have to compile three kinds of tables—

(1) How much do the workmen and work-women earn per hour at their work in the different spheres in the different provinces?

(2) What is the daily diet of the workmen within their area of work and what is its cost?

(3) A scientific diet scale on a minimum basis prepared by experts in the respective provinces out of the local staples with the cost thereof.

What statistics I have ventured to give to show that all over India, except in the Punjab, the articles of diet the masses live on are deficient in nutritive value.

The most helpful pamphlet on the minimum diet scale is the one prepared by Dr. H. V. Thak, on behalf of the Bombay Presidency Poly and Health Work Association (Tahsil Road Bombay III). It is called *Saludous Diet*. Its title is a mistake. It has been translated by Marathi and Gujarati. The diet recommended by the pamphlet, containing a variety of whole grain (some of which is sprouted) including soyas beans, dried whole milk and vegetables, increases a whole lot to 18 grammes in weight from 12 grammes when fed on a diet consisting of an excess of highly polished rice with very little vegetable and milk. The diet scale recommended in the pamphlet has been prepared after careful experimentation. It costs in Bombay Rs 5 per month. I have my doubts about the possibility of introducing soyas beans and dried whole milk in the poor man's diet even in a place like Bombay. The spreading of pulses and cooking of pulses recommended by Dr. Thak is also very difficult of introduction in private households. It is almost impossible to introduce in villages. Skim milk is unavailable in the villages, and I know that in hundreds of them not a drop of fresh milk or good ghee is to be had. I mention these difficulties in order that taking Dr. Thak's carefully prepared scale as a basis, experts may work out a scale more suited to the villages in their provinces and yet produce the results that Dr. Thak's diet is claimed to have achieved. We may not be satisfied until the village workers have put the workers coming under their influence in possession of means to procure an adequate diet for themselves and their dependants. Reduction in the price of articles must be a consideration that must always be subordinated to the ability of workmen engaged in their production to earn a living wage for themselves. We must rule out the question of competition with machine-made articles whether foreign or indigenous. Millions of workmen must not live on the margin of starvation so that the few engaged in production by power-driven machinery may have more than they need. In the choice of state production public opinion should be so cultivated that it will refuse to supply the tollers of the land.

Let small workers who are engaged in producing things for sale note that what applies to the other village industries applies equally to hand produced for sale. From the spinner to the weaver all the hand workmen should have the wage contemplated in the resolution under discussion.

PRIZE ESSAY ON HARTER SYSTEM

Shri Upendral Vatsashtobhaya is the trustee of the Kishore Samacharan which was started in the year 1917 at Quindola near Bencoolen. He is an ardent believer in the system of harter, and has been practicing it to some extent in his institution in his internal and external dealings, especially with reference to the production and distribution of food and clothing.

He believes it to be the only remedy for the present economic depression and thinks that it can solve the many evils arising from the present monetary system. He further believes that the adoption of harter is essential to the development of agriculture, reform of khadi and other handicrafts and cottage industries in India, and the propagation and practice of the doctrine of non-violence. He holds that it is implied in non-violence itself. He fervently desires to know how far his views are about the test of a scientific study and examination of the system. He therefore offers a prize for the best essay on the subject, and he has chosen me as his instrument for announcing the invitation. I have gladly consented to be the medium for inviting essays on the system of harter. The prize-money will be given at his choice Rs. 500 in cash or Rs. 500 worth of goods, double khadi woven in the Samacharan itself. The cash amount is deposited with me.

The essay (which should be in English) should trace the early history of the harter system, the causes of its decline, and the possibilities of its revival at present. It should also describe the purpose it served in the past and the part it may play in the future economic life of the world, with particular reference to its adaptability to the Indian village life concerning such as all of the departments of its activities. The essay should discuss the conditions congenial for its successful working and development and to what extent the assistance of the ruling power is wanted for the same, and should indicate the nature and mode of exchange of the adoption of the system is recommended. The essay should also discuss the effects of the harter system on the development of the internal and international trade of India.

Prof. E. T. Snel, Shri Vallabha L. Mohia and Prof. J. G. Kumbhappa have kindly consented to act as examiners. Prof. Kumbhappa will also act as Secretary to whom all essays should be sent addressed Nagawadi, Warliha. The essays should reach Prof. Kumbhappa not later than the close of August 31st, 1934. No prize will be awarded if no essay reaches the standard to be determined by the examiners. The result of the examination will be announced not later than 31st December 1934. The copyright of the prize essay will rest in the Kishore Samacharan. I do hope that there will

be keen competition for winning the prize not for its monetary value but for the importance of the subject.

Warliha

M. E. GAVANI

24th August 1933

OUR DUTY

(By M. E. Gavani)

Perhaps the burden of untouchability falls on Harijans in one way more than in any other way. In Gujarat in India a Harijan was once seen to die by a Savarna Hindu and the murderer escaped with a fine of Rs. 500. In Warliha the so-called Hindus mercilessly attacked helpless Harijans for daring to send their children to a public school. In Kathiawad just now in various villages in its various provinces Savarnas persecute Harijans because a plague has broken out among the cattle. They do so under the superstitious belief that the disease is caused owing to the immunities or some other superstitions of Harijans. The Harijan is in perpetual fear of injury to his person or property. The rich man looks helpless, the State is indifferent or is itself also helpless in the face of the powerful Savarnas. The reason is obvious. The Harijan does not know how to secure reform. He has no will to defend himself. He is wholly unconscious of his human dignity or legal ability to protect himself against the misdeeds of fellow human beings. The reformer has to carry the torch of knowledge among the poor masses, for they know not what they are doing. Luckless may be distributed among them. But the Savarna tyrants easily read newspapers or books. They are self-educated and self-satisfied. Personal contact is the only way of approach to them. They must be visited if need be in their own homes. Meetings should be addressed in their villages. No amount of signs or demonstrations will save them of their ignorance. The quickest way to combat ignorance is the spread of the knowledge that would tell them how little diseases are contracted and how by careful treatment they may be prevented or cured.

All high schools should labour on the part of them who will carry on the propaganda. The State minister should also be moved to protect the poor Harijans who are neglected. When the reformers are fully conscious they may have to settle in the midst of Harijans and themselves share their hardships. If their persons does not prevent consultation in this campaign against ignorance the Samacharan's assistance should also be invoked. I am sure no more Samacharan will defend the cruel persecution of the utterly innocent Harijans by ignorant, uneducated Savarnas.

All communications should be addressed to the Editor or Manager, as the case may be, at Anandabhai Press, Poona 4. Address for telephone Bombay, Poona.

AN INFORMING STUDY

[By N. E. Sweeney, Spokane.]

The recent questionnaire issued by Gaudin¹ on the need for fixing a standard wage and the answer in the Harpuz as the same subject have set all rural workers thinking. In this note an attempt has been made to work out the actual expenses of the average rural population of these parts. Salem District is a poor district, and the Taluk of Thiruchengode, the poorest in the district. We have taken for consideration three typical communities: (1) the Velude or agriculturist, (2) the Madalar or the weaver and (3) the Chakkil or leather worker, a subject of the Harpuz. We have ignored all the other communities like the Ezhavals, the Chettiar [Veludys] and others who do not do manual labour for their maintenance.

Of these classes, the Velude of this district is noted for his industry and conservatism. His habits are very simple. His wants few, and his standard of life low. He has no elaborate or expensive marriages or funeral ceremonies. The standard of life of the Madalar or the weaver is the highest. He gets ready money every week and he naturally spends liberally. The Chakkil or Harpuz is dependent upon the agriculturist and therefore his standard is the lowest.

When comparing the last two cases, we must say that the lot of the agriculturist is hard. The Chakkil, who depends upon him, of course shares his lot. Agriculture requires a decent capital for purchase of land, tools and farm implements, as also for their maintenance. He has sometimes to keep a farm servant also. If seasonal conditions are favourable and the price of foodstuffs falls, he with difficulty makes both ends meet, but when the monsoon fails, he is not only unable to recover the money that he spends on cultivation, but has also to purchase food for his family and fodder for the cattle. The instance we have taken in the appendix shows an average monthly income of Rs. 100 for the family of the agriculturist, though both the husband and wife and often the little children are engaged in the work. It is to be noted that this family is able to get Rs. 1 per month from spinning done during leisure hours. This represents 1% of the income from agriculture.

We give below the actual expenses of the families of the three communities we have chosen, consisting of husband and wife and only 2 children.

Actual expenses per week of the Velude		No.	1-12-3
Rs.	P.	Madalar	No.
Rs.	P.	Harpuz	No.

Total expenses per week of the			
3 families			1-45-3
The average weekly expenses per family			1-15-3
Daily expenses per family			6-4-3
This divided among two adult workers			3-2-1½
comes to			per head.

We have not included expenses incurred for purchasing cloth for the family on the assumption that if they choose to utilize their life hours that want can be met. But it may be mentioned that at present agriculturist families buy all their cloth. Further, in the above calculation we have made no provision for marriage, funeral, child-birth, education, travelling, interest for money debts, sickness, accidents, etc. We consider that a sum of Rs. 25 per year for the family or 50 p. per week will be a modest estimate of expenses on these heads. Adding this, the living wage per head will come to roughly Rs. 3-6-3. Ignoring these expenses 100 p. per day may be put down as actual living expenses incurred by each worker. But an examination of the true state of affairs in these parts will reveal the fact that neither the weaver nor the other two communities are even at this wage.

The weaver's income is subject to fluctuations of the market and competition by mill and foreign cloth. The figures that we have taken represent his wages during ordinary times. Times was when he was getting double the wage, and also when he was unable to secure even half of this. Sometimes he is thrown out of work and gets into debt.

The case of the agriculturist is still worse. In this area drought is the rule and favourable agricultural seasons occur only once in five years. A supplementary occupation like selling dairy produce, like milk or ghee, or spinning keeps a few of them above want. In fact, it is a mystery how these people live at all. Many of them migrate to Natal, Ceylon and other countries, and after earning enough money to discharge their debts come back to their lands. We can safely assert that land is purchased, maintained and cultivated mostly out of money from other sources. It may not be possible to secure a living wage to the agriculturist. The utmost we can do is to give him some additional spare-time occupation to supplement his agricultural income. It is the duty of the state to examine his case, find out the cause and afford him relief. In fact, as agriculturists in the main rural industry in our country unless it is made to yield at least a living wage, it is difficult to secure the other village artisans a minimum maintenance wage. We therefore suggest that instead of fixing our ultimate standard of wages and working up to it, it would be better to fix the inalienable minimum and secure it to all the labourers. We suggest that we fix it as the minimum taking into consideration only food for the time being.

Two jabbis are attached hereto.

WEAVER COMMUNITY

(Madalar)

Name	Sample Madalar
Vilay	Peddayyan, Tal. Tiru-chengode.
Age	35

No. of children A girl aged 5 and a boy of 7 years.

Has he to support his parents? Parents live separately and are not dependent on him.

What is his weekly income?

Washing wages Rs. 2-0-0

He is also a small trader in this has his income per week Rs. 1-5-0

Total Rs. 3-5-0

What are his weekly expenses?

Four days in the week they take milk and at 5 annas daily he requires 15 annas of milk per week Rs. 0-15-0

Three days in the week they take rice and at 5 annas daily per week they require 5 annas of rice which costs Rs. 1-15-0

OTHER EXPENSES:

Milk	0-15-0
Vegetable	0-1-0
Salt	0-1-0
Chick	0-1-0
Shoe	0-0-0
Cloth	0-0-0
Wardrobe	0-0-0
Oil	0-1-0
Unwashed	0-1-0
Oil	0-1-0
	0-11-0

Community subscription and other society expenses

—Child-labour wages, fuel, etc. Rs. 0-0-0

Total Rs. 5-11-0

REMARKS:

No provision for education expenses nor for marriage and funeral expenses nor for sickness, child-birth, etc. Family is small—being only 2 small children and wife. Does not have to support parents.

MUDALIAR (WEAVER)

Wages earned by

A SMALL TRADE WEAVER

He weaves a bundle of 12½ lbs. of 30 counts mill yarn in a week time 40" x 70 yds the wage is Rs. 1-10-0

Cost of cloth he is able to save out of the yarn. 0-14-0

0-0-0

—Wages usually paid by each weaver to other hands for washing, mending, mending, and cost of fuel etc. 1-0-0

0-0-0

—Depreciation allowed for loss, cost of material of comb, comb and shuttle and other overhauling charges for a week. 0-0-0

0-14-0

Net wages of one weaver and wife for 7 days

The man works day and night making up 12 hrs and the woman spends 4 hours for weaving work after attending to family and household work. Wages for the man and his wife per day is about 1 s. 12 hour day for man and 4 hour day for wife. 0-0-0

The woman does not do the same kind of work as the man, she is given always what is termed extra work such as mending etc. The customary rule here is 1½ wages for boys and women, according to this approximation of wages according to nature of work (not sex) the wage for man and woman for one hour is given below

Wage for man per hour is about 4-0-12

Wage for woman do 0-0-12

Wage per hour of each without making allowance for sex. 0-0-12

Wages earned by A. K. K. K.

weaver (weaver)

Average of wages earned in one week by weaver weaving 12½ lbs. of 30 counts mill yarn. Rs. 1-14-0

—Wages paid for washing etc. 1-0-0

0-14-0

—Depreciation on, on the loom and other necessary charges per week. 0-0-0

0-14-0

Wages per day for both of them 0-0-0

Wages per hour of each without deduction of sex—the man getting 12 hrs work and the woman 4 hours daily. 0-0-12

The woman has to and does give more than that for mill yarn.

Wages per hour for man on the above basis 0-0-12

Wages per hour for woman who is put on what is termed as extra work collected at half the wage for male loom. 0-0-12

FROM MINUTES OF A. I. V. I. A. BOARD MEETING

A meeting of the Board of Management was held on the 23rd and 24th August 1933 at Highcroft, Warrin. We take the following from its minutes:

48 Ordinary Members have been admitted since the last Board meeting of the 19th June 1932. Two Members have since resigned.

In pursuance of the resolution passed on the 2nd February 1933, Dr. Sriprasadrao Bore of Comilla has been sent a letter of appointment as an Agent.

Eight other Agents have been appointed since the last Board meeting. One Agent has resigned.

Eight shops have been granted certificates since the last Board meeting. One shop has closed down.

One affiliated body has ceased to function.

Today on roll there are

- 128 Ordinary members
- 12 Certified shops
- 21 Agents
- 3 Affiliated Institutions.

On the motion of Mr. Shreeji Vallabhai the Ordinary Membership Pledge presented under the Constitution was amended as follows:

"Having read the Constitution and Rules of the All India Village Industries Association I offer to be a member thereof and God helping promises to devote my energy and talents to the best of my ability for the furtherance of the object, which is the all-round welfare of the villages of India."

The present arrangement for dealing with village industries exhibitions was considered and Mr. Lawrence P. Day was deputed out to deal with all questions arising in such connection and to help such exhibitions with ideas, suggestions and information.

In regard to the All India Village Industries Exhibition to be held at the time of the Lucknow Congress, Mr. Shanderao Bore was entrusted with the organization along with the Khadi Exhibition.

It was decided to ask all agents and certified shops to send in particulars of monthly sales in quantities of all articles which have been certified by the Association.

It was resolved to appoint Dr. Shanderao Bore as the Assistant Secretary of the Association and to sanction Rs. 50 per annum for his personal requirements.

The question of fixing the salaries wages to be paid to the artisans working under the Association was considered and the following resolution was passed. (Quoted on p. 233)

The following rules in connection with the appointment of village workers contemplated under resolution No. 12 of the last meeting were framed:

(1) The village worker should be over the age of eighteen years and, so far as may be, drawn from the village or its neighbourhood within walking distance of his own village or he should undertake to live in the village in respect of which he is employed.

(2) He should know at least the rudiments of his mother tongue so as to enable him to carry on an intelligent correspondence and he should have an elementary knowledge of arithmetic.

(3) He should see that for personal requirements and be willing to learn an industry if he does not know any.

(4) He should himself be prepared to do the ordinary work in his village and other manual labour related to village industries.

(5) He should not regard any person as untrustworthy or inferior to himself in any way.

(6) He should give his whole time and attention to the work entrusted to him from time to time.

(7) He should sign a simple contract defining his activities and period of service.

(8) He should keep a regular account from day to day of the work done each day for the Association and produce it when he is so required for inspection.

(9) He should be in possession of a sound body.

Such workers may be appointed generally in a village or area.

Intimates have been sent to those subscribers whose period of subscription expires with the end of the month. The first issue of the next month, 1 - September, will be sent by V. P. F. to each of them whose subscriptions are not renewed by that time, which may well kindly accept and oblige.

Manager

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HARIJAN

Editor: HARADAT DIXIT

Under the patronage of The Marjori Society, Bombay

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[ONE ANNA]

WEEKLY LETTER

OUR VILLAGES

Our whole week of no work, Heavy showers every evening or night would spoil all prospects of our getting out, but I found that at least for consolation it was not at all necessary for us to go. We went out of a rainless evening to find out how the villages looked. Some of the roads were certainly muddy, but most of the lanes were free from dirt which had been washed away by water which had turned the lanes into so many streams.

But problems there were, if we had the means to solve them. In one of the Mahar lands was a man, who had suffered from all kinds of ailments, was perhaps told by some village quack that he had an enlarged spleen and that he should be bled. He had accordingly been bled and when Mirchen saw him that he was morose - had wound. He had gripped this too in the stomach. A dose of calomel had been sent him. On the evening we went he was feeling slightly better, the wound had nearly healed, but his eyes had a distinctly yellow

'What do you say?' We asked him.

'Anything we get,' he replied.

'Can't you could with food and oil don't you take some greens?' we asked.

We know it was so too asking him these questions.

'We are without work, and how are we to get milk or greens?' was the reply, 'Can't you,' he added, 'give us some work on your garden-land?'

'How can we?' we pleaded, 'there are already two families and there is no room for any more.'

'You are right,' said the old man in the house, 'You cannot hire one out and have one in. He must be as poor as any one of us. But find us work elsewhere, if you can.'

That is the problem everywhere. As we talked, two children, presumably the ailing man's, appeared, scratching tender pads of bone. 'We asked you to walk and from your dirt. You can make a soup of these beans and drink it,' we said to the ailing man, 'or of whatever edible green leaves could be found in the yard.' But the house had hardly a yard to

speak of! But before we could discuss the thing any more he showed us his ear. It was aching painfully. He had tried all home remedies but to no avail. We offered to bring next morning a bottle of ear-drops we had, and came back home.

These and numerous such problems stare us in the face as we go to villages. That is why Gandhiji wrote to a friend who asked for a message for the annual or jubilee number of his paper, I forget which - 'I am really and literally drained, dry. I have no gift for writing messages to order. This village work is so taxing and so baffling that if I could help it, I would stop all writing and simply bury myself in a village and there work away for all I am worth, and that I should have to do in perfect silence. In the circumstances you will please excuse me for not sending you a message.'

PROBLEMS OF EVIL AND BIRTH CONTROL.

But how the villages and the village house Gandhiji's days and dreams, will appear most vividly in a discourse that he had with Swami Tapaswami, who has just returned home after a long stay in America. On his way to Ranchi he halted here for a couple of days and had long conversations with Gandhiji. His mission in America was purely spiritual and he said he had tried everywhere to show by preaching and example the spiritual message of India to the world. It is his conviction that 'Crusaded India will mean the salvation of the world.'

Two problems he wanted to discuss with Gandhiji—the problem of Evil and the problem of Birth Control. He had seen a good deal of the money side of American life and there Judge Lindsay infinitely.

"Why is there evil in the world," said Gandhiji, "is a difficult question to answer. I can only give what I may call a village's answer. If there is good, there must also be evil, just as where there is light there is also darkness, but it is true only so far as we human mortals are concerned. Before God there is nothing good, nothing evil. We poor villagers may talk of His deprecation in human terms, but our language is not God's.

"The Vedants say the world is MAYA. Even that explanation is a building of super-

but honestly I therefore say that I AM not going to bother my head about it. Even if I was allowed to pop into the innermost recess of God's chamber I should not care to do it. For I should not know what to do there. It is enough for one spiritual growth to know that God be always with the door of good. That again is a villager's explanation."

'But if He is All-mighty, an omnipotency He is, why does He not free us from evil?' said the Swami.

'I would rule out this question too. God and we are not equal. Equals may put each question to one another, but not unequal. Villagers do not ask why town-dwellers do things which if they did would mean certain destruction.'

'I quite see what you mean,' said the Swami. 'It is a strong point you have made. But who made God?'

'If He is All-powerful, He must have made Himself.'

'Do you think He is an autocrat or a democrat?'

'I do not think these things at all. I do not want to divide the power with Him and hence I am abstained from trying to combine these questions. I am content with the doing of the task in front of me. I do not worry about the why and wherefore of things.'

'But has He not given us reason?'

'Indeed, He has. But that reason helps us to see that we should not dabble in things we cannot fathom. It is my belief held that a true villager has an amazing amount of common sense and therefore he never worries about these things.'

'Then I will now ask a different question. Do you believe it is easier to be evil than good, that a demon is easier than an angel?'

'Apparently it is so. But really it is easier to be good than to be evil. Of course poets have said that demon is hell is easy, but I do not think so. Nor do I think there are more bad people in the world than good. In that case God himself would be evil and not an embodiment of shame or love which He is.'

'May I know your definition of shame?'

'Shame means seeking injury to anything on earth, in thought, word and deed.'

'That led to modifications later which I may not go. The question of shame has been discussed over and over again in the pages of *THE HARTON* and *THE SWAMI* (1934).

'I shall now change the subject,' said the Swami. 'You would prefer self-control to both control?'

'I don't withhold both control or both control according to methods suggested today and recommended in the West is unethical. When I say 'withhold', I do not mean withholding in the

exercise of the will, I mean withheld in a higher sense of the term, that is to say these methods make man lower than the birds, they are immoral.'

'But how long are we to tolerate Indian-simile possessions? I know a man who used to purchase a cow of milk, and used to diluting it with water in order to divide it between his children whose number increased every year. Don't you think this was a sin?'

'It is a sin to bring forth unwanted children, but I think it is a greater sin to avoid the consequences of one's own action. It deeply wounds man.'

'What then is the most practical method of telling man this truth?'

'The most practical method is to live the life of self-control. Example is better than precept.'

'But the West asks us, "Why is it that you have greater child mortality and lower life expectancy than we, though you regard yourselves as more spiritual than the West?" Do you believe in many children, Mahatma?'

'I believe in no children.'

'Then the whole race will be extinct.'

'It won't be extinct, it will be transformed into something better. But it can never happen, for we have inherited from steadily the our instinct from our progenitors. It means a tremendous effort to check this habit of ages, and put it in a sharp, other. Absolute renunciation, absolute *brahmacharya* is the first step. If you don't think of it every by all means, but even then live a life of self-control.'

'Have you any working method to teach this to the masses?'

'It is, as I said a moment ago, to attain complete self-control and go out live that life among the masses. A life of self-restraint and denial of all luxuries cannot but have the effect on the masses. There is an indubitable connection between self-control and the control of the police. The man who observes *brahmacharya* will be controlled in every one of his acts and will be humble.'

'I see what you mean,' said the Swami. 'The masses do not know the happiness of self-control and we have to teach them that. But what about the argument of the West I offered to before?'

'I do not think that we are more spiritually-minded than the West. If we were, we should not have taken so long. But because the average life of a Westerner is much higher than ours, it does not prove the spirituality of the West. Whoever is spiritually-minded must show a better, not necessarily a longer, life.'

A 'NIRHAREE'!

'Ours is a perfect magazine,' said Gurdip Singh to Mr. Bridgey Nath Kaur, who was here for the Harjot Singh Singh Executive Council

meetings, "and if I had time to tell you the story and you to hear, I should talk for hours about it." This was said half in jest and half seriously. But a friend hesitated and in all seriousness wrote about us: "Majumdar is like a cobra hissing with noise and brandishing. I do not like either and am equally frightened of people. You are there everywhere and they draw you to the scene of stupid humanity. If I cannot remain serene in the midst of them, it is obvious I must leave them." But the friend added: "There again Rupa is different." The friend was right. Once in a busy lane with the sound of the millstone going on to one corner, of men working in the kitchen and in the field in another, of postmen doing their business in a third, and of children of friends and guests occasionally howling in a fourth. In yet another corner are Minkun's goats and bullocks, and now a man, on which she rides to the surrounding villages!

But it is definitely a cobra or a mongoose. Did not Bhambhani write: "It is easy to live peacefully in solitude. But the great man is he who in the din and bustle of a busy world escapes the pangs of solitude?" And not only does Gandhi try to live up to that ideal, he expects others to do so.

Two who may be said to be making a successful effort we have here. We have Bhambhani who is going further forward every day in his experiments in self-denial. He started the other day the practice of standing at night in waist-deep water for two or three hours. This was permitted by Gandhi. But to come this week with an alarming proposal, namely to stand in waist-deep water for three days. Gandhi had to rule it out. "You are not determined to torture the flesh anymore," he said to Bhambhani. "You cannot be taking any pleasure in self-torture for the sake of it! Every one of your self-denials is with a view to see the Master face to face. Therefore there must be some check even on austerity." He is so humble that he advanced no argument, and immediately agreed to drop his project. In justice to him, let it be said that all the persons he persists seems to be cheerfully practised, and frequently during the day and night he may be heard softly singing bhajans and filling our room with moving lectures.

Another is a friend from Bihar who passed through a veritable dark night of the soul for some time, and who therefore decided to undertake a seven-day fast. Gandhi warned him that he may not be able to stand it and that the moment he felt that he was getting distressed and could not continue without friends ministering to his needs he must break his fast. He agreed and the painful and quiet way in which he went through the fast was extraordinary. Most of his mental troubles, with which he bothered Gandhi often enough, had disappeared. Every evening he would come to Gandhi with the bulk of yarn he spun

throughout the fast, expose his threads to the Giver of all good, and ask for Gandhi's blessings to be able to finish the fast. "I have not seen a quieter and more uplifting fast than this," Gandhi had to confess on the day he successfully broke the fast.

And all this in the din and bustle I have mentioned above. He who would work in the villages could not ask for more peace than is available here.

M. D.

M. S. S. Resolutions

DISSENTIMENTS

The meeting of the Executive of the Harijan South Singh Board held from 20th August to 1st September passed several important resolutions. The following is one of them:

"The question of decentralising the finance and administration of the Singh was discussed, at the presence of Mr. H. N. Kaur, who was specially invited to attend this meeting of the Committee, the position with regard to U. P. (East) and the representations from the other provinces were considered. At the end of the discussion Mr. Kaur was requested to frame a separate scheme for U. P. (East) in consultation with his Provincial Board and Federal Committee by way of experiment and to submit it for consideration at the next meeting of the Executive Committee."

HARIJAN DAY

Another important resolution passed was the following:

"Resolved that the 14th of September 1935, the day on which the Poona Pact was signed, be observed as the 'Harijan day' in accordance with instructions issued in that behalf by the Head Office, Delhi."

It is to be hoped that Harijan workers throughout India will make a special effort to establish closer contact with Harijans and that there will be an all-round greater self-dedication.

GENERAL CO-OPERATION

The third resolution of importance was:

"Resolved that efforts be made for the co-ordination of the activities of the Charities, Green Ujpy and Harijan South Singh, and to secure this purpose it is suggested that a joint committee, consisting of the Secretaries of these three organisations, be formed after getting constitutional recognition from the Charities and Green Ujpy Singh."

Seeing that all the three societies are constructive and work at many points, much time, energy and money can be saved and the work of the three organisations advanced if there is greater co-ordination among workers wherever it is possible and desirable.

M. E. G.

H A R I J A N

SATURDAY, SEPTEMBER 7, 1945

PRIVATE PRODUCERS SOFTWARE

(By M K Gandhi)

While the new policy of giving an adequate wage to the spinners and others working at the manufacture of khadi is taking shape, the question of certified private producers of khadi comes up for serious consideration. They are responsible for a large quantity of khadi. The Association has a duty towards them no less than towards the wage-earners. The contracts made with them must be duly fulfilled. But the duty ends there. The whole organisation of the Spinners' Association is or should be run as a trust for the spinners whose lot must be progressively improved. Private producers are avoided primarily for the benefit of the spinners. They should get their profit through the service of the latter, not at their expense, as we discover, they and others are doing.

But certificates issued to them need not be withdrawn, if they will get themselves in a gear with the spirit agents of the Association. But they will have to radically modify their method of work if they will do so. They will have to be satisfied with a reduction of their profits; they may have even to suffer loss. They have to maintain in accordance with the requirements of the Association registers of the spinners and other wage-earners served by them. They have to produce proof of payment of wages, collect and supply statistics regarding them. This may be too onerous for them. The risk entailed by the probable increase in the price of khadi may be too great to be borne by them. The requirements of the Association may be too onerous for producers who have unhesitatingly to work hard for making the profits they do. Those who fail us, should from now begin to wind up their khadi business. Those who wish to continue to do khadi work, should get themselves in touch with the agents of the Association. Only they should know that the slightest neglect in the observance of the conditions will entail cancellation of certificates. Loss or no loss, strictest honesty is the essential condition of continuation of their contract with the Association. Only those themselves should continue who are lovers of khadi and devotees of Gandhianism for whom also they will not mind losses. Those who are themselves not users of khadi in their own persons and homes need not entertain any hope of continuing the contract.

All communications should be addressed to the Editor or Manager, or the one way be, at
Anandabhai Trust, Purna 4. Address for
signature, HARIJAN, PUNA.

LEPROSY AND ITS PREVENTION

(By M K Gandhi)

Levii is one of the kinds of khadi weavers who are living in the midst of poor spinners and weavers. Leprosy is rampant in Levii. It is no wonder when these toilers have to stand to do out a bare three, spinners getting no more than 2 pice at the most per hour. Their average bill of fare is one rupee per month.

The workers inquire how they are to deal with the leprosy, who mix with everyone without let or hindrance. Many of them work for their living or help their relatives. What is to be done with their manufacture? How are they to serve their unfortunate countrymen?

The Indian Council of the British Empire Leprosy Relief Association has published a booklet called 'Leprosy Diagnosis, Treatment and Prevention.' It is running its fifth edition. The author is Dr. Mervin D. I quote freely from the chapter on Prevention:

'Many contradictory reports are abroad with regard to the infectiousness and contagiousness of leprosy, these people are drawn into panic by the mere mention of a leper being in the vicinity while others mix with the most infectious lepers with the utmost confidence and unconcern.'

Unfortunately we are not in a position to make a clear and definite statement as to the exact method by which the bacterial organisms are conveyed from one person to another.

It is hoped the number of leper households in the body the more there are to propagate the disease, and the more they are in the centres of the body the more likely are they to be carried to other people.

During the incubatory phase, especially if it is prolonged and severe, infectiousness increases considerably. However frequently comes, and if the case is a fatal large number of well-bred people are discharged from the centre.

In leprosy who show an outward signs of the disease which can be recognised by the public and who may be quite unaware that they are suffering from it, there may be a serious infection of the masses continues living the same, from which health are discharged as quarantine observes the patient stores or there is some such carrier of the disease and the awareness that is usually thought and ignorance of the existence of these stores makes them the more dangerous to the public.

Although leprosy is undoubtedly transmissible it is not so to such a high degree as some acute diseases which tend to kill themselves and produce instantly within a short time. Besides the infectiousness is so very low number in degree is infectious, but the infectiousness of leprosy lies in duration of the leper especially in the more infectious stage, and

human immunities of infection has not so much chance of taking place. But as to intermediaries the chances of contact has much to do with the sweeping of latrines, and the houses are most extensively contaminated where people live under unsanitary conditions, crowding together into small dwellings, using the same eating and cooking vessels, and, predominantly using the same clothes and lying on the same bed.

Children are much more easily infected by their hygienic parents and guardians than adults are infected by other adults. This may be partly due to the stronger retentive nature of children being more easily invaded by the bacilli, but it is probably just as much due to the closer contact of parents and children.

The probability is that infection does not as a rule take place after only one exposure, but is due to exposure to infection over a more or less longer period. The longer the period of contact the greater the danger of infection.

Health of the person exposed to infection is very important as this is to a large extent depends the resisting power of those who are exposed to infection. If the food is insufficient or the proportioned composition unsuitable, if strenuous exercise is taken or the strength of the body is reduced by too much labour, or other diseases or acute diseases have weakened the resisting power of the body, the danger of infection is much increased. It may also be that the germs of leprosy, which have the long latent life in the body, take such opportunities to become active and produce the first noticeable signs of active disease.

The better the general sanitary conditions are the less the danger of infection.

The ideal method of prevention would be the isolating of all contacts. This was attempted on an extensive scale in the Philippines Islands, but, while this method had to a large extent removed advanced and chronic cases, it has been found that, comparatively alone fails in the clinics, so early measures to take themselves and thus do not come under treatment until they are more advanced.

What stamped leprosy out of England was to a large extent the efforts of individuals and bodies of people to keep leprosy from mixing with healthy people. It was through an enlightened public opinion which was aware of the consequences of the disease. Other conditions, such as improved diet and improved sanitation, were also helpful, but these are actions apart from enlightened public opinion and public spirit. Leprosy leprosy may and should be isolated in leproy houses and leproy colonies, but the proper frame is comparatively small part of the total of leprosy in India, though he is the most contagious source, as he goes about spreading his seeds and disseminating in leproy of pain. The ordinary respectable citizen, who is good his responsibility towards the fact that in so suffering from leprosy, is a much greater danger to the community than the pauper. I have found leprosy in a high state of infection with people

in schools and colleges and even teaching children in school. It is necessary by propaganda, by teaching the medical profession and through them the rest of the people, and by cooperation with educational authorities to familiarise everyone with the signs and dangers of the disease, tell they learn to either not the leproy but leprosy and the conditions under which it is likely to spread.

Leprosy should live in separate rooms, use separate eating vessels, keep their clothes apart and restrain them by looking for half an hour or by walking in strong antiseptics before coming them to be washed.

They should avoid using public vehicles unless entered through competent medical advice when they are not in an infectious stage of the disease.

They should fully consider the dangers of prostitution in the light of what is discussed above. Prostitution frequently causes a marked increase of the disease in leprosy women.

They should be most clearly in their habits of life and should constantly watch doing anything which could lead to the dissemination of the germs of the disease from their own body to that of another."

Khadi in Quarter

This is the report of the progress of khadi in Quarter District for the half year ending on 30th June 1933.

The production of khadi is valued at	12,071
The production amounts to	16,276
The value comes up to	42,323

The figures for the corresponding period of 1932 are as follows—

The production	12,949
The production	2,618
The value	20,123

The figures for the corresponding period of 1933 are as follows—

The production	20,204
The production	12,949
The value	24,276

The value are considerably more than those of 1932 and 32 per cent more than those of 1931 in the matter of production also, there is a similar increase. As regards production, this year's value is 65 per cent more than that of that last year, though at the same time it is only the 52 per cent of what it was in 1931. These figures show that 1934 was the worst period for the khadi business and that this year marks the beginning of a change for the better. If the present rate of progress is kept up, there is a fair field for the khadi work and ample opportunity for the service of Swadeshamyata through khadi.

G. SIVAKUMAR

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33 YEARS AGO AND NOW

During the last week, in which my health has been such as to prevent me from going to the village, I have been browsing in a big tome entitled *Painted Age of India* (3) was compiled by Sir George Birdwood in 1930, and is so full of interest and instruction that I am tempted to reproduce some of its passages. I wish I could also reproduce here some of its marvellous illustrations of exquisite works of art from all parts of India.

Sir George Birdwood writes only 33 years ago, and yet what a vastly different India he describes from the one we see today!

His is an India bustling with village industries. To read his descriptions is to realise vividly the glorious possibilities of our A. I. W. I. A. & F. it was but such the dying embers of her once world famous handicrafts and fan them into a new life.

Sir George says:

"In India everything is handicraft and every thing done in the cheapest way or easiest way, as there is more or less a work of art" (P. 121)

But he has already realised the terrible dangers of machinery. He writes: "What, however, is chiefly to be dreaded is the general introduction of machinery into India." (P. 124) He sees that it is likely to lead to confusion and depopulation of the traditional arts of the country; and he adds:

"The social and moral evils of the introduction of machinery into India are likely to be still greater. At present the industries of India are carried on all over the country, although the handicrafting is everywhere hampering in the unequal competition with Lancashire and the Free-trade mills that in every Indian village all the traditional handicrafts are still to be found at work." (P. 124)

Here is his beautiful description of an Indian village 33 years ago:

"Outside the entrance of the single village street, on an upward rise of ground, the hereditary potter sits by his wheel moulding the small revolving clay by the natural curve of his hands. At the back of the house, which has the low arched roof that there are two or three houses or walls in this and another and gold, the women hanging between the smoke trees, the yellow flowers of which hang flat on the walls as they are being woven. In the street the brass and copper smiths are hammering away at their pots and pans, and further down in the vestibule of the rich man's house, in the peaceful working ropes and gold wires into the precious, gold and silver settings, and round fire like the music, bracelets and bangles and new rings, and tinkling ornaments for the feet, taking its dangers from the brass and flowers around him, or from the traditional forms represented in the paintings and coverings of the

great temple, which rises over the grove of mangoes and palms at the end of the street above the hereditary village well. At half-past three or four in the afternoon the whole street is lighted up by the moving river of the women going down to draw water from the well, each with two or three water pots on her head, and so, while they are going and returning in single file, the women glow like Titian's canvas, and move like the slowly procession of the Pagan statues from the altar down to the wild grey line from the morning glaze, the houses are tilted up, the copper vessels are silent, the silver golden at the gate, the lights begin to glimmer at the hereditary darkness, the beating and the music are heard on every side, and late in the night the songs are sung from the Kanyasas or Mahalaxmis. The next morning with sunset, after the simple ablutions and ablutions performed in the open air before the house, the new day begins again."

But immediately follows the note of alarm:

"But of late years these handicrafts, for the sake of whose crafts the whole world has been steadily growing as before for 1,000 years into India, and who, for all the magnificent stones and machinery they have wrought, have perished or decayed, doomed to speedy perdition, are perished or may be, whose skill and individuality the training of countless generations has developed to the highest perfection, these hereditary handicrafts are being everywhere gathered from their democratic village communities in hundreds and thousands into the central mills of Bombay, to design in gangs, to hammer wages, at manufacturing concerns, in competition with Lancashire, in the production of which they are no more individually and manually concerned than the printer of a novel report at the press turned out from it." (P. 124)

Again, where the mills are set of work the new regime "has in many places brought whole sale ruin on the hereditary native craftsmen, and forced them into agriculture and even domestic service" (P. 124)

and two more generations of these conditions have inevitably led to wholesale unemployment.

In these days of heated discussion over a standard wage the following remarks regarding the old crafts are of particular interest.

"The galls are continued by many for being the hours of labour and the amount of work to be done in them by men by men, the slightest infringement of which is punished by severe fines, which are the chief means of their support. But the object of these rules is to give the work and subordinate the man chance to live as others were favoured by nature. These rules naturally follow from the democratic conceptions which have governed the whole organisation of social life in India and it is inconceivable that the unbridled development of the competitive impulse in European life, particularly in the pursuit of personal gain, is absolutely antagonistic to the

growth of the sentiment of humanity, and of
and religious conviction among men."

At the close of the chapter entitled 'Master
Mindfulness of India', from which all these
quotations have been taken, the author says:

"Every house in India is likewise a nursery
of the beautiful. In the common village hut the
mother of the family will be seated with her
daughters engaged in spinning or weaving, and in
the grander native houses of the great polytheis-
tical cities, the matrons, with her eunuchs, may be
seen at all hours of the day reclining in
state on cushions, and with her, and with
daughters, attending the wishes of male slaves.
In the great cities, during the prosperous period of the
Empire, to be employed in such work. There is thus a
universally diffused popular appreciation of
beauty, and taste in ornamentation, which
even recently have had no effect in promoting
the successful execution of the historical art
handicrafts of India."

MISS

THE WATER THEY DRINK

I

'Not any drop to drink'

"Water scarcity in Bengal! Why, I thought
there was more water than land in your part
of the country," I exclaimed half humorously,
half in earnest, in reply to Sathish's proposal
that I should undertake a survey of the
condition of water supply in certain selected
Hudgas areas in Bengal. Like most people
outside Bengal I too was under the impression
that the problem of water supply did not exist
in a province so well watered as Bengal.

Sathish corrected me: "Drinking water
supply" were the words I used. The addition
of emphasis of that word "drinking" rather
all the difference in the world. Well, we shall
compare notes when you return from your tour.
I understand you are to set out on your survey
of North Hawrah today."

That same evening the Hawrah-Akata Light
Railway, after a couple of hours' waiting brought
a small party of us, consisting of myself and a
couple of local Hawrah women, to Akata where
our railway journey ended. It had begun drizzling
when we started, and had continued to do
so all through the way. By the time we reached
Akata it was quite dark. The rain had
stopped but the sky was still heavily overcast,
and although it was comparatively an early
hour most of the people were within doors
which imparted to the town a deserted look.

A Mindfulness

The camp was reached after a tiring three
quarters of an hour's tramp over hot, slippery
streets lined with mud and littered only by
the first smoky glow from the mud-baked
kitchen lamps in the side shops which only
added to the dismal effect. We reached home

feeling dully and weary in body and spirit, and
battered all over as we were with more or
less unending street dust, we placed for nothing
as much as a rapid refreshing wash to feel
clean and cool, a change and a clean dry bed,
from heat and mosquitoes to rest in for
the night.

In the backyard of the house where we stayed
for the night there was what looked like a
'tube well'. Soon we repaired to it and I
taking hold of the handle began to work it.
But hardly had I begun doing so when I had
to let go my hold and leave off and hastily
to rub my hand to my nose to shut off the
horrible stench that had begun to come from it
after the very last few strokes. "What a tube
well, this! I never saw the like of it in my
life!" I snapped out with ill-repressed disgust.
"This is not a tube well but only a hand
pump connected with the gutter—tank outside,"
tried to explain my friend who stood watching
by, "it is not meant for drinking purposes.
We use it only for bathing, washing etc." Inter-
posed our last remarking. "But surely to
pump in this filthy into one's house—" I was
going to say something which would have been
hardly polite. But my companion came to my
rescue. "This is the first street you are in Bengal,"
he hastily remarked for stopping all further
argument.

'Only for cooking'

Early next morning we started for Mahalapur,
a town with a predominantly Hindu popula-
tion, some four miles from Akata. On our way
through the town, we passed by several houses—
huts and shacks, including the one which com-
municated with the hand pump in the house
of our last night's host. The condition of the
huts became disgusting; that of the shacks
was even worse. It was not without a shudder
that one noticed fresh carcasses lying on the
very edge of the latter to be washed down
into it with the very next shower that would
fall. Most of the shacks were pit holes hardly
15 feet square by eight deep. But the water in
them had nearly dried up, and what remained
was hardly better than diluted sewage slush.
The last water was the fresh muddy rain water
that had run into some of them overnight. For
us, too, it was an experience of my life to
see men and women, bathing, washing clothes,
washing kitchen vessels and even feeding
water the domestic pigeons side by side at
the same spot. The streets, I noticed, were let
down into the water without being cleaned first
along with refuse and droppings of the kind from
the last night's supper which they contained.

"What will they use this water for?" I
inquired of my companion, as we encountered
some women who were standing from the shacks
with their brass vessels filled with water. "For
cooking and other kitchen purposes, just as
washing clothes, pulses and vegetables prior to
cooking, making dough, rinsing plates and

waiting minutes before food is served," he replied, and after a pause added, "No drinking tube and water alone is used where it is available." "Supposing," I asked, "you dispose of eating plate with these water, would you stand in with tube and water before serving rice in it?"

"No," he replied.

"Is this the general practice here?" I again asked.

"Yes."

"Even among the *Shakas* here?"

"I am afraid, yes."

'These green pottingy pools'

These dishes are a special feature of domestic economy of Bengal and Orissa. They are a time-honored institution. 'Green pottingy pools' was the description given of them by Dr. Belli who saw them and recorded his impression of them in an official despatch in the year 1913, which shows that whatever else may have changed in the meantime, this thing has remained static in the midst of the changing kaleidoscope.

Dr. Belli's estimate was

"Many villages may be said to be built over a green pottingy pool out of which the towns grow, and into that all the animal and vegetable debris of the town is thrown. The pipe valves in it, the people wash fish and rice, and before it is put in a tank used for drinking and cooking, because it is conveniently at hand, and saves the trouble of going to the river or neighboring tank. This accumulation of animal and vegetable waste, becoming under a burning sun, converts every hole into a pest pit and the whole population eat, drink and defecate."

"The reason why they are so numerous," learned another medical authority, "is that their conversion has provided the material for building all the mud huts. Almost every hut has then its own little tank, or pit, which serves equally as a source of water supply and as a receptacle for rubbish. Many of these contain such filthy water that I can hardly believe that anyone, not actually dying of thirst, could swallow the stuff, although, given light, this dirty water is extremely useful for washing, wherever may be the case in remote districts. In many of these districts before me, to see small mud enclosures, carved down into the water from the houses or from banks, in which women go down into them, hurls and draw water for domestic purposes. I have myself seen a woman washing a lot of rice and cooking rice in an almost dry tank which held just such stuff, though green liquid as described above, and it is obvious that the more than three inches deep, and that is close proximity to a mud house and chance tank, and at no great distance from the river."

The Sudden Part

Commenting on the difficulty in getting rid of this substance he wrote:

"To get rid of these pits seems to me, I am certain, almost impossible. A lot of them are filled up yearly with stone, concrete and other rubbish, but the few which are in constant use hardly pay expenditure on the kind of material, and in addition the filling up process creates a nuisance worse than the existence of the pit itself. Something might be done at the way of filling up a good many, if all the domestic waste in the town were collected, and the material thrown into these pits, but even a close survey of all these waste would not fill up nearly all the pits and holes in the town, and earth or other materials for filling them up could only be got at a prohibitive cost, and so much of material as of transport."

And there the problem came up to this day.

"How many dishes are there in all in the locality?" I asked my companion and guide.

"Over one hundred," perhaps nearer two hundred than one," he replied.

A rough calculation that we made revealed the fact that for every tube well that supplied 'drinking water' to this locality there were at least a score of these dishes whose waste was consumed by the people in one form or another. The middle impression that it left on one's mind was that clean water was gained by the people as a 'refraining drink', not as an indispensable hygienic necessity. And this is the saddest part of the story, the saddest incident of a whole people has been touched bottom.

F.

* The comparative report on "Dr. Belli's Circle in the Eastern District" compiled by Dr. G. L. Baines, Assistant Director of Public Health, with by the way a pointed and useful introduction, gives the following comparative figures about sanitary and sanitary sources of water supply for the rural area of the Eastern District:

Sanitary source	1913-14
" " " "	1924-25
	Total
Sanitary tanks	34
Good tanks	104
Wells	74
Tube wells	802
	Total

1,010

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HARIMAN

Editor: MARGARET BELM

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[ONE ANNA]

WEEKLY LETTER

OUR VILLAGES

Though the rain and mud have brought about a complete interruption of my work, one or two of us have paid to the village occasional visits and I am sorry to have to report that the sanitation has badly deteriorated and has considerably augmented our work for the next week or two.

But this is hardly work which can be measured by weeks. It has to be measured by months and even years. C. R. who passed through Wardha the other day said: 'When I read of your village every week, I feel as though I was reading about my own village.'

I said, 'No, you are joking. Conditions of course are likely to be the same in all our villages, but surely do we find in villages such intolerable lack of co-operation as in ours. We have been at this business so many months and yet we do not seem to be anywhere near solution.'

'Well,' said C. R., 'I have been there so many years and yet the conditions are pretty nearly the same. No, it will not do to take a pessimistic view of the thing. We must plod on.'

The next week I had for a fellow passenger on the train, one who had been a high sanitary officer for years and I opened the discussion with him. He talked of his experience of famine relief work, in the course of which he had had to organise camps of thousands of people, and he said he had found no difficulty in doing up the sanitation of the whole camp.

'I can believe that,' I said, 'We also do the same during the Congress week and during our week. What I am worried about is the problem of our villages.'

'The only thing to do is to go and settle in the midst of our villagers, and to show them how to keep their surroundings clean. I have often my retirement gone and built a bungalow in the country, and am spending most of my time there.'

'Quite true. But everyone cannot go and build a bungalow like you. I suppose you have got your own manager.'

'Oh yes.'

'Then what will you have the villagers do?

I suppose you would ask them to have their surroundings?'

He looked puzzled. I explained to him that the problem was not so simple as he thought, and that we had been at it for months. As a sanitary officer, I thought, he might have some practical hints to give me, and that is why I was discussing the thing with him.

'Oh, the problem is very simple,' he quickly replied. 'Let the villagers go to the fields; and then we must not forget that there are some ever-ready scavengers—the village pigs.'

I suggested to him our experience with the pigs and the people going to the fields. In fact, I told him, five in our village had our land of their own.

But the good peasants, with the cow-dung way in which, I suppose, he had dealt with people and problems for several years, was not to be taken. He said, 'I know they will never cover up the dirt with earth. No what you like, try so many years as you like, they will never do so.'

'Then you would have them do that?'

'In our country of vast open spaces and ample cow-dung, sanitation is no problem at all. There are hardly any outbreaks of disease, because the sun does most of the work. I should certainly leave the old folks alone.'

'Then you would deal with the younger generation?'

'Ah! That is the point. Carry your propaganda amongst the children and juveniles. They will respond and by the time they grow up the old folks will have been gathered to their fathers.'

'But,' he added, quite sure that a bright notion had come into his head, 'why worry about this problem? The problem to tackle is the smoking and the strong-smelling habits in our youths. A vast amount of national wealth is being wasted and their minds are being ruined.' I may note that he had only a moment ago flung a cigarette stump out of the window. But I suppose he thought smoking was the prerogative of old age, and well earned rest, and not making sanitary problems, the prerogative of peasants' sanitary considerations.

WORK THAT TELLS

I reproduced in these columns, some time ago, a letter from an earnest youth working in a

far-off villages, and commented on it. He is going ahead the report, or the letter to a friend, gives interesting details of his progress. He is no longer dipping, and takes a sort of living with the villagers. He goes and works with the villagers in their fields, never charges a wage, and has gained the pet of them all. 'They will not really let me work for them,' he writes, 'but I succeed in letting myself work with them. They show their affection on me which is embarrassing enough, but what is more embarrassing is that they will send loads of vegetables to me, and all kinds of provisions, which several of us could not consume. But this convinced me that I must not send for a single pie from outside and be satisfied with whatever the villagers can give me. I therefore propose to depend entirely on the villagers I serve. My kitchen things are but three earthen pots, each of a capacity of five pounds, in which I have my provision of rice, dal and ghee. For food I let the people fill the pots whenever they are empty, but refuse to accept anything until they get empty again, or do I ask for anything. The pots, I am glad to say, are never empty. I never had to ask for anything. In my mind of my earliest days I have had to cut out. Maybe I may resume them sometime again, but not until I have made the villagers realize that I need them. I also propose to build a little hut in a field, about a mile from here, so that I may be able to come easily to serve other villages too, but this village will continue to be my village. I go to a neighbouring village where the standard of living is higher and where there is a full-fledged anglo-vernacular school with over a hundred and fifty children. I go there once every week and take a class of all the boys in general knowledge. The teachers and the boys have taken to me and inspired me to do and write in their village. But I gratefully declined their offer. My humble village, I say to them, is better, it costs me more. On the Dussehra day I am going to have a hard time of it. Dussehra means expense, and these simple folk will not be pleased until they kill a buffalo on that day. I shall have to plead with them and reason with them as best I can. Let me see how I succeed.'

A similar example is afforded by a letter from a sister working in another part of the country. I happened to visit her village some days ago. I went without previous intimation, and went there very early in the morning. She was greatly surprised, and as she came out to greet me, I saw that her hands were freckled with dust. She explained that she had just finished ploughing. That she treated me to a little puridge and then took us out into the village. We were greeted wherever we went. She seemed to be there by night, and everyone, young and old, seemed to treat her as one of them. I carried her to and signed at the difficulties we were having in my village.

But what had we done for our village? The following extract from her letter explains why she has acquired such a hold on her village:

"A good deal the other day in the Mohar quarter. The Mohars are under a new set to set machine and with a view to keeping that you have resolved not to start that machine. Some of the revolutionaries came a fine of Rs. 50. When I went there, I found that they were on the point of buying the machine. I told them that it was not proper and that they were wasting the hole. 'But who will pay the fine?' the owner protested. 'Why don't you send it to the chamber?' I said. But who was to carry the machine to the chamber? No one seemed to be ready. I volunteered. This surprised her. She asked her daughter-in-law to put the post in a basket and carry it to the chamber. But the chamber would not touch a machine brought there by a Mohar! I asked the girl to go to the Mohar's, but she was not prepared to go on any longer with this game. I took the basket off her head and carried it myself. There was a hue and cry in the village, and soon I was followed by a procession. The things were done with surprise. 'We should have gladly come to take it,' they said, 'why should you have taken this trouble?' I said, 'I wanted to show everyone the dignity of labour. No honest labour is dirty or mean.'

ANOTHER DISCUSSION ON THE MINIMUM WAGE

There was a fresh discussion on the minimum wage in relation to itself. As I have already said, with regard to the village industries to be taken charge of by the Village Industries Department, the matter is simple, and I did not take much argument for the Executive to arrive at an important resolution. But the Khadi workers everywhere are in a quandary, and during the last week there was a battle royal with some of the workers from Marath and North India. Their arguments briefly summarized are: (1) It is wrong to say that we are exploiting the poor peasants. On the contrary the peasants who are really purchasing cheap Japanese and other foreign stuffs, go in for Khadi which is dearer. This is patriotism and not exploitation. (2) The minimum wage may mean a few more rupees in the pockets of a very few, but what about the thousands who will find their companies gone? (3) The spinners themselves would far rather prefer a permanent small wage than a precarious higher minimum wage. If a reduction were to be taken, they would not their vote against the minimum wage. (4) We have not reduced the spinners' wage, the reduction in our prices are due to the fall in the price of cotton, and reduction in the weavers' wages. (5) It would have been possible to do something when the political situation was favourable, but at the present moment it is hardly the atmosphere. And so on and so forth.

Gandhiji came at the root of the objection by saying, "Our objective is as the owner implies to represent the spinners who are the lowest paid labourers, i. e. to improve their lot. Therefore we have to show a progressive improvement in their lot. You must remember my earliest formula which holds good as much today as it did then—a spinning wheel in every house and a loom or looms in every village. That is the ideal of self-sufficing himself, and if I could take you with me I would have you serve the spinners not so much by selling their khadi as by making them prepare it for their own use. We make our own clothes, there are no hotels in villages, in the same way all villages should make their own khadi. But that some of them will not make their khadi but that will depend only on the demand. We shall certainly take orders from the city people who will want our khadi, and we shall get that khadi done by those who will get a wage per hour proportionate to their daily need. This may mean a temporary rise in the present price of khadi. We may no longer exploit the poverty of the people I have never said it was deliberate exploitation, I take the fullest responsibility for all we have done during the past fifteen years, and what we have done was inevitable. But we have now to strike a new departure. We have ignored the proletarian for centuries, and whilst we have accepted its existence, the thought has never entered us that they have a right to decide their wage, that labour is as much their capital as money is now. It is time we began to think in terms of their needs, their hours of work and leisure and their standard of living."

"It is idle to say that the spinners themselves would plump for a smaller wage for all than a higher wage for a few. That is the argument of every exploiter and slave-owner, and unless there were unfortunate folk amongst slaves who hated the chains of slavery. But why should you fear that the majority of them will find their competition gone? Haven't we other occupations to recommend them? In India, Bhambhani has not hesitated to encourage them to prefer patch-making to spinning as the former gives a better wage. Let us not deceive ourselves. We have made their poverty our opportunity, and have never looked at the question from their point of view."

Sethibhai had a fear that the minimum wage would open the door to fraudulent transactions. That fear, said Gandhiji, was always there. Without the minimum wage, had we not that terrible slavery? That was a problem which had to be independently dealt with. Gandhiji entirely agreed that the atmosphere of competition must disappear, and he was sure it would disappear as soon as the commercial spirit behind khadi disappeared.

Sethibhai was also anxious that in no case should the worker's minimum wage exceed the wage of an agriculturist. There was no such thing as an agriculturist's wage, explained Gandhiji. In many parts of India the peasant hardly got out of his land enough to keep body and soul together, and the peasant who had no land of his own and cultivated it on terms proffered not even enough to pay his rent. 'No,' said Gandhiji, 'the peasant's condition is no standard. The only standard is to get the daily bread. To ask to pay anything less would be called criminal.'

M D

Handmade Paper in Banthal

It is an ill wind that blows nobody any good. The conservation of our people, if it has acted as a dead-weight to our social polity, has been at times of some use, as for instance in the use of handmade paper which is mostly used by our students for their school-books.

We are told in Sir Jagannathan Karna's Report on the Industrial Survey of the Madras District (1932) that some paper is manufactured by hand at Banthal where there are 8 or 10 persons working in small factories situated in Karamandi.

"While paper is produced from the printing presses and bookbinder's shops at Madras, but as we know is used more as the raw material. The paper is in demand mostly at Madras and other places. Besides, when the Indian makes cheap these common books. The price then goes up, but the factory owners are poor, and cannot afford to check for the reason the paper they make all the year round, they have, therefore, to sell it in petty dealers at Madras, as soon as it has been made. About 18 yokes of paper are made in a day in each factory.

The following gives an idea of the cost of manufacture and the sale price of 18 yokes:

	Rs.	As.	Ps.
White paper 1/2 of a maund	1	4	0
Engl. " " " "	0	2	0
Day and for making the pulp	0	2	0
When time for using the paper (12 hours of work)	0	10	0
Fuel for making the fire	0	8	0
Wages	0	4	0
Total	1	18	0

Sale price at Madras, Rs. 2/8

Profit, Rs. 1/8

The factory owner has to pay for taking the paper to Madras and for bringing back waste paper. The daily earnings of each worker are about seven paise.

The industry is on the decline, because handmade paper is coming in increasing use even for school books."

Y G D.

HARIJAN

SATURDAY, SEPTEMBER 14, 1935

FALLACIES

(By M. K. Gandhi)

A careful observer of events and things within.

"I have no doubt that there is an enormous scope for work in the depressed industries in your India under my. Cottage industries have a place. But, to be quite frank, I do not think that these can replace industries on a big scale. Looking into the financial interests of those controlling such industries, I think that it will not be in the interest of the country to work for the sake of such industries, which have been established and which can be established in this country. The greatest objection to machinery that has been urged is the growing tendency to reduce the number of men employed. This results in unemployment. The present method of distribution of profits may require reconsideration. But labour, if it can be well utilized, is more important than many other things. Merely to keep a large number employed at work I do not think it is necessary to discard economic and efficient machinery. It should be able to give labour and food to many, and in this way." I include people who are directly connected with the industry. With such a large population as in India and steadily increasing I fear that at no time will it be possible to keep everyone in reasonable comfort. With improved education and sanitation life will be prolonged and death-rate will come down. From the population point of view this will make the condition worse. So, you will forgive my saying that the first thing that requires to be done is to take measures to reduce population and to control its growth without North America. I know that you are against it. But, now that you are applying your mind solely to the problem of economic reconstruction by improvement in sanitation, food, relief, cottage industries etc., I request you to consider if this is not also one of the things that should receive your attention."

The writer is an honest thinker and yet, as it seems to me, has missed the whole aim of the work being done by the two organizations he has in mind. Their aim is NOT to replace or to rule the big industries, but it is to revive the dead or dying industries and thereby to find employment for the millions who are underemployed because they are forced to live in complete or semi-idleness. This is a construction, not a destructive, programme. The big industries can never, they don't hope to, overtake the unemployed millions. Their aim is primarily to make money for the few owners, never the direct aim of finding employment for the unemployed millions. The oppressors of Hindi and other village industries don't hope

in the near future to effect the big industries. They may hope to bring a ray of light into the dark dungeons, wretched cottages, of the villages. My esteemed correspondent seems to give up his whole case when he says 'however, if it can be well utilized, is more important than many other things'. The activities which he disapproves of are intended to accomplish the very end he has in view. They are designed to WELL UTILISE the labour force of the life millions.

In this there is NO war against the science and power of machinery, i.e. its use to the detriment of the millions. Dead machinery must not be pitted against the millions of living machines represented by the villages scattered in the seven hundred thousand villages of India. Machinery to be well used has to help and save human effort. The present use of machinery tends more and more to concentrate wealth in the hands of a few in total disregard of millions of men and women whose livelihood is snatched by it out of their mouths. The movement represented by the A. I. R. A. and the A. I. V. I. A. has been conceived so as to minimize the evil wrought by the mass for amassing large fortunes through the use of dead tools in order to avoid having to deal with very sensitive human tools.

The writer fears that at no time will it be possible to keep everyone in reasonable comfort. This fear is not shared by those who are working in the villages. On the contrary their contact with the villages and their knowledge of the village life goes with the hope that if only the villages can be induced to shed their traditional illusions they can all live in reasonable comfort, without sending any very great dislocation. Certain oppressive conditions have no doubt to be cleared. But the process will proceed to unfold, if there is some co-operation from what are termed vested interests.

The correspondent's fear about the sending of reasonable comfort for the sickling population leads naturally to the fear of over-population. The answer to birth control becomes then the logical step. Birth control to me is a dead-end street. It amounts to playing with unknown forces demanding that birth control by artificial aids is justifiable under certain conditions, it seems to be entirely unimportant of application among the millions. It seems to me to be easier to induce them to practice anti-control than control by contraceptives. This battle of ours is not a toy of yesterday. It has not suffered from the weight of over-population through the age of countless millions. How can it be that the truth has suddenly dawned upon some people that it is in danger of perishing of shortage of food unless birth-rate is checked through the use of contraceptives? My fear is that my correspondent has let himself free from any failure to another selling in the quagmire of contraceptives on a scale billions unknown.

PROCREATION AMONG LEPERS

(By M. K. Dasgupta)

The following letter sent to me from London by Mr. A. Donald Miles, Honorary Secretary to the Indian Auxiliary to the Mission to Lepers, will be read with deep interest by all humanitarians who are of all interested in the baffling problem connected with the welfare of lepers:

'Mr. Dasgupta has passed to me your letter to him of last July, in which you asked the Mission about procreation of children by those suffering from leprosy, and you made reference to the House at Akshat, Allahabad, where you gathered from Mrs. Hingston's letter that that was permitted there.

You have raised a big and important issue and I am glad to have the opportunity of letting you know the attitude of The Mission to Lepers towards it. You will be the first to realise how many questions are involved, medical, social, economic and spiritual. What is ideal and what is practical are issues that are not always identical. We have to arrive at the best possible course in a world as it is, and not as we would like it to be.

Let us take the medical issue first. At a Conference held under the auspices of the Mission at Allahabad in 1924, and attended by medical experts as well as by administrators of leprosy hospitals, the following were among the findings of the Medical Committee, and approved by the Conference:

'(a) That the disease has not been proved to be congenital, but childhood is the period of greatest liability to infection. It has been found that children separated from leprosy parents at birth and themselves protected from the possibility of infection do not develop the disease. These facts make strongly advisable the earliest possible separation of infants and children from such leprosy parents as have the disease in an infectious form.

'(b) That the view of the considerable degree of fecundity of leprosy, especially of females, and the enormous danger of infection to the children of leprosy, both of which play a great part in maintaining the prevalence of the disease, the separation of the issue is desirable so far as possible. Where this is not found to be practicable married leprosy should only be allowed to live together on the express understanding that any children born to them shall be separated from their infected parents on the earliest possible age. It is also especially desirable to separate parents presenting high percentage of recovery under efficient treatment, both to decrease the risk of the healthy issue becoming infected while the parents are undergoing treatment and because child-bearing is often accompanied by rapid development of the disease.'

It was also resolved:

'That the Conference reaffirms the principle that segregation of the issue, except under exceptional

circumstances, should be maintained in all leprosy asylums, and that the marriage of leprosy in leprosy asylums is not desirable, but where exceptional circumstances arise which relate to children in another position it is incumbent on the Superintendents concerned to regulate themselves fully with all the facts.'

More recent investigation has gone to strengthen the view that both for the leprosy mother and for her child, procreation is not to be encouraged. The mother is subject to strain that gives the disease an opportunity of developing; the child is subject to grave and constant risk of infection so long as he is with the mother, if she has the disease in its contagious stage.

During war to the world and economic times, it is undeniably of great advantage for the leprosy parent to be born of healthy parents and not subjected to risk of infection by a chronic disease lasting childhood years. Equally it is not of social advantage for married people who are themselves diseased and incapable of earning a living for themselves or for their children to continue to bear children who must be supported from other sources. It is therefore clear that anything tending for leprosy leprosy should the child of society as a whole, of the future of the country, and of the economic health involved, where children of diseased leprosy are maintained by parents or public funds.

When we touch the spiritual issue we reach ground where it is not easy to be dogmatic. You I think it is clear that the highest values of the problem you have raised lie in spiritual values. Numbers of men like me and women are called for by all at the building up of a better future, individual welfare is of the very least and source of the common good. And the mother that is demanded of a man or woman, depending upon God's grace, and seeing His will, who has leprosy is to refrain from begetting future lives by any personal qualification.

So that we agree, quite definitely, I feel, on the conclusion that IDEALLY it is neither well medically, socially, or spiritually for there to be continuation of diseased leprosy in children, where it leads to the procreation of children.

But I must state - what is ideal and what is practical are issues that are not always identical, and so it comes that that statement, while the Mission to Lepers has in its definite policy the non-procreation of married couples for those who come voluntarily to us and who we can cure, administrators have sometimes made this policy amenable of complete adoption. For instance in the Punjab and at Allahabad in the United Provinces we meet even old married couples which were already pursuing a policy that provided married couples. Moreover, those in charge leprosy sometimes hold views that did not square with those to which we have been drawn, and I cannot but regret that not hesitatingly to make such all hand waving but to make rather to show by the innumerable examples of experience that there was a better, wiser way to

to prevent. At Allahabad, which you mention in your latest, earned quarters description for those already occupying them, but the weight of evidence is clearly that such quarters are not wrong. The highest goal, not as for fresh suburban premises, is only made for them in order the man's or the woman's separate quarters.

When persons come to an institution under legal compulsion, the time would be somewhat short, at any rate on the social score. That it would be a case of a community definitely taking the responsibility for providing the home of others. But in all human professions to take persons come voluntarily, and are our guests and not our prisoners. And just as you at your old Ashram at Sahaswan, had people to be chosen by your guests selected to achieve the highest goal, so we at our institutions are reforming, so far as is possible, to achieve the greatest good by a policy which will, as far as is practical, not encourage the presence of children by legal power.

Here I make our definition and our ideal clear? I hope so."

EDIBLE OILS

(By P. C. Ghosh)

The most common edible oils of India are (1) coconut, (2) sesame (oil), (3) mustard, (4) groundnut, and (5) linseed.

In this article I shall briefly discuss the food values of these oils in comparison with those of animal fats as well as their comparative food values.

Animal Fats and Vegetable Oils

Both these classes of substances can be put under the common name fat. Fats are food foods, and in this respect vegetable oils are as good as animal fats; that is, weight for weight vegetable fats supply the same amount of energy as animal fats (i. e. 9 gms).

As for digestibility, the vegetable fats are well assimilated in the human system.

But animal fats are superior to vegetable fats in one important respect, that is, with regard to their vitamin contents. Vegetable oils contain very little or no fat soluble vitamins (A or D), whereas butter contains a fair quantity of these vitamins. Fish liver oils like halibut oil and cod liver oil are very good sources of these vitamins. It must be mentioned here that ghee cannot be placed in the same category with butter. Ghee in this respect is inferior to butter and contains little or no vitamins depending on the method of preparation. The very inferior vitamin content of vegetable oils is more than counterbalanced by the cheapness. Very few people in India are affected by rickets, but as one need worry about it. These are cheaper sources of these vitamins.

In a sunny country like India, vitamin D is easily available. Human skin synthesizes ergosterol which on exposure to sunlight is converted into

vitamin D. Vegetable oils on irradiation or exposure to sunlight also give rise to vitamin D as they contain ergosterol.* So rubbing the body with vegetable oils and subsequent exposure to sunlight is the cheapest and best way of getting vitamin D. It is an ancient custom in Bengal to rub the whole body of infants with mustard oil and then expose them to sunlight in the morning for some time, which is highly beneficial.

It is doubtful whether there is vitamin A at all in the vegetable world. But they contain carotene which is converted into vitamin A in the human as well as other animal systems. Raw carrots and spinach are excellent sources of carotene. Raw cabbage, yellow corn, peas and tomatoes are good sources of carotene, which is produced in large quantities in Bengal and which the poor villagers of Bengal take in fair amount, sometimes carotene. Other good sources are ripe tomatoes and papaya. Poor people need not, therefore, rush to butter for vitamin A.

As considering the comparative prices of butter and ghee and vegetable oils I have no hesitation to say that for poor with vegetable oils are a fair substitute.

Comparative Food Values

The fat contents of coconut, sesame, groundnut, mustard and linseed oils are respectively the same 99-99% of them is fat. And all these oils supply the same amount of energy to the body. I have already said that all these oils are well assimilated in the human system, as the question of digestibility is not of much importance. Fat is a great factor in this. A Bengali would not like the smell of linseed oil at all. He would rather go without any oil than take linseed oil. Whereas those who are not accustomed to mustard oil would find it rather irritating to the stomach on account of its sulphur-containing substances. But when one is accustomed himself to any of these oils there is no difficulty of digestion and the values of all of them are practically identical.

But there is one point to be considered, i. e. the non-fatty portion of these oils. They have not been thoroughly investigated from the nutritive point of view. Modern researches on vitamins have shown the importance of many traces of substances in our diet. So it would be no surprise if one day scientists discover something in any one of these oils to behave its superiority over others. I am only listing at the unknown possibilities which have up till now not been brought to light. Many traces of metallic compounds of manganese, nickel, cobalt and other rare metals may have great biological values which are still unknown to us. Ask of the linseed oil contains 1000 ppm manganese.

* Exposure should be given in shadow. The skin to have maximum exposure to sunlight wearing sufficient coverage to vitamin D. This can best be done if the body is rubbed with oil and exposed to sunlight.

In the present state of our knowledge we can only say that all these ants are more or less equally good and one may take any one of them to feed cheap and suitable to his taste.

In conclusion I should like to say one word about the hydrogenated oils like cocoon, etc. They are known as vegetable glass. These hydrogenated oils are inferior to the natural oils in point of digestibility. And whatever these vitamins they may contain is also lost during hydrogenation. I am, therefore, definitely of opinion that hydrogenated oils should never be taken especially as they are poorer than genuine vegetable oils. It would amount to buying inferior stuff at greater cost.

BEKE-KEEPING

(By J. H. Japaneaux)

V

There are four ways of procuring bees, namely purchase, swarm-catching, honey buying, and despoiling from their natural homes. The richest of these is, of course, purchase, but it is an expensive proposition, as to bee-keeper who has taken pains to get his bees well established and numerous in population as native hives would like to part with them for a song. Purchase seems to be almost the only way of coming to own bees in Europe, where most of the colonies have come under domestication and those living in nature are far too rare. In India, however, practically the whole of the bee population is yet living away from man, and this fact alone should encourage prospective apiculturists to live from their nature and not to spend money on purchasing bees working in hives, unless there is some compelling reason to do so.

Swarm-catching is easy to do, but not at all those of the year. In the swarming season, which is usually the time of heavy honey flow, with a view to removing congestion by reducing their population several colonies throw out swarms. A swarm is a party of bees expatriating itself from the present colony and going in search of a new habitation. In preparation for swarming, long before the actual day of separation, a number of drones are brought into being and later on a few new queens. A few of the drones and just one of the latter always accompany a swarm, the other few queens either being kept to accompany subsequent swarms or killed by the bees themselves. Even though drones may not be found in the swarming party, a mated queen is a *rat qui va*. Otherwise the swarm is not complete and its future is doomed. Before leaving out of the parental cavity, every member of the swarming party fills itself with sufficient honey for the journey, and at a bright part of the daylight these bees emerge in quiet succession and apparent confusion such as we see among men rushing out of a theatre on fire. A normal swarm has never been known

to fly straight to a new abode. The members fly in overlapping circles with that familiar loop which really proceeds from the beating of their wings and not from their throats as many people wrongly think. First by the steady flying within a short time, the swarm settles down in a cluster on a branch of the nearby tree or on an overhanging piece of rock or even the apex of a roof or a beam of a porch. Should the bees be found to be slow to settle, water sprayed thickly over them will wet their wings and quieten their ebullience. For half an hour and more and sometimes for a number of days the cluster hangs there, in the open air, apparently indolent as to where to go and find a permanent home for itself. If the bees ever do anything useful it is here, for, only after clustering and hanging they send out a small number of themselves in different directions to reconnoitre on the neighbourhood and bring information regarding the existence of some cavity which could provide suitable accommodation to that swarm. Many a hole in hedge or ground, wall or tree, gap or log will be visited by these scout bees and a very reliable belief has been found and reported to the cluster. On receipt of this information the swarm leaves for its prospective home in a swift and straight flight which indicates an evening of progress. This weakness of swarming bees, namely their thoughtlessness in leaving the parental home without first ascertaining the suitability of a suitable cavity is a great advantage to the bee-keeper. He knows that the swarm will not move from there far at least half an hour. An empty hive may be quickly brought to the spot and the bees housed into it with a strong suit of clothes, after the roof of the hive has been removed. If it is thought that the population of the swarm does not need as much space as is available in the body box as well as super, the latter may be put away. If in breaking the cluster into the hive the cluster immediately causes too much agitation among the bees, he need not worry. By placing a small piece of stone on the top surface of each plank of the body box as super, as the case may be, and placing the roof on these stones, the bees can be made to become slightly dumb. The flying bees and the returning scouts will soon be in, either through the small hole between the roof and the hive body or through the entrance hole itself. Should, however, a few bees keep on flying round as if unwilling to come in, he need not wait for their entry. Once he is sure that the queen and a majority of the workers have gone into the hive, he may close the entrance hole with a piece of newspaper in which a number of small perforations have been made with the sharp point of a black lead pencil, or a piece of wire-gauze, remove the stones so that the roof may sit squarely on the top of the hive and slowly walk away with the hive to its apertory. The flying bees will accompany the hive and ultimately enter it. On reaching the

destination the hive is placed on a support suitably arranged to prevent ants from interfering with the newly caught bees of which, though wild, bees, German sheeps or small southern plants will water in them, if made to support the four legs of the stool on which the hive is placed, will effectively keep off ants. One or two things may be done, though not quite necessary, to keep the colony (once a swarm has found or been given a permanent home, it comes to be a swarm and is usually called a colony) attached to the hive. After removing the roof a small quantity of pure honey or sugar syrup poured on the top bars of the frames will be soon found to be eaten by the bees.

For a day or two the bees may be let alone after being fed with a strong sugar syrup round the whole of it and including the top of the stool to prevent it from being blown off by strong wind, if any. Life inside the hive will become quite normal in due course, comb building and field work being started almost immediately. The queen will begin to lay eggs. Stores of pollen and honey being brought in, brood rearing will commence.

Notes

Harjian Day

The Central Office of the Harjian Bees has issued the following circular:

"The Harjian Bees League will complete the third year of its existence by the end of September, and the Future Fund agreed to by the leaders of Dutch Harjians and Harjians was agreed at Panna on the 10th September 1931. It is therefore agreed that the end of September, and more especially the 24th of September, should be considered an important date at the 25th of the Harjian Bees League. The Executive Committee of the League which recently met at Thelma has therefore resolved that the 24th September is celebrated both by Dutch Harjians and Harjians all over the country in the following manner:

(a) On that day all Harjians should visit Harjian hives in the morning and speak to Harjians on the importance of maintaining and perfecting their personal services for their beehives and.

(b) In the evening Harjians and Non-Harjians children may be taken to open places for sports and amusements.

(c) Proceedings, lectures or Harjian parties may be organized. Public meetings may also be held wherever possible and the welcome pledge of the Harjians community for the isolation of animals, ability by both requested.

(d) Resolutions and sympathies of the League should be notified.

(e) Collections for the Harjian Wild Fund — the special feature of this year's work — be continued with zeal and vigour."

I hope that the League's appeal will receive ready response from all Harjians, both Harjians and Non-Harjians, no matter to what party they belong.

Warning to Harjian Bees

Here is an extract from Karl Mollenh's letter:

"I am beginning to receive letters from Provincial Secretaries showing the difficulty of even trying to get out of expenditure on welfare work out of their collections. A copy of Mr. Gopichandran's letter enclosed herewith shows the danger of looking to collections. On 11th August, a case of *The Fluke-11-2* was sent to me in relation to Provincial Bees, representing roughly speaking two months' expenditure of all Bees and their branches. I am afraid several committees have already got into the habit of making up accounts instead of making fresh collections. If this tendency grows, as it may after 1st October next, a very difficult situation will arise, and without fresh accounts heavy arrears may grow up in various centres or as to districts around work. In the Assam is the worst case and should serve as a warning to you given the whole party should within any collection and could get out per cent on welfare out of the pure fund and two-thirds given to A & B. Yet it is to keep account and has come up about. I shall be thankful if you kindly show the importance of vigilance with regard to our accounts and fresh collections."

Hardly any comment on this is necessary. Provincial Bees, District Bees and other branches will find themselves without resources if they sleep away during the time while there is something to go on with. Future depends the vigilance, never the selfish. I know that the central office will follow liberally this very sound practice of foresight. It is well, therefore, for all branches to be warned in time and find their own share of work. They will find them by local collections if they can show solid work. If they do not, it would be a sign to wind up work.

M. E. G.

SUBSCRIPTION RATES		
INDIAN		
One Year, post free	Rs. 4	
Rs. Monthly	Rs. 2-4	
FOREIGN		
One Year, post free	Rs. 5-0	
	or Rs. 5 or 6 2	

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HARIJAN

Editor: HARENDY DESAI

Under the auspices of The Harijan Sewak Sangh

Vol. III No. 3]

POONA — SATURDAY, SEPTEMBER 11, 1933

[ONE ANNA

Notes

A Committee

Prof. Mahalan writes saying that Harijan Day is to be observed not on the 15th but the 14th instant as the Poet was signed on that date.

Silk and Wool

Allied to and in support of pure black are the handloom weavers and silk reared somewhat by the A. I. S. A., the former chiefly in Kutch, the latter in Bengal. The question has arisen as to how far the rule of the minimum wage applies to wool and silk spinning. The rule applies much more loosely to them than to khadi. They are still, thank God, able to stand on their own legs. Their work has to change a higher price and thus help to reduce the price of khadi. Therefore the payment of a fair wage to wool and silk spinners is an obligation which does not stand of shirking on any account. The Man underlying the resolution of the A. I. S. A. and the effort being made by the A. I. S. A. is to secure at least a minimum wage to all the artisans and workmen coming under their sphere of work. And seeing that the whole family food will always be the minimum, the tendency wherever possible must always be to pay a higher wage than the minimum. Hence it follows that no producer can be equitabled by other Association unless they maintain an accurate register of all workers served by them and can give satisfactory proof of their having given them the stipulated wage. It follows also that no certified sale stores can stock woollen or silk that are not purchased from certified producers.

Late Justice Ranade on the Spinning Wheel

A correspondent sends me the following interesting advertisement published by the late Justice Ranade on 24 December 1903:

"Cotton grows in various parts of our country, and the industry of spinning yarn on the Charkha (Spinning Wheel) is carried on at various places on a large scale, some yarn spun on Charkha has got a vast demand. Under the circumstances improvement in the mode of spinning has become a necessity of doing good to the subject and village. Through this and in this advertisement being published for a spinning machine with the following requirements:

1. An apparatus, either as a part of the spinning machine itself or independent of it, for clearing the cotton.

2. The machine should yield at least five threads instead of one and that should increase double the total output.

3. The yarn, besides being even, should be fine at least as much as the purest worsted black, it may not be more coarse.

4. The machine, besides being strong, should be simple and a most work steadily and without break.

The machine is not required merely as a model (in a museum) but it must yield work on actual practice. The machine, (in the above order) that will be submitted before the 15th of May 1904, will all be examined by experts and a prize of Rs. 100 will be awarded to the maker of one which will be approved by the committee.

The said maker has to undertake to supply machines up to the number of one desired for a like price and also has to undertake guarantee to repair the machines if out of order within four months of their use.

Thus, then, that man to try the experiment should accordingly before the undersigned in writing within two months from the date of the notice.

Details may be had personally from Mr. Harishchandra (son of the undersigned) Chokmure Path, Poona or through post-paid letters.

(Sd) Shri Ram Shri Harishchandra
President Board Koper, S. D.
(Sd) Mahadeo Giridhar

The Justice Ranade is requested to publish this advertisement in their papers more than once for giving it wide publicity."

As the late Justice used to say nothing escaped Justice's eagle eye and nothing that would benefit the heart of his countryman was ever too trifling for his attention.

M. K. G.

A Weekly Example

Employment of Harijans in domestic service, in shops and stores dealing with the public, in the public service is sure to help the removal of their untouchability and of their natural inferiority complex. The Harijan Sewak Sangh has been the very busybody about it securing such employment to Harijans. But instances of

persistent and successful efforts in this direction are rarely met with. One such instance has recently come to my notice. The Secretary of the Dehad (Gujarat) Branch of the Sangh began by employing a Dehad, a young educated man, in his own shop where books (jurnas) are sold wholesale. He followed this up by recommending one rising qualified Harjans for employment as a Talati or village assistant in Panchmahals District and another as a peon in the District's court at Dehad. A third qualified man of the Dehad caste was recommended and engaged as a peon in the Mandalbar's office in Dehad, while a fourth one has been appointed as a village assistant, Indrapur. Like these are uncommon in Gujarat and the Secretary deserves congratulations.

A. V. T.

Example of Karmach Sarawats

There is a small community of agriculturists, known as Biharis or Biharis, in the village Kari which is situated in the neighbourhood of the town of Adala in the North Kanara District. The members of this community were considered as untouchables some forty years ago. They are even classed among the 'Depressed', along with other untouchable castes, in the Kanara Gazetteer, published in the year 1924. But today the label of untouchability does not stick to these Biharis, and many persons are even ignorant of the fact that they were once untouchables. The strongest reason for this gradual change in the social status of the Biharis can be only found in the fact that they, especially their families, were employed as domestic servants by the Great Karmach Industries of Adala for a period of more than thirty years. Even today the Sarawats continue to employ the Biharis in their households. It is worthy of note that by close contact with the Sarawats, the Biharis gave up their old dirty habits, and initiated their employees to such an appreciable extent that the Bihari women of today are considered higher than those of other agricultural communities of the Taluka. The Biharis call themselves Bhatas which is Kannada name for washer, and some of them still utter the word 'Nali' in their songs. Their common food is rice, ragi and fish. They also eat fish but do not drink liquor. They earn their living chiefly as washermen. Their social condition today is far better than that of their brethren who are still Harjans. The moral to be drawn from this is that caste Hindus should follow the example of the Great Karmach of Karmach and boldly employ Harjans as domestic servants.

DEHAD DEHAD

DISPOSAL OF CARCASSES

(By Shri Chandra Sarajoga)

There are 28 estates of cattle, i. e., cows, buffaloes and their calves, in India. The population of cattle to man is thus approximately 1:3. Taking their average span of life to be 6 years, 3 calves of cattle die every year.

At present a dead animal is a burden to the owner who has to incur some expense to remove it. It is sought after by the Channas, but the rest of the carcass is a waste causing sickness to the locality. Hides collected from carcasses at present does not fetch the value that it should. Often, having begun after decomposition has set in, such hides make poor leather which is of little value. Moreover the Channas drag the carcasses over landfills and hard ground, thus causing aerobiosis which reduces the worth of the hide. Often, again, carcasses get at the carcass before a Channa arrives, and sometimes make the hide quite useless.

THE BETTER WAY

There is a better way for the disposal of carcasses. The method which is described below is simple, economical and is practicable in villages. It will prevent much waste. Not only is the hide properly preserved but valuable meat and bone marrow and tallow can be obtained from the carcass. The three classes of animals that die annually may add considerably to the wealth of the country and provide occupation to a vast number of men and women in their villages. Roughly speaking a carcass may need 3 days' labour for conversion to finished products. The estimated income from a single carcass is given at the end of the article. An income of Rs. 40 from a half-grown dead animal will materially affect the condition of living cattle and go a great way towards cow protection. The process if adopted on an extensive scale will help the uplift of the Channas considerably.

The process involved are: removal of the carcass, flaying and preparation of hide for the tannery, separation of intestines, preservation of meat and bones, collection and refinement of tallow, manufacture of manure and other products.

REMOVAL OF THE CARCASS

The process of carcass disposal commences with the arrangement for the removal of the carcass. The owner is to give immediate notice to the nearest Channa host for removal. The carcass is to be marked as described in the hand or by the place from which it can be transported to the host by cart or by boat. In case a carcass is too heavy to be marked over a long distance it should be taken to the nearest available and permissible plot, flayed, dismembered, contents of the bowels buried in the depth, and meat and bones put in bags and carried by being slung over bamboo poles to the disposal yard.

FLAYING

The disposal yard may be a fenced piece of land. The carcass, on arrival at the yard, has

SUBSCRIPTION RATES

INDIA

One Year, post free	Rs. 4
Six Months, "	Rs. 2-6

FOREIGN

One Year, post free	Rs. 5-6
	or Rs. 6 or 6-6

to be cleaned and then flayed. Flaying is an art but not difficult. The Chasseurs know fairly well how to do it. But they generally pay little attention to it. They work negligently and leave the skin on the hide, which a careful Chasseur will always avoid. A butcher's knife with a straight back and pointed end is generally used, some recommend round-ended knives. But the shape of the knife does not matter so much as the skill and care of the operator. The animal is laid with its back on the floor and facing the sky with two other legs in position by two pieces of wood wedged in. The knife is passed from tail to throat. The legs have similar straight incisions coming to the midline cut two inches from tail to throat. This portion is flayed with the help of the knife and sometimes with the aid of a second tool and the fat, loosened portions are pulled and further spread. The carcass is then laid on one side and again on the other and the legs separated. At this point the vertebrae are taken clean out of the body and deposited on the floor. The carcass is turned over. The head is flayed by making a cut from nose to base and a cross cut to the lips. The ears are cut off. The hide is then taken off and examined for any remaining flesh which is now removed.

The cleaned hide is laid on the floor and treated for preservation. For wet salting common salt is scattered over the flesh side and after some time the place is rinsed and stored away. 2 to 10 lbs. of salt are necessary for one carcass. For dry salting the flesh side is sprinkled with solution of alum mixed repeatedly and dried in shade. A third method is to stretch the hide on a frame and dried in shade. Each hide is salted thick. Wet salting is most suitable for tanning but it keeps for 2 to 3 weeks only. Dry salting keeps longer, and thick keeps longer still.

CLEANING ENTRAILS

The stomach is then opened and contents discharged. The intestines are pressed free of their contents. The final material is removed and buried in the earth to serve as manure. The lining of the stomach is treated as a piece of hide, spread on floor and salted for preservation. The rest of the entrails are mixed with meat and bones.

MEAT AND BONES

Meat and bones are chopped on a block of wood set at proper height on the floor where a man stands and chops off the carcass into lumps of the size of a fat. These pieces of meat and bones and a portion of the entrails are now taken and put in an iron cauldron with sufficient water to cover it. The cauldron is heated by coal or wood fire for 8 to 12 hours according to the quantity of meat put in. By continued boiling meat is separated from bones, and tallow also gets separated from both meat and bones and floats on the top. The tallow is skimmed and stored for selling. The boiled

meat is allowed to settle and water drawn off and allowed to flow into an absorption pit constructed for the purpose. The mixed mass of meat and bones is ladled out of the cauldron and put on an inclined surface to drain off and then dried.

In winter the mass can be prevented by spreading on an open yard and protected from dogs and kites by fencing and overhead rough netting of a few pieces of strings. It requires three days' weather to completely dry the mass which is to be bagged and stored at the end of every day. In wet seasons or in places where several animals are to be treated daily, sun-drying may not be possible. The mass is then fired on sheet iron pans over gentle fire being kept continuously moved about for preventing charring. If the carcass has arrived in a rotten condition, a little lime is to be added to the mass to remove the offensive odour. Generally speaking 3 cups of lime per carcass will do. Drying preserves the meat. After drying the bones are separated from meat and separately bagged.

TALLOW AND MANURE

The separated tallow which is often very foul-smelling is passed through a very fine sieve or filtered through cloth and placed on a wooden tray with plenty of water and boiled. After some time of brisk boiling, the tallow is skimmed and the remaining water is drawn away. The tallow is again put on the cauldron with fresh water to which some ash or washing soda is added. The proportion is 1 cu. of washing soda or ash to 25 lbs. of tallow. Tallow is boiled till free from bad odour. Sometimes a third treatment is necessary. Occasionally the tallow may form an emulsion with water. The emulsion is to be broken by addition of alum. Sometimes the tallow is coloured on account of charring during the boiling of meat or during rendering. A good deal of colour can be taken off by treating hot tallow with freshly prepared bone-charcoal.

The separated and dried meat is to be preserved by packing it through the same process which partly undergoes for tanning, or tannin or tannin powder. The powdered material is then passed through a sieve having 12-15 holes to the inch. The product is 'meat meal' of commerce and contains about 10% of nitrogen and is an excellent organic nitrogenous manure.

Bones are difficult to be powdered as they are. Bones are therefore slightly and superficially charred by lighting a fire underneath a lamp placed on some stones.

Bone meal about 10% of its weight by this treatment. Lightly charred bones are powdered as in the case of meat and sifted through a sieve for above is to be ready for use as 'bone-meal' manure.

OTHER PRODUCTS

The bones of buffaloes are kept separately and sold for making candles, pencils, etc.

The horns and hoofs of other animals are mixed with the meat and bones while boiling and expended on drying. They are powdered separately and fetch a higher price than meat used as a nutritious mixture. Blood also is collected separately, dried and prepared to be used as a very rich nutritious mixture. The milk are curdled and sold. From the banks of full-grown buffaloes and cows strips can be separated and marketed from which gel is made.

Hills can be sold for mouthful of an acre to one acre per square foot. A piece of high mountain 39 sq. ft. from an ordinary shed are well fetch Rs. 18 in a good locality. Such a cow on an average will yield 39 cows of meat and bone meal and may fetch, if marketed, another Rs. 18. An average animal from a town where it is fed and kept in a better condition than in villages is expected to yield 4 to a mixed herd of buffaloes and cows) willow feeding another Rs. 18.

H A R I J A N

SATURDAY, SEPTEMBER 29, 1935

A RENUNCIATION

(By M. K. Gandhi.)

In 1881, after my return from England I directly took charge of the children of the family and introduced the habit of walking with them—boys and girls—putting my hands on their shoulders. These were my brothers' children. The practice continued even after they grew old. With the extension of the family, it gradually grew to proportions sufficient to attract attention.

I was unconscious of doing any wrong, so far as I was accident, till some years ago at Rahmatnagar an inmate of the Ashram told me that my practice, when extended to grown-up girls and women, offended the accepted notions of decency. But after discussion with the inmates it was continued. Recently two co-workers who came to Wardha suggested that the practice was likely to set a bad example to others and that I should discontinue it on that account. Their argument did not appeal to me. Nevertheless I did not want to ignore the friends' warning. I, therefore, referred it for consideration and advice to five inmates of the Ashram. Whilst it was taking shape a curious event took place. It was brought to my notice that a bright naturally stunted was taking all sorts of liberties in private with a girl who was under his influence, on the plea that he loved her like his own sister and could not restrain himself from some physical demonstration of it. He resented the slightest suggestion of imperity. Could I mention

what the youth had been doing, the reader would undoubtedly pronounce the libelous taken by him as impure. When I read the correspondence, I and those who saw it came to the conclusion that either the young man was a consummate hypocrite or was self-deluded.

Anyway the discovery set me thinking. I recalled the warning of the two co-workers and asked myself how I would feel if I found that the young man was using my practice in his defence. I may mention that the girl who is the victim of the youth's sinfulness, although she regards him as absolutely pure and brotherly, does not like him, even perhaps against them, but is too weak to resist his action. The self-accusation induced by the event reached, within two or three days of the mailing of the correspondence, in the consideration of the practice, and I announced it to the inmates of the Wardha Ashram on the 14th instant. It was not without a pang that I came to the decision. None has an impulse thought entered my being during or owing to the practice. My act has always been open. I believe that my act was that of a parent and had enabled the numerous girls under my guidance and working to give their motherhood which perhaps no one else has enjoyed in the same measure. Whilst I do not believe in a brahmacharya which ever requires a veil of protection against the touch of the opposite sex and will fall if exposed to the least suspicion, I am not unaware of the dangers attendant upon the freedom I have taken.

The discovery quoted by me has, therefore, prompted me to renounce the practice, however pure it may have been in itself. Every act of mine is scrutinised by thousands of men and women, so I am conducting an experiment requiring constant vigilance. I must avoid doing things which may require a vigorous defence. My example was never meant to be followed by all and sundry. The young man's case has come upon me as a warning. I have taken it in the hope that my renunciation will set right those who may have acted without it. Innocent youth is a precious possession not to be squandered away for the sake of a momentary excitement, unbridled pleasure. And let the weak girls like the one in this picture be strong enough to resist the approaches, though they may be declared to be innocent, of young men who are either known or who do not know what they are doing.

Students have been met in three schools where proof of abstinence requires with the month. The first lot of the next month, i.e. October, will be met by Y. P. P. to each of them when abstinence are not covered by this case, which they will fully accept and stop.

Manager

WEEKLY LETTER

Platoon Leads ?

Agencies of our village work, on which being very busy. Wanda, I cannot write anything for this week; a flood suggests Platoon Leads. But the great matter has an national application. When Florence Nightingale raised the question of the sanitary condition of the villages in India for the first time in 1853 and, by moving the Secretary of State for India, compelled the Government of India to direct the attention of the various Governments to this crying evil, a number of Sanitary Commissioners asked the same plan and agreed: "The great majority of the inhabitants in the interior of the districts are not sufficiently educated to be expected to village-like insanitary practices, which, though opposed to modern sanitary principles, do not seem to them to be objectionable. We are convinced that village sanitation in India is a matter which requires to be dealt with with very great caution, and that the habits and the prejudices of the people must be most carefully considered in taking action to improve it." Also "To say that the present sanitary conditions of the villages are undeniably the result of the lack of the rural population, seems to us to be using the language of misapprehension. The conditions are probably better than those which have existed for many centuries." Another Commissioner agreed, in his letter dated 18th June 1881, that he had "seen villages in England in quite as filthy a condition as the average village of India," and he declined to believe that "the health of the rural population is being undermined any more now than it has been for the past 1,000 years." He laughed at ardent sanitary reformers "who would prevent any native of India answering a call of nature when nature has done it for centuries.... and would demand a revolution in the habits of the people which could not be enforced even in a small percentage of villages except at an enormous and absolutely prohibitive expense, and which from its demagogic interference and from the fact that it was done at expense of the roads and schools, would render the Government odious in the eyes of the chief bulwark of its power, the cultivators of the soil."

One can imagine a Sanitationist visiting this today, but not one who knows that epidemics are a common feature of rural India. Let us then realize that the matter has been under discussion not only since 1853, but since 1881—the year of the Report of the Royal Commission on the Sanitary State of the Army in India; that as early as 1875 the village officer was asked to see that "all the village streets and lanes are kept clean and free of refuse; that no dirt or food matter is thrown on the surface and that no cow is permitted to defecate the surface of nature in any village street, lane, or open space. He should set apart some area of

ground to forward of the house in which all dirt is to be taken. He should inform the inhabitants of it, and see that the ground is used for the purpose. He should set apart one or more open spaces to which people may resort for natural purposes, and every person should be required to cover up his own dirt." As early as 1837 a Madras Government circular contained the following elaborate instructions on latrines and their use:

"Great care is necessary as to the disposal of faecal matter. The public latrines should be kept as clean as possible, dry earth being freely used; and as these places are periodically cleaned, the community should be encouraged to use them instead of holes and cesspits within their houses.

"If cesspits and private latrines are used, these should be cleaned out as often as possible, and dry earth or all them should be freely used to cover recent deposits."

"If the latrines are not sufficiently numerous for the wants of the community, temporary latrines, with movable cone walls, should be constructed in waste places in backward of prevailing wind.

"Inside these latrines trenches 1 foot wide and 2 feet deep may be dug, and the earth shoveled in again when the latrines have been used thus covering the deposits. The latrine walls can then be easily moved on to a fresh place."

What could be cleaner and more extensive than this? But "all this is impossible" was the burden of many of the officials' reports. "To say that a village site is to be kept clean is as easy as 'to call spirits from the vast deep.' But will the village site be clean? The sites are good in themselves, but in my opinion the agency for enforcing them, without clean and approval, is wanting," observed a District Magistrate in 1888. Shall we repeat the same criticisms in 1935? Shall we be content to accept the creation of this English magistrate that "poor sanitary conditions are a part of the natural life of the native, to which he has become as it were accustomed by time and habit"?

The A. I. V. I. A. and the work being done under its auspices in numerous villages by voluntary committees is in answer to that charge.

Individual Effort

That even in a city like Bombay he who is so inclined can achieve much will be clear from a talk I had with a doctor of some thirty years' standing. He had raised his constituents by unaided diet, but he realized early enough that a proper scientific diet would be his salvation. He cast off the habits of a lifetime, gave up drink and tobacco, ate meat to a large extent, and took to post-polluted rice, bread, ground flour, leafy vegetables and raw fruits. He also decided that even if he did not have

a strong conviction, he should do the best he can, viz. not to bring up his children under the conditions in which he grew up. The result is that his children do not know what substantial diet is, that they cannot tolerate substantial diet, and they are in the pink of health. They have not eaten any substantial diet, and have eaten nothing but khali.

'How did you manage about your rice and flour?' I asked him.

'Rice was a very great difficulty. I would explain to my grandmother, but he refused to understand. He simply laughed at the suggestion of unpolished rice. I then arranged with the proprietor of a rice-mill that he should give me the rice only after a short polish. That was good enough, for the polished rice we got was through repeated processing. That unpolished, whole rice I began getting only after some movement began. Hardened then I have been eating for several years. I have been paying for it three annas per seah (about 2 lbs.) It is very dear indeed but I cannot help it. I must pay the poor women the Bombay wage of at least 4 annas a day, and she has to do more than a pound of work. But I do not prefer her the wage. I also get my millmen with his son in my presence, after he has washed his hands and washed the millers with persimmons of polish. He forced all this slightly because, but now he is part of my household and he does not judge these arbitrary provisions as he knows that we all drink whole raw milk.'

'Have you insisted on your persimmons among your patients to my school?'

'There,' he replied, 'and you will be glad to hear that I have succeeded to a certain extent. They listen to me so long as they are under my treatment. That, however, is quite enough for my purpose. They get better quickly. I have in two cases cured my patients of severe and malignant malaria largely with the help of proper diet.'

'I wish,' he said concluding his story, 'you told in your *Rikhsat* greater emphasis on the scientific value of *gur*, it is in every way better than sugar, and ever so much cheaper than those foreign products—glucose and dextrose and what not. The only disadvantage is that some of our things do not keep long. But they were not meant to keep long. We people believed in eating fresh things. It is the wicked commercial civilization that has put a premium on those stale commercial products like sugar, polished rice, etc. All these things must be polished off that substance to be capable of export abroad. We never wanted to export our food-stuffs abroad. That is the secret of the whole of our deplorable economy. When will we understand this?'

M. D.

M. D. With it is true that it is difficult to keep *gur* for a long time specially during the rainy season, I

have been told by one who ought to know that *gur*, which the juice becomes before being boiled down to *gur*, will keep indefinitely and is supposed to become better for keeping. This experiment is worth trying when the appropriate season comes.

M. K. D.

PALMYRA GUE

(Dr. P. C. Ghosh)

Palmyra trees are there in abundance in some parts of India, and as India does not produce sufficient *gur* for her consumption, we undertook to inquire into the production of *gur* from these trees and also the sugar and mineral contents of such *gur*.

Palmyra *gur* is produced in certain parts of H-Purana, Howrah, Midnapur and Faridpur. But although there are palmyra (tal) trees in large numbers in Bardhaman, Bankura, Birbhum and Murshidabad districts no *gur* is produced in these places. Outside Bengal, in Bihar and Orissa, as also in Madras and Bombay Presidencies there are millions of tal trees which are not at all utilized for this purpose. Hence the great importance of this inquiry.

From the figures collected in Diamond-Harbour area of H-Purana it appears almost certain that India can produce crores of *gur* from this tal *gur* of the only tree has attracted to this problem.

There are male and female trees. Female trees yield more juice than the male ones. The amount of juice obtained from each tree varies widely: 1 to 20 more of the juice is fully obtained from each tree and on an average 4 to 7 more. The juice contains 12 to 15 per cent sugar, 4 to 7 more of the juice generally produce one seer (80 talas) of solid palmyra *gur*. On analysis it gives the following figures—

Cane sugar	85%
Invert sugar	10%
Ash	5.5%

Ash contains Calcium, Magnesium, Sodium, Potassium, Iron, Aluminium, Manganese, Silicate and Phosphate, all of which are good for health.

Solid palmyra *gur* is of a slight cream colour and is very pleasant to the taste and to the smell. It has an excellent flavour.

Each tree on the average yields about 5 mds (80 lbs.) of *gur* during the season of approximately 4 months. The juice varies according to quality, the substances being No. 4 and the maximum No. 1%. Taking the average juice to be about No. 4, each tree produces about 25 mds *gur* worth of *gur*.

In Diamond-Harbour side each tapper taps 10 to 15 trees. The tapping and processing *gur* he does not spend more than Rs. 20 on fuel and other necessities in a season. Each tapper (he is called 'ash') makes a maximum of Rs. 150 during the whole season. The maximum income of a tapper has been up to Rs. 100.

On the basis of these figures it is quite clear that the preparation of tal *gur* is a sound economic proposition.

Palmira trees unlike date (tanger) trees can be tapped every day. In order to prevent fermentation of the juice a little lime is rubbed in the interior of the incision wound in which juice is collected. About 10 cups of lime is used per tree during the whole season, that is about one-third of a ton, or 50 grains of lime is required per ton per day to prevent fermentation. The night juice as well as that obtained by daytime are used in the preparation of the best variety of cur, in Bengal in the preparation of the best solid cur from date palm juice, day juice is not used which gives an inferior quality of cur. This is due to fermentation. A little addition of lime may prevent it and stop a good deal of wastage. It is very likely to increase the income of date palm tapper considerably.

The season for tapping palmira trees begins with the flowering of the trees and ends with the outbreak of the monsoon.

BENGAL REPORT

(For 4 months ending June 1934)

The Bengal Provincial Board of the Harijan Service Scheme, was reconstituted in November 1934 on the termination of its first year of work. The present Board is formed of 15 members including: Sir Rajesh Chandra Dasgupta (President), Sir Manmath Karmali (Treasurer), and several Governmental Agents (Organizing Secretary).

The Board has thought it desirable to organize intensive work at such places where there are devoted workers instead of maintaining separate organizations in the districts. Propaganda work by paid men has been discontinued. The District Boards in Bengal spend 25 lacs of rupees per year on education. It was therefore felt that such educational work as was hitherto being conducted by the Scheme could be left to these District Boards. But the Scheme is continuing some of the educational grants which are absolutely necessary and concentrating on giving the Harijans training in better methods of cottage industries.

There are in all 11 organizations working in this province for the welfare of Harijans. The number of whole-time voluntary workers is 24. 20 primary schools are maintained, the number of scholars being 1,127. These schools are either wholly or partly financed by the Board, 9 schools having 466 students are directly managed by the Board. Of these 4 are in Calcutta and 5 in the moffussil. In Calcutta the Scheme runs a nursing home, a hospital (with 8 beds), and a dispensary. There are 5 centres from which medicines are distributed. A cottage weaving institute has been started at Tangra (Calcutta), and a dual cattle institute at Bhowrah.

THE TANNING INSTITUTE

The Chamber whose profession by caste is tanning is one of the most oppressed com-

munities. They are uneducated in Bengal they use all practically hideless leathers. Those who are still engaged in drying and tanning, work in the most filthy surroundings. With improved methods of tanning they can be good wage-earners and their work can be made as hygienic as any other vocation. The art of tanning is dying out in the villages, depending numerous Chameas of the only means of livelihood. A class of bark tanning is still carried on without the help of machinery, but the centres of such manufactures have generally shifted from villages to towns.

Tanning is essentially a cottage industry. The cost of hide at the place where it is tanned off the animal increases as the hide travels from place to place and passes from hand to hand to find its way to the town. Moreover the cost of hide is enhanced by the process of preservation by salting. If the hide is used immediately it is tanned in the village, there would be no necessity for salting the hide and drying it. All centres of business would not handle hide, with the result that the transportation of hide has become costly. The hide that would cost 3 pice per square foot in villages costs 6 pice per square foot when delivered in towns. But if only a little more than this transportation charge is spent on the hide, it can be converted into finished chrome leather. With this idea in view the Tanning Institute was started to teach Chameas the art of making first class leather in their cottages. A suitable construction has been made for glazing the leather by hand, thus giving a first class finish as is done by power-driven glazing machines. Glazing is a necessity as it improves the quality of the leather.

A laboratory has been fitted up for giving the necessary chemical training. There are two sections, the cottage tanning section and the commercial section. In the commercial section power-driven machinery is used, and in the cottage section the students are taught the methods by which hand-finished leather may come up to the mark of machine-finished leather. We are already getting finished leather from the cottage section equal in all respects to those of the other section.

Bark tanning is conducted in byres and bags. A Jalandhar man teaches the Jalandhar process. Fine quality of patent leather is made by hand process. We are happy to state that we are finding ready sale of the leather coming out of our Institute.

Six Bengali students are receiving training in the artisan section. Students from Bihar, Orissa, Andhra, Tamil Nad, Travancore, Karnataka, Nagpur, Kathiawar, Sindh and United Provinces, numbering 15 in all, are also being trained, a few more students are expected to join. A sum of Rs 5,241 has been invested up to June in the Tanning Institute. Finished leather to the extent of Rs 5,000 has been sold.

(To be continued)



HARIJAN

Editor: MANMOH DEBBI

Under the auspices of The Harijan Sevak Sangh



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[One Rupee]

WEEKLY LETTER

In his remarks on Miss Florence Nightingale's letter which was circulated to every province by the Government of India, in response to the suggestion of the Secretary of State, Mr. James, Commissioner in Sind, wrote on 18th June 1930 "Even amongst those who have received an education in British schools and colleges (with the exception, perhaps, of a few Europeanised families) sanitation is, if not entirely unpopular and disliked, at least unshared for, and a belief in its benefit does not exist. In the whole of my service I have only met with one native gentleman who had studied and understood the subject, and who thoroughly realised the importance of cleanliness to health. I refer to the Mr. Kumbharlal Choudhary, C. I. E., and the reason for this general apathy is not far to seek. A love of sanitation is usually a sign of progress in civilisation and a token of the desire of people to live in an atmosphere of greater comfort and refinement than their forefathers endured (enjoyed?). Yet we find the bulk, I will not say all, of the most advanced and learned, as well as the most wealthy natives, even in Presidency towns, still quite content to live in the squalid domestic surroundings which constituted their predecessors." That these remarks are painfully correct for the most part even today will appear from an incident described by a correspondent from Lahore.

"In April last, Mrs. Dhanraj, an English lady, went to the Khadi Bhandar to buy some khadi. As she was going to the Bhandar, she noticed a man consulting customers in the street. She turned away and quickened her pace. Returning from the Bhandar she noticed another man in the same act and she waited for a moment, and as soon as he got up asked him for the address of the street. The man in reply told that his house was two miles away from the place, that his shop was in the same street but that there was no W. C. attached to it, and that he had no other place to go to. I think the man was quite justified as I have never seen a single public urinal in Lahore city. Even in Delhi there are not a few. When will our municipalities wake to the necessity of providing this most elementary need?"

The complaint is true, I think, for most of our towns and cities, excepting perhaps a city

like Bombay. Even in this latter case one cannot say that the attitude was sufficient in number or sufficiently clean. There is absolutely no justification for this neglect, which is either calling themselves civilized is admitted. It is quite likely that the thing has never occurred to our crude sanitary sense, or that though there are sanitation laws on the statute book they are kept more in the breach than in the observance. Every developed community should see that its towns or city possess sufficient and suitable sanitary arrangements, adequate for both cases. In London, for instance, there are numerous such underground conveniences where sewages are concentrated and everything is kept scrupulously clean, the members of the public who use them being required to pay a trifling fee for soap and towel which are also provided on the spot. Village sanitation may be said to be a difficult proposition, but even sanitation, especially when other sanitary work or law to Western standards, should not at all be difficult.

For Capital Income

The other day a man, aged about 40, wearing a khadi dhoti and shirt, not especially white but rather untidy, came to Muzammasi asking for Gandhiji's darshan. He came in at about 10-30 when we have our ordinary meal, and someone told him that if he just wanted to have Gandhiji's darshan he may have it from a distance and go. But he said his sight was very imperfect and that he would not be able to see Gandhiji unless he was permitted to go close to him. He waited until Gandhiji returned from his meal. When he was taken to Gandhiji, the latter inquired where he was staying and what he was doing if his sight was nearly gone. He said he was spending most of his time to meditation and singing shloka. That was all right, but was he a man of means? He said some friend gave him Rs. 10 a year, and another gave Rs. 25 a year for his wife who was sick. But how could he manage to live with Rs. 35 a year? He said: "I eat only once during the day, at about two o'clock, and my meal which consists of rice and dal does not cost me more than three pice. My wife eats something in the evening too, but even her expense does not exceed Rs. 10 per year." He was looking up, excited and under-estimated, which, however did not seem

every day. He seemed to be 'peering' with his eyes a year! He was apparently educated and knew a fair amount of English. His village was about 3 miles from Waridha.

Thus his wife is an very an extreme case. I realised from the facts and figures collected carefully by shri Radhakrishnan, Raju, about Shivrapur, a village about ten miles from Waridha. It has a population of 21 houses and 340 souls (161 men and 179 women). Among the women 124 are above the age of 7 and only four of these are married. Among the men 40 and among women only 4 are literate. 104 till their own lands (about 1,000 old acres), 22 are in service, 74 are agricultural labourers, and 8 maintain themselves by other means. Thus 110 men and 121 women are something either through agriculture or labour or service.

Their income is analysed as under:

11 houses have an average earning of Rs. 1 per month.		
20	—	1 to 1-4
21	—	1-4 to 2
14	—	2 to 2-4
2	—	2-4 to 4
4	—	over Rs. 4

In the last are included people who have relatives working elsewhere. The father is an old man an engineer in Nagpur, the son is another one is a teacher in Nagpur, two are Panch, and in one a woman is the sole member in her family and has a large amount of land.

11 houses are included in the aggregate amount of Rs. 15,610, and 21 are free from debt, three being mortgage-free and 4 being agricultural and 4 agricultural labourers. The total monthly income of the village is Rs. 120, calculated as under:

15 engaged in service	Rs. 120
140 " " agriculture or	
agricultural labour	Rs. 100
1 over a total of	Rs. 120

(Rs. 4 the average rent on an acre of land less Rs. 1-8 assessment, i. e. Rs. 4-2 net annual income per acre on 712 acres given on lease.)

Four houses believe in self-sufficing thread, 12 members spinning enough yarn to make their own clothing. The average monthly income per household out of a little over Rs. 120 per head. It must be remembered that this average is due to the heavy rental earned by a few, which means that the amount actually earned by the majority of people is very much less than the average.

M. B.

SUBSCRIPTION RATES

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BENGAL REPORT

(Continued from the last issue)

Dead Cattle Incubator. The disposal of carcasses is a great thing. After the skin is flayed, the carcass is at present allowed to be devoured by vultures. But the bones, the horns, the flesh, the fat, etc. which would be profitably utilized. For training students in this line the Singh has taken on lease the adjoining platform of the Howrah Municipality. A line of huts and sheds have been erected to conduct operations scientifically. The bones are sent to the Tanning Institute. The fat after being extracted undergoes a long process of refining, the meat and the bones are dried and powdered and all sold. Powdering the bone is a difficult job, but the difficulty has been overcome. A sum of Rs. 4,244 has been invested in this Institute.

Barjari Hospital. The Rajal Pratishthan is carrying on Barjari activities with a dispensary and a hospital at Barjari (Calcutta) as the centre. The hospital has six beds. During the last six months there were 72 indoor and 2,442 outdoor patients. Diseases are treated with the help of cheap medicine. One worker of the Pratishthan delivers daily goes out with the ordinary coverages to share in their work. This one not has helped to establish better relations between householders and this down-trodden community. The Pratishthan also runs 12 schools in Calcutta having 126 students and a village centre in Myrinsingh. The Pratishthan receives a grant from the H. B. S. Board for the hospital and schools.

Balramchandra. The Balramchandra at Chowringhee is run by Shriharai Balramchandra Misra, a member of our Board. It is a baby clinic, 75 children on an average attend daily. They are given bath and generally cleaned. They are given milk, their weight is recorded and simple medicines are distributed when required. Dr. Mani Mohan Das, an honorary worker, visits the place once a week. The expenses are mainly met from the Board. The Corporation Health Department held a magic lantern lecture on 'How to prevent cholera'.

Madhava Uttam Samiti. This Society has been maintaining 25 Barjari schools, attended by 770 students, in the city for a number of years, and is now trying to be of all-round help to the Barjari. Three of its executives, Shri. Ganesh Lal Misra, Shri. Ram Chandra and Shri. Bhagabath Kumbhar are members of the Board. They maintain a shop at Taldia where all the usual daily necessities are supplied to the Barjari at a cheap rate. The Society receives grants from the Board.

Society for the Improvement of Backward Classes. This society is a very old organization doing work among the backward classes. Dr. Pann Kishan Acharya, a member of our Board, is the Secretary. The Board gives a grant of fifty rupees per month to the Society.

help the Hindī movement in South India. We request lovers of Hindī, especially students, to help us by their services for this work. They may Hindī put themselves in touch with the Secretary and obtain the necessary instructions and materials for the work. All communications may be made to the Treasurer, Delkhi Shree Hindī Prachar Sabha, 107 American Street, G. T. Madras.

HARIJAN SPARNA

[The following notes hardly need any recommendation from me. The solid work done by the Indians must be its own recommendation. The people of the South should prove their appreciation by giving it adequate financial support. M. K. G.]

HARIJAN

SATURDAY, SEPTEMBER 16, 1939

ABOUT 'CONVERSION'

(By M. E. Smith)

Mr. A. A. Paul of the Federation of International Fellowships asked me the other day to define in three columns my position on 'conversion'. I told him to frame definite questions on which he would like my answers. The result was the following letter with a list of propositions attached:

"You remember that a little over a month ago, I wrote to you asking you whether you would publish a statement giving your views on 'conversion'. You wrote back to say that it would be easier for you if we could put them in the form of questions or propositions. At the request of the Executive Committee of the Madras International Fellowship, one of our Christian members has prepared the enclosed statement and the Committee has asked me to pass it on to you with the request that you will kindly find it possible to answer these statements in the Harijan. Of course you will notice that the questions are framed from the Christian point of view, but the Committee feels that the questions will apply equally well to other Minority Religions which are engaged in conversion programmes. May I hope that you will find it possible to replace your answers to these questions?"

PROPOSITIONS

1. Conversion is a change of heart from sin to God. It is the work of God. He is responsible from God.
2. The Christian believes that Jesus is the fulfilment of God's revelation to mankind, that He is our Saviour from sin, that He alone can bring the sinner to God and thus enable him to live.
3. The Christian, in whom God has become a living reality and power through Christ, regards

it as his privilege and duty to speak about Jesus and to proclaim the free offer which He came on earth to make.

4. If any man's heart is so moved by the hearing of this message as to expect and wish to live a new life as a disciple of Jesus, the Christian regards it as right to admit him to the company of His professed believers which is called the Christian Church.

5. The Christian shall do all in his power to guard the sanctity of conversion in all such cases and shall point out, as he can, the consequences of such a step, showing the duty a man owes to his family.

6. The Christian shall do everything in his power to prevent any method of withholding on his part and of material considerations on the part of the convert.

7. Inasmuch as Jesus came to give full life, and that as a matter of history conversion has often meant an outcasting of personality, the Christian shall not be accused of using material inducements if conversion results in the social uplift of the convert—it always being understood that such shall never be used as a means to an end.

8. The Christian is right in carrying on his duty the care of the convert's interest, body, soul and mind.

9. It shall not be brought against the Christian that he is using material inducements, when results have in Hindu social theory, out of his control, are in themselves an inducement to the Hindus. [But see points 1 and 2.]

In order to understand the background to these propositions, the reader should know that the origin of the main question was a discussion I was carrying on with Mr. A. A. Paul on the so-called mass conversion of a village predominantly so vitally composed of Harijans. The reader may later on read more of this 'conversion'. For the present purpose it is enough that he understands that it is the method of mass conversion that has to be tested in the light of these propositions. Indeed the sixth proposition almost says so much.

I have read the propositions several times, and the more I read them the more I feel that they can be applied only to individual converts, never to the mass of mankind. Take the very first proposition. This is defined to be 'separation from God'. 'Conversion is a change of heart from sin to God. It is the work of God.' He says the author of the propositions. If conversion is the work of God, why should that work be taken away from Him? And who is man to take away anything from God? He may become a humble instrument in the hands of God. Even so he cannot be judge of man's heart. I often wonder whether we are always true judges of our own hearts. 'Man, know thyself!' must have been wronged out of a desperate heart. And if we know so little of ourselves, how much less must we know of our

neighbors and remote strangers who may differ from us in a multitude of things, some of which are of the highest moment? The second proposition deals with the Christian belief handed to the believer from generation to generation, the truth of which thousands of Christians here are never called upon to test for themselves, and rightly not. Surely it is a dangerous thing to present it to those who have been brought up to a different belief. And it would appear to me to be unpardonable on my part to present my untested belief to the profane of another which for aught I know may be as true as mine. It is highly likely that mine may be good enough for me and his for him. A third would most would be the time for one living in the cold regions of the north, as a place of low-death for another living near the equatorial regions.

The third proposition too, like the first, relates to the systems of religion which are not understood by the common people who take them in faith. They work well enough among people living in the traditional faith. They will read those who have been brought up to believe something else.

The other five propositions deal with the content of the missionary among those whom he is seeking to convert. They seem to me to be almost impossible of application in practice. The start being wrong, all that follows must be necessarily so. Thus how is the Christian to sound the alarm of the conversion of his house? By a show of hands? By personal conversation? By a temporary trial? Any trial that can be conceived will fail even to be reasonably conclusive. No one has that knows a man's heart. Is the Christian so sure of his being as right in body, mind and soul as to feel comfortably "right in converting as his duty the cure of the sinners' heart, body, and mind?"

The last proposition—the tears of all the preceding ones—takes one's breath away. For it makes it clear that the other eight are to be applied in all their fullness to the poor Hindus. And yet the very first proposition has not seemed to puzzle the brains of some of the most intellectual and philosophical persons even in the present generation. Who knows the nature of original sin? What is the meaning of separation from God? What is that of the union with God? What are the signs of him who is united to God? Are all who dare to preach the message of Jesus the Christ sure of their union with God? If they are not, who will test the Hindus' knowledge of these deep things?

This is my reaction to the foregoing propositions. I hope no Christian who reads it will be offended by it. I would have been false to my numerous Christian friends, if I had hidden from them my true position on the nine propositions.

My own detailed view may now be stated in a few words. I believe that there is no such thing as conversion from one faith to another in the accepted sense of the term. It is a highly personal matter for the individual and his God. I may not have any design upon my neighbor as in his faith which I must honor even as I honor my own. For I regard all the great religions of the world as true at any rate for the people professing them as mine is true for me. Having personally studied the scriptures of the world, I have no difficulty in providing the location to all of them. I could no more think of asking a Christian or a Mohammedan or a Parsee or a Jew to change his faith than I would think of changing my own. This makes me no more divisions of the limitations of the professors of those faiths, than it makes me of the grave limitations of the professors of mine. And seeing that it takes all my resources in trying to bring my practice to the level of my faith and in preaching the same to my contemporaries, I do not dream of preaching to the followers of other faiths. 'Judge not lest ye be judged' is a sound maxim for one's conduct. It is a conviction daily growing upon me that the great and rich Christian missions will render true service to India, if they can persuade themselves to confine their activities to humanitarian service without the ulterior motive of converting India or at least her unsophisticated villages to Christianity, and desisting their social superintendence, which notwithstanding the many defects has stood now from time immemorial the backbone upon it from within and from without. Whether they—the missionaries—and we wish it or not, what is true in the Hindu faith will abide, what is untrue will fall in place. Every living faith must have within itself the power of regeneration if it is to live.

WORK IN GUJARAT VILLAGES

I summarized some weeks ago reports of work taken from village workers' diaries. Those related to the villages in Kaira District. Sri Jaganmohan Das gave in HANARATHPUR his inspection notes of work in Kachhi villages. "Some months ago," says Sri Jaganmohan, "when one of our workers visited his kinsmen here, Gandhiji, as he was going to settle down in a village, Gandhiji said to him that the last thing that he should hear about village workers would be that they were sitting down in their huts waiting for him or waiting some or sitting in meditation. Any village giving them a surprise visit should find them busy with some kind of the villagers' work. Gandhiji's hope, it seems, is being fulfilled to a large extent." For there was hardly any worker in the Kachhi villages who was caught napping in Gandhiji's sense of the term. Even the work of teaching members of the so-called backward communities seemed to be adapted to conventional forms in

this evening. The day seemed to be filled with some actual manual work.

Sgt. Chikobidze, for instance, hails from one of the Kurakh villages. He has settled down in the same Talika in a village called Baki near Sarkhin. Whilst his house has become a sort of recreation centre to which everyone in need of relaxation repairs, and whilst the children in the village delight in going there morning and evening for their games, he does not allow himself to be distracted by them or by those who go to his night school. The talks with the villagers and boys, and the night school leave their place on his programme, but it is a place subordinate to that of his own manual work. The ridges of the soil from Baki to Sarkhin were until a little while ago a kind of huge public latrine. In the numerous poor granaries could not wait two days without smelling their feet or shoes. Chikobidze concentrated his effort on making this road free of filth, and he has succeeded to a considerable extent. For, whatever his other engagements, he goes out every day with a shovel and a bucket and deals with the filth himself single-handed usually and with his little boy of seven when the day is clear. His method of disposal of the debris is to lay these days very simple. He digs a pit on the ridge nearest them and shovels them in. This is inevitable, so long as people have not understood the value of human excreta and prepared trenches in their fields. In backyards of several houses Chikobidze has succeeded in having pits for children. The children in the village have responded heartily. They cover up filth wherever they see it, and Chikobidze expects people here to respond some day to his suggestion of going out for nature's calls with a spade or a shovel.

'This passion for manual work,' says Sgt. Japargova, 'has caught some of our people working in the office also.' Sgt. Margulishvili is an old worker who is now working as an accountant and clerk in the Village Upright Office. He has full-time work, but he is not content until he has ground down the himself and for the rest of the staff, until he has cleaned his latrine and worked in the fields covering the week.

Sgt. Makang was in charge of a khali centre in a little township. But he got fed up with it and went and settled in a village in the interior. The atmosphere was hardly favourable for him in this village, Pkobra. Kanchba is a pioneer of the marriage latrine system, and teaches people to use his own latrine. He is a member of the local Board and has therefore succeeded in getting the Board's sanction for five trench latrines. Sgt. Makang helps him and supplements his sanitation work with khali protective work. He has succeeded in popularising the khali which one can plying wherever one goes. There are some 15 khali

working and the splinters are drawn from all communities in the village. The boys have formed a khali club, the membership for being at least 50 cents or about 100 parts of rams a day. Chasing goes on practically the whole day. Sgt. Makang cooks his own food, though many have tried him to join their households. In the evening he runs a night school attended by several Baki boys who do not return home but sleep close by Sgt. Makang on the veranda. He is not yet satisfied with this work. His ambition is to work as a purchase field labourer on the same work as ordinary labourers, or preferably to work as one of the agricultural work permanently attached to households in these parts, in order that he may be able to identify himself completely with their work.

I have already described in these columns the people who has settled in a Kurakh village with no more household articles than three earthen pots which friendly villagers fill as they get empty. Sgt. Japargova describes his experience with this young man. Chikobidze was a tough job, as he had thrown himself in the midst of people who are included among the criminal tribes. He hady cut his hand working in a field, the wound got septic and he had to keep his bed for a fortnight or so. But as soon as he got well, he was again at his job. He is content to stay in a dark house that one of the villagers shares with him. The houses in these parts have no windows, as there is constant fear of house-breaking at night and therefore that for him the good villager has put up a window in one of the walls of the house. The villagers who could not understand this young man some months ago now adore him and his earthen pots are never empty even in this year of scarcity. The reason is obvious. He will not eat anything that the villagers cannot have. The villagers eat a coarse grain called *sochi*. Our friend will not have better grade. Neither will he have any cash from outside. He has no lenders either. There is just an earthen lamp for which he gets water and fuel from the villagers. People from neighbouring villages envy the lot of this village and are vainly trying to draw the young man out of this village, with promises of an independent lot, a school house and so on.

Sgt. Nathaniel Patsiya is a graduate. He used to be a teacher in a national school. He had offers from other institutions. But he has preferred to go and settle in his own village. Here he has started sanitation, street cleaning, well-dredging, mowing of the ditch and similar jobs. He is a Brahman, and a learned Brahman at that. The villagers are greatly surprised. They do not give him active co-operation, but their children go to his classes, they go to his night school, and the women at least help by cleaning those who feed the streets and add to his work!

Old Japanese resembles with a personal note. When he came to Wanda, some three years ago, he watched our little expert ply the ball according to the new system. He knew the principle and when he went to the village he would talk to westerners about the new style of playing the ball. But he had with him a little while ago never tried it himself. One day he saw the cleverness of the pitching and set down himself with friends. He could hardly turn and move than 50 rounds in half an hour, but he persevered. Now he does 75 rounds, and has a regular ball club where the youngsters have reached a speed of 120 rounds in half an hour. The result now is that the new system has spread to eight or nine centers where the western have heard it and are trying to introduce it among the villagers.

H. D.

SOYA BEANS

(By M. K. Goss.)

An soya beans are chosen to possess high nutritive value I reproduce the following from pamphlet No. 1 published by the London Food and Health Week Association to enable the food reformer to make experiments:

"The first scientific study that made the soya beans known to Europeans was published in 1783 by Engelbert-Kaecher. It was Professor Friedrich Hohenhuth of the Vienna University who first made a scientific propaganda for the domestic use of soya beans at the Vienna Exhibition in 1873. It is through his efforts that soya beans have been introduced in Austria.

It is classed among the leguminous plants and exists in some 1,000 varieties. The seeds are shaped like an ordinary pea or bean; but soya beans contain more protein and fat than an ordinary pea, bean or lentil, and they differ very largely from other legumes, not only in the quantity but also in the quality of its nutrients, as will be explained below. They exist in many different colors—yellow, black, brown, etc. and striped and spotted combinations of all these colors.

It is especially adapted to the Cotton and Corn Belt in America; and we may, therefore, look forward to equally promising results in Canada. Next, the another marvelous feature of this plant is its nature to improve the soil as it draws its nitrogen from the air and not from the soil. Within a short period of 100 days it extracts very little from the soil and stores up extraordinary quantities of protein, fat and minerals.

Generally speaking yellow beans are the richest in protein and fat, especially in the latter; then come green beans, with black beans last. Farmers in any part of the world who take up the cultivation of the soya beans should

therefore grow the yellow beans in preference to others.

The soya bean is one of the most important articles of diet. It contains far more protein than any grain or pulse and known so far. It has as much as 40% Protein, i. e. 5 times more than in pulses and beans, 2 times more than in wheat, and 3 times more than in rice.

Its proteins are of high biological value as they contain all the important amino-acids; particularly, Glycine, Tryptophane and Lysine. In fact, the protein of soya bean is similar to that found in egg's milk and animal foods. It is a bean to vegetarians as its protein resembles animal protein. Soya bean oil contains a large amount of Lecithin and Vitamins A, B & D, and in this respect it resembles better Lecithin of eggs than is identified with that of yolk of eggs.

Soya bean is one of the few seeds containing three Vitamins A, B & D, which are indispensable in a staple food consumed by mankind.

The mineral value in soya beans are far more than in many other seeds and they consist mostly of phosphates and calcium. It can therefore be used to great advantage for the cure of nervous diseases.

Soya beans are on account of their low starch content (only 10%) very important in the dietary of diabetic patients. Modern medicine in diabetic dietary recognizes the importance of a carbohydrate equivalent containing starch in small quantities. Soya beans hold the position.

To prepare soya bean coffee the beans are soaked like coffee beans and ground to a fine powder for use.

Soya Bean Milk

The brown-yellow or yellowish-green seeded varieties of soya beans are always used in the manufacture of vegetable milk. The bean pulse should be soaked in water for several hours. This soaking causes the pulse to swell up and is used to facilitate the extraction of the bean proteins. It is then crushed on a stone slab or ground through a native mill which consists of two pieces of flat circular stones, one on top of the other.

The crushed mass is strained through a cloth, diluted with water (usually three times the amount of water as there is of bean material) and boiled. After boiling, it is again strained and the white milk run off into containers.

The flour of soya bean pulse can be used in the same manner and gives fully as good results as the above method. It is a rather convenient method of preparing the milk as it involves less labor and greatly reduces the amount of time. The flour is added to the boiling water and the mixture boiled for ten

minutes stirring constantly. Experiments with the different methods of preparing the milk have shown that as much cream as can be obtained by use of the foam as with working the palm and crushing, the latter being the method used in the Orient. After the foam and water are added, the mixture is strained through a cloth. If a more concentrated milk is desired, the proportion of water may be reduced.

Soya Bean Flour

The soya beans are dried in the sun for two days. It becomes now easy to make its pulp. All the small portions of the pulse should be included in the pulp and ONLY THE TWO SMALL SEEDS BE THROWN AWAY. This pulp should be mixed with rice or wheat or lupin in the proportion of one part of soya pulp to 4 or 5 parts of other grains for the preparation of cake or paste in the usual way.

The soya bean is not generally used by itself but as an addition to other foods. Our food then becomes richer in proteins, fats and salts which is a great advantage to ourselves."

ACHARYA P. C. RAY ON SPINNERS' WELFARE

[In recommending to Khadi Pratishthan, in which he is deeply interested and to which he has made handsome contributions out of his savings, the scheme for raising the wages of spinners and for making self-reliance their sole activity of the Pratishthan, Acharya P. C. Ray made on the following nine points which besides being valuable in themselves show the deep faith he entertains in Khadi and the active interest he takes in it even at his advanced age. M. K. G.]

1. A few points why Khadi Pratishthan, devoted to the khadi work in Bengal, should continue to give work (in a graduated higher scale of wages) to spinners and find aims for their products in conjunction with self-spinning work.

1. Khadi is never meant to enter into competition with machine (i. e. mill) made cloth.

2. Khadi represents "back to village" cry.

3. Village life means simplicity and freedom from contamination of urban 'civilized and refined' mode of life. It is life represented by chamees, race-gambling and other dissipated things.

4. In the mills the workmen get higher wages, but they are converted into so many sub-slaves and slaves in the mill area. Half their wages again are consumed in drink and prostitution.

5. The poor women (generally widows) who ply the charkha and earn a bare pittance are

hardly entitled to be self-supporting and not dependent on their male relatives who really sit idle and make the hapless women dependent on them work like slaves and galley-slaves. Thus the latter are really freed from UNRELATED LABOUR.

6. Those who ply the charkha are seldom or never WHOLE-TIME workers, only during the intervals of household duties they utilize their leisure hours so it would be wrong to compare their OFF-TIME labour with that of the credited labour of the mills.

7. In Bengal there is only one crop (the Jute Family) in most parts. That alone presents occupation for barely three months in the year. Even where there is a second crop, which gives employment for a couple of extra months or so, for seven months there is idle Khadi. If the people could be persuaded to ply the charkha, they would have a second occupation or another door to the house. Thus during a failure of crop due to drought or flood (as is often the case in Bengal at any rate) plying the charkha would be a 'God-send'. The people won't starve or be dependent on charity doles distributed in the relief centres.

8. The spinners are not the only people benefited; along with the spinners a large body of weavers find occupation; in fact, on week days (especially during the hot or village market days) the weavers in the khadi centres with their woven dhoties and shirting eagerly look for payment. Thus other subsidiary industries would be benefited, e. g. the village carpenters, etc. making charkhas.

9. A unique experiment is going on in the Khadi and Taluk centres (started by you in 1918-1). After 12 years of hard labour, agitation, and to speak of the position of voluntary workers, at least we have got a body of willing 'self-sponsors'. I have myself watched with interest and joy how the women look forward to the moon, bedtime, and closure for children, supplied in exchange for the yarn.

P. C. RAY

All communications should be addressed to the Editor or Manager, at the same way by, at Annaprasanna Press, Purna 4. Address for shipping: Madras, Purna.

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HARIJAN

Editor: MARGARET DELANEY

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[ONE ANNA

THREE QUESTIONS

[By M. K. Gandhi]

Shri Gopalabhai Chaudhary writing from Delhi, Ontario, made the following three questions:-

"1. Is supplying khadi what should be the price of surplus khadi?"

2. If a village has cotton but no spinner to give him the requirements of his family and he wants to have his cotton spun for his own family requirements by his co-villagers or neighbouring villages, what should be the wage? Will the proposed living wage be considered khadi to be applicable here? Or, will it be left to mutual adjustment?"

3. What should be the wage when the spinner has no cotton of his own and the spinners and the weavers are both for living but for cotton and that also all the work is spinning cotton for his cloth need?"

The price of surplus khadi passing through the A. I. R. A. can only be the same as that of any other in the same province. Now that for the most part khadi sales, except for the requirements of cities, will be confined to provinces where it is manufactured, the prices in different provinces will perhaps vary more than they do now. But there cannot be any distinction between surplus khadi and any other. Indeed all khadi can only be surplus khadi, for khadi will not be accepted by the Association or its branches from anyone who is not himself or herself a full weaver of khadi. Of course the rule may have to be relaxed during the transition stage.

On the analogy of the first answer, there is no doubt that so far as the Association is concerned it must pay all spinners alike. But the Association will not regulate the dealings between spinners themselves. They must be allowed to adjust their own mutual relations. Any other policy must fail.

In the third case also the same principle applies as in the first two. The thing to remember is that the Association will be responsible for the payment of the minimum subsistence wage where it is fixed, concerned. If to policy becomes popular and therefore secured, no doubt it will be difficult if not impossible for anyone to get things done for low wages. And the co-operation between A. I. R. A. and A. I. V. I. A. may become so

powerful that wages in every other department will at once be levelled up to their standard. The success of the effort will depend upon the hearty response from the buying public. If they will realize that they may no longer exploit the poor villagers on whom depends their existence, the problem of unemployment and semi-starvation will be automatically solved.

WEEKLY LETTER

Our Village

I am returning to our village after quite a fortnight. For nearly two weeks I had to be in Bombay and could see the village only last week. Much was taken ill and she could not go on her regular visits. Things have happened during the period which it is possible to make the subject of hostile comment. First we had land on the plot of ground we have taken for building upon were found to have been removed the next morning, and no one would give us any clue about the culprits. The reason for this apparently hostile act was obvious. The Harijan, the back wall of whose house happens to be on this plot of ground, is aggrieved that we have got this land and might come in the way of the man—wrongful indeed,—of a portion of the land at the back of the wall. We have tried to assure him that we mean no ill or interference, but he remains incensed. It is possible that our unimpeachable service may displease him of his fears and turn him into a friend.

In the meanwhile I have begun to receive comment on the way in which we have been going on. A friend writes: "I have been studying your notes on the village carefully, especially because I am interested in the same kind of work. But permit me to say that you have begun at the wrong end. You have chosen that line of the programme which is the most unpopular and which is bound to wear the people away. No wonder you have been faced at every step with non-co-operation. Sympathy you had more, pressure you could not bring to bear on them, with the result that you have found it hard even to obtain the little piece of land you want. If you had taken up some work after the heart of the people, and if one of you had settled there, I am sure you would have succeeded better. I have been working in this village for two months. There was a friend

working these already, but he simply joined his wheel there without getting into touch with the people. I suggested to him to start reading *Bhagyas* to the people. I go there every evening for a couple of hours and read and explain the *Bhagyas* to them. Fifteen to twenty people come daily. My friend goes to the village at two o'clock and stays until evening spinning on his wheel. The result of this has been that there are already those who are working in the village, the children are giving full co-operation, and now when I do not go the *Bhagyas* reading goes on. We have been offered a place to live in, and one of us proposes to go there on the Deusse day. We propose to start working immediately and also a night school. It is through the boys coming to this school that we propose to tackle the sanitation problem. We want the villagers to help themselves, and will not, like you, go and work for them. We celebrated the Harbin Day there, but deliberately did not visit the 'Bhang' quarter, for we thought we had not prepared the people to tolerate that step of ours. We propose to proceed gradually, and when we succeed in destroying untouchability to a certain extent, we shall get the people to do their smearing themselves."

The correspondent forgets that going and working in the midst of the village has been considered a declaration by 'us' from the very beginning, though we have not yet been able to do it. He also forgets that cleanliness is the primary duty of a human being wherever he is, and one may not build life structures, even if it were possible, on unclean ground. We wish his friend well with his work in the village and hope that he will succeed in getting the people to do their own sweeping in corners of their. But if it does not, and if sweeping comes as a shock to the people whose parasites have been pumped over-much, then in every line of the village work collapsing. Let the friend also know that workers in other parts of the country started with sanitation and have succeeded very well. Knesses test and motion as much as you please, but don't think of building on an unclean foundation.

Work That Told

One of our workers in Gujarat started on a clean foundation. For months he seemed to have no success, but ultimately he entered into the hands of the people. He is the youth whose three earthen pots have never remained empty. The whole work of reform is a matter of slow education, but not so intellectual as usual. It is the nature of the heart calling that that of the intellect that is needed, and one was touch the heart by loving acts of service. It is therefore that we cannot visit but permanently settling in a village with a view to serving it all the twenty-four hours is needed. This friend has settled down with that determination, and has now succeeded in a matter where

failure would have been quite natural, I mean the sacrifice of animals in the name of religion. Three hours used to be devoted before goddesses every year—two buffaloes and a goat, and the goddess demanding the sacrifice again through human vehicles who were possessed by her for the moment! It was a hard task to break these men. But our friend knew his persuasion is right earnest, speaking to every one he met. The work of the goddess was a great business. The people suggested as a compromise that when the goddess appeared in the men who started speaking, a deputation should wait on the goddess and ask for her permission to drop the sacrifice. 'Then,' said our village-servant, 'I shall also have to make a request before the goddess. I shall fall at her feet and implore her to demand my life and be satisfied with my blood rather than that of the saints known buffaloes.' That told and when the goddesses appeared, one of the two declared of the other that she thirsted for no blood. The other goddess was infuriated for a while but she too understood. Some other offerings were suggested, our friend energetically helping in suggesting brilliant alternatives! A regular Vedic sacrifice, without the sacrifice of an animal, was fixed upon. Collections were made, but the Brahman was not forthcoming, and when the Brahman came, essential things were not ready. It was clearly evening and the Brahman said no sacrifice could be performed at night. It was therefore postponed to a suitable day. But the people had their taste of home and were quite happy. This is how the young man concludes his letter. 'Now is the time I think to educate them as the removal of untouchability. I had to touch a Harbin woman two days ago. She was stung by a scorpion and I had to treat her. My neighbour watched the process, without making a face and cry as on a previous occasion and simply concentrated, saying, 'do you will not have your bath?' That shows that the hostility has nearly died out, though you never know. I am starting the education with reading Gandhi's writings on untouchability and kindred matters—the Gujarati volume called *VIHARAKASTHAN*."

A College's Budget

We have with us an undergraduate who has come to spend the Poona holidays here. He is a fine young man of noble impulses and here to have things and ready to do the hardest job. I asked him how much he was making his father every month, and he said: 'Thirty to seventy rupees.' The reply took my breath away. He is a splendid young man and I could not quite understand how he managed to spend Rs. 30 to 70 a month. He explained: "This is a modern figure. I may tell you that many of our students spend much more and few spend less."

"Please tell me how you spend so much."

"Fifteen rupees in one day! I'll give five rupees at least for milk."

"Fifteen rupees for meals without milk?"

"Yes. Each has to purchase his own milk and fruit. Five rupees at least would be the cost of food. That makes Rs. 10. Rs. 5 for guests we invite occasionally. Rs. 5 hotel fees, and Rs. 10 college fees."

"That makes Rs. 30."

"Then of course there are books to be purchased, and cloth's bills, and amusements and going to see a picture at a drama occasionally. But that is what I call the moderate expenses of an average student like myself. There are 'Zacharias' and 'Yahshua's' sons who spent their own cash and have their own establishments."

I found a deep sigh. This student, who knows simplicity and who was doing everything with me when we were thus talking, knows that this is a criminal waste. He has need for himself that we have to not starve ourselves and in spite of an allowance of a Rs. 10 of milk and three talas of grain that each one of us gets, our food expenses per head has never exceeded four annas, and has up to now ranged from three to three and half a dier. He himself said "I see that it is a fearful waste. And to what purpose? I know that the heaps of books we read and the examinations we pass are not going to help us. There are no jobs for us, and if we could be of any use it would be only as workers in villages. That is why I have come. My father, when he permitted me to come here, said to me that I could go on condition that I did every job myself. You see the Hindus on my palms with gridding and handling the shawl, but I may tell you I like the work."

A Humble Beginning

- When a shifting student like this came to one of our villages, my Shikari, described by me last week, and finds out that he expects on his food as much as can feed 10 of those humble folk, and spends monthly as much as can feed 50, he awakens to the reality of the situation. He sees what the books cannot show him, the depth of the gulf that yawns between him and the poor.

The latest movement for the giving of a living wage to the splendors and to the workmen and artisans is a humble attempt to narrow the gulf. The Maharsaders, Chaudhys, Sangh and the U. P. Chaudhys Sangh announced on the 12th September (being Gandhi's Birthday according to the Vikramas) that they would pay their splendors at an increased rate. Even this will for some time be no paper because the splendors will take more time in adjusting themselves to the new conditions about the strength, weakness and the cost of yarn. Some of us may bitterly denounce at the rise in the price of cloth, but we will soon be do so as soon as we begin thinking as some of the poor who hardly get a shawl-

tion wage. In a moving drama of the Little Rite in the early years of the 19th century, 'Machine Wreckers', Toller has said: "Ideals are lost in misery. But let the misery grow until it shakes every thread—all are restless, homeless, famishing. And they need nothing. Ask them for contraband, and they will sell at you. Ask them to keep faith, and they will run to every traitor who leads the people of words to their doom. Ask them for medicine, and they will be the bludgeons and the prey of every leader who dares the hope of unity before their greedy eyes." The movement for a standard wage is an effort to stem the threatened tide.

Our Guests

Among our guests we have had varied abilities, not varied after an exhausting period of service and extension, which have been without any rival in vigor, but varied only enough to be able to serve the country whilst earning their livelihood from a modest position. Two of these are deeply interested in social spirit and the Hindu movement and they are giving all their time and energies to them. Another visitor is Sri. J. M. Karmappa, the office manager of that gifted family, a well-known educational and one of the best representatives of Indian Christianity. He has been carefully studying every one of our little activities here. Last but not least is Sri. Bernard a student of great promise. Gandhi once has given a shining to him, but he has sometimes provoked these friends to sit in front of him whilst he is at work, without disturbing him. When in England we had two scholars and these patients of reports who enjoyed this village. He has been both to giving the performance of his, but he willingly made an exception in favour of this young man, when he knew that he was a Hindu. He is just out of his teens, is clever at many other things, a good debating, self-improving and so on, and has a brilliant artistic career in front of him.

We had also a youth who gave a remarkable performance of Yoga exercises revealing a wonderful control of every muscle of the body. He did so without much food or sleep and made no outrageous claims. His name is Yashwanth and he is carrying on a considerable propaganda in respect of the body-building game and breathing exercises among the students in all parts of the country.

M. B.

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H A R I J A N

SATURDAY, OCTOBER 5, 1935

VACATE KAVITHA

(By M. K. Gandhi)

Sgt. A. V. Thakkar says in a letter received last week:

"The Associated Press announced on the 19th last that the Caste Hindus of Karlika agreed to admit Harijan boys to the village school in Karlika and that measures were suitably adopted. This was contradicted on the 19th inst. by the Secretary of the Ahmedabad Harijan Sewak Sangh, who said in his statement that the Harijans had undertaken (privately of course) not to send their children to the school, but an understanding was not given voluntarily, but was extracted from them by the Caste Hindus, in this case the Gurmata of the village, who had proclaimed a *satyagraha* against poor Harijans — women, children and others, who number over 100 families. They were deprived of agricultural labour, their animals of grazing in the pasture land, and their children of schooling. Not only this, but a Harijan leader was compelled to take an oath by Mahadev that he and others would not themselves ever make an effort to educate their children in the school. The so-called settlement was brought about in this way.

But even after the bogus settlement reported on the 19th and the complete surrender by poor Harijans, the boycott was not lifted up to the 19th and partly up to the 21st from the women. It was lifted somewhat earlier from the head of the chambers, so that some themselves could not remove the carcasses of their dead animals, and thus had to come to terms with the chamber master. As if the surrender proclaimed to be was not enough, *harabara* was passed that the Harijans' well, once on the 19th inst. and again on the 21st inst. One can imagine what terrorism was thus practised on poor Harijan houses they had dared to send their children to sit alongside of the 'patriotic' Gandhi boys.

I met the leaders of the Gurmata on the evening of the 21st. They said that they could not tolerate the idea of boys of Hindu and Chaman joining in the role of their own boys. I was also the Secretary Magistrate of Ahmedabad on the 21st with a view to finding out if he could do something to ease the situation, but without any result.

Harijan boys are thus practically barred from the village school with nobody to help them. The law cannot be enforced among the Harijans in such an extent that they are thinking of migrating to a hole in some other village."

There is no help like self-help. God helps those who help themselves. If the Harijans concerned will carry out their reported promise to wipe the dust of Karlika off their feet, they will not only be happy themselves but they will

open the way for others who may be similarly treated. If people migrate in search of employment, how much more should they do so in search of self-respect? I hope that well-wishers of Harijans will help these poor families to vacate Karlika Karlika.

A KNOTTY QUESTION

(By M. K. Gandhi)

Since the talk of the day is, the wages of spinners khadi looms are filled with all kinds of vague fears. The business they face a fall in the public demand for khadi in view of a rise in the price. I am hoping that the public will appreciate the fibre also that must take place in the price of khadi. They have hitherto benefited by the continuous reduction in prices which hitherto it has been the aim of the Association to achieve by extraordinary effort in the direction. The price of khadi has been made as low as it is today. And yet the sales have gone down owing to want of propaganda. If some systematic propaganda is carried on without incurring administrative expenses, I have little doubt that the sales of khadi can be increased to such an extent that will take place in the prices.

But it is well to be prepared for the worst. The Association must not be deterred from doing the best thing by the spinners for fear of the public demand falling. It must, however, if and so, remove from its list of spinners those who do not need the support of spinning for their food. There are hundreds, if not thousands, of spinners who spin for getting a few paise not for buying food but for buying tobacco, bangles or the like. If there is pressure, there may be told to obtain from competition with those who need support for their food. The vast majority of spinners are such. The question, therefore, for solution is to find who are the needy ones in terms of the Association scheme. From the definition will be excluded those petty cultivators who employ labour and who are not continually in want of food and clothing and who are not obliged to sell their holdings or other property to buy food with. But it will strain every nerve to give spinning work or other work necessary to spinning, meaning the every one of the occupations not less than a minimum subsistence wage at the rate of eight hours a day to all those families and proprietors workers who would starve partially or wholly but for the work found for them by the A. I. S. A. or the A. I. V. I. A. Conversely, those associations will not concern themselves — not by want of will but for want of their ability — with those who are out a living in some other way. If those bodies succeed in the fall in their sales, they will have not only fulfilled their mission but they will have helpfully helped all the other needy ones and turned their flow of khadi despite into those of length legs.

CHRONIC SEMI-STARVATION

The following is an extract from Lieut-Colonel E. Mc Carleton's "Memorandum on malnutrition in a series of physical inefficiency and ill-health among the masses in India," which he presented to the Royal Commission on Agriculture in 1933. Many of the readers probably know that Lieut-Colonel Mc Carleton was for years in charge of the Poona Institute at Coimbatore, and carried on extensive researches in the nutritive value of Indian foodstuffs. His testimony makes an eloquent and authoritative though painful addition to the voluminous evidence as to the state of chronic starvation in which millions in India live throughout their lives:

"Of all the disabilities from which the masses in India suffer malnutrition is, perhaps, the chief. The more spectacular, endemic and epidemic diseases, such as cholera, malaria, dysentery, tuberculosis and leprosy, kill their thousands yearly, but malnutrition makes its millions, and in the masses weakens the will of the human body to make ready for the pathogenic agents of many of these diseases which afflict the Indian people. It has, for example, been shown by numerous studies in order the subject of the Indian Research Fund Association, that dysentery—a common scourge of India—can be produced under experimental conditions in animals, closely related to man, merely by feeding them on food deficient in certain substances (vitamins) upon which normal metabolism is dependent.... Similarly, it has been shown that leprosy and other ailments can be caused to recur by the animal organism by the same means. These observations have now been confirmed and extended in other countries, and quite recently it has been found that the susceptibility to tuberculosis, typhoid fever and pneumonia—all of which are very prevalent in India—is greatly enhanced by the use of food of low nutritive value which contains no adequate supply of vitamins. A investigation of this kind has made it possible to ascertain the role that many pathogenic agents of disease are capable of exercising their harmful effects only when the human or animal body is debilitated by various means of which improper nutrition is the chief. It follows, therefore, that a primary essential in the prevention of such diseases is the adequate nourishment of the human and animal organism. A number of other diseases of a metabolic nature are likewise the result of improper food. Of these it is only necessary to mention scurvy, rickets, beriberi, certain eye diseases and vitæ in the Indian, all of which must in common tell in this country. The effect of imperfect food in causing a degree of physical inefficiency, which may not be associated with any gross evidence of disease, is exemplified in India as in few other countries in the world.... Malnutrition is that the most far-reaching of the causes of disease in India....

It is not alone in regard to the human subject that malnutrition exerts such harmful

effects. Much domestic animal stock in India, unfortunately, suffers of stock which is a state of semi-starvation. As draught animals they are consequently inefficient, and as producers of milk and milk products—as essential as food for mankind—they are more inefficient still....

Human and animal inefficiency is reflected in the soil, in its imperfect cultivation, its inadequate manuring, and its crops ready as to quantity and deficient as to quality. The few animals are kept by the cultivator, as the manly vegetation cannot support them, and as there is returned to the land no little of that valuable matter, in the form of humus, manure, or which the continued fertility of the soil is so dependent.... So it is that such disabilities of mankind as are due to faulty nutrition are sometimes traceable to the soil itself, which has become exhausted and unproductive of the best kind of food through improper cultivation and cultivation. Malnutrition, then, pervades the human scene as an overwhelming vicious circle, the cultivator is too often diseased and weakened by disease which is commonly the result of his disarrangement; his lands are often ill-nourished, while both soil and man in a vicious effort to extract from the disarranged earth enough to keep them from starvation....

I want to emphasize strongly that there is no single factor so important to the well-being of any people as a well-balanced, nutritious diet."

C. S.

FARMER'S MANNER

The following extract, taken from the same Memorandum, applies to the superiority of humus-rich manure over chemical manure, in any case in connection with the cultivation of cotton and wheat—two staple foodstuffs of the Indian people:

"As far as my investigations have not proceeded beyond the experimental study of the effect of certain manures on the nutritive value of cotton seed wheat. They are, unfortunately, very abstract and the subject of work is limited by the limitations of a single investigator. The results already arrived at are, however, of interest. It has been found in regard to cotton—a common food grain in South India—that the soil in which it is normally grown, but which has received no manure for many years, yields a grain the nutritive value of which is so low that it may usually be harmful to the user of it, suggesting the requirement by the grain of more qualities. It has been shown, moreover, that the nutritive and chemical values of the cotton grown on soil treated with cattle or human manure are markedly superior to those of cotton grown on the same soil when treated with a complete chemical manure. In regard to wheat it has been found that when it is grown on soil treated with human manure, its nutritive value is approximately 11 per cent higher than when grown on soil treated with complete chemical manure. The deficiency of the wheat

given under the latest conditions are due to the main to an inherent content of quality A, that substance which is so essential to maintaining the existence of man and his domestic subjects in infectious disease."

"A Nagilhaus Food"

The following opinion, expressed by Lt-Col Mc Carstairs, will not but arrest the attention of the reader:-

"Which plant, however poor it may be, is a supernatural food, it is better than cat-liver oil and medicine put together."

C. S.

AN IDYLIC PICTURE

In his *Monograph on the Cotton Fabric of Japan* Mr. F. Sauerman writes (1897):

"Throughout the Tokusagawa valley weaving is not a profession, nor is it, strictly speaking, an industry. It is carried on by women and girls alone, but by those of every family, rich or poor, high caste or low. Weaving among the Japanese forms part of a girl's education and part of a woman's ordinary household duties. The women of the family are expected to make their own clothes and those of the men as well. In former days they certainly did so, but now a change is coming over the country. Among the richer classes, the women have given up weaving cloth for ordinary wear, and confine themselves to the production of the cloth delicately and tastefully ornamented with flowers and patterns of silk or gold and silver thread. The middle classes too have now taken to wearing imported clothes, and it is among them, at the present day, that weaving is at its lowest ebb. The poorer people—still to a large extent make their own clothing, as they cannot afford to purchase foreign goods, and in most cases to purchase their own productions."

It must not be supposed, however, that the art of weaving is linked with much less flower varieties than in the past. Still in the art is still held to be one of the highest attainments of a woman, and gains for those who can acquire it such complimentary epithets as *Shige* and *Shigei*, in fact almost all the terms expressing conditions of refinement in a woman have to their foundation this art of skill in spinning and weaving. When a proposal of marriage is made, the first question asked about the bride is whether she knows *Joanin*, i. e., whether she is skilled in spinning and weaving, and as a proof of her skill the husband is expected to produce some cloth of the girl's own handwork. One of the most usual and most acceptable of wedding gifts is a suitably ornamented cloth vest and worked by the latter herself....

Among the hill tribesmen weaving occupies much of the same position. As the Deputy Commissioner of the Gorkh State remarks, weaving is hardly more of a profession than cooking.

Throughout the Kuma valley, the Imperial fabric has down the local manufacturers entirely

out of the market. That this has not yet been allowed in the Terapanagar valley and among the Hill Tribes, is due mainly to two causes. First, weaving is a domestic occupation and practiced by women alone. The sort of fabric therefore is in nearly every instance into consideration with the sort of the cloth is calculated. The Japanese women, after their household duties are over, would, if they were not weaving, be doing this. They will not do manual labor for him, and they have no other source of amusement than the loom. Weaving therefore is a pleasure rather than toil, and there is no reason why the time devoted to it should be paid or made a factor of the value of the cloth produced... But it is not necessary alone that keeps the industry alive. The more fact that an article is handmade gives it an additional charm, an additional value, and not only that it stamp out the industry means to change the modes of household duties, the daily round or life—there are the sources of vitality in household industries, and weaving it alone is an exception to the rule...

The second element which the foreign enterprise has to meet is much greater than the first. It is the peculiar nature of many of the fabrics made in Japan. It is doubtful indeed whether these fabrics could be turned out by machinery at all.

Thus among the hill tribes, not only do the cloths of one tribe differ in color from those of most others, but even among some tribes it is only a small portion of the community that dresses alike. Thus among the Nagas each village or group of villages is distinguished by the colors of its cloths and the peculiar arrangement of the stripes, and similarly among the Khamtis each division of the tribe wears a different patterned hat-cloth. The number of people therefore using one particular kind of cloth is so small that the demand for any of these cloths would never be sufficient to repay the loomkeeper producing them.

In long as therefore the hill tribesmen retain their national costume, it is certain that the art of weaving will continue to flourish in its present condition. But the hillmen who have settled in the plains have almost entirely abandoned their national costume, and there is a similar tendency among those who visit or live near the plains. ... Nowadays in the Gorkh Hills "... the art and weaving is almost dead, but some can be seen in the hillmen-made article."

This was written nearly 40 years ago. In spite of the efforts of the A. I. S. S. the things are no doubt worse. But who can say what they would be like 40 years hence? Perhaps the workers in Japan can.

F. G. D.

All communications should be addressed to the Editor or Manager, at the care may be, at *Archibalds Press, Poona 4*. Address for telegrams: *Harris, Poona*.

BADAMVAL SPINNING CIRCLE

(Report of the working for the official year ended with 30th June 1935.)

Popularization of Khadi in Villages

The outstanding feature of the year's working is the introduction of the scheme of popularizing khadi amongst the spinners and weavers and other people in the villages, so as to be able to consume the growing production of khadi locally. Till a year ago the production centres depended entirely on the sale of khadi in towns, and as the sales came down spinning and weaving activities were adversely affected. The A. I. S. A. laid down the policy that these khadi centres should in future work on khadi self-sufficiency scheme. This was adopted for practice in Badamval Spinning Circle from November 1934. Government sanction too was obtained for the sale of khadi to spinners, weavers and their families at cost prices. Cloth was issued to spinners and the value thereof was recovered in instalments at the time of yarn purchases. The spinners have till now not of expenditure Rs. 4,500 worth of khadi; the total sale of Rs. 45,000 and this is 10% of the total sales. The aim is that the spinners should not spend a quarter of the value of her cloth requirements. The minimum purchase should be one saree in a year. There are about 1,000 spinners and it is expected that they will be able to consume about Rs. 5,000 worth of cloth during the next year. A special report will be submitted to the Government under after October 1935, by which time the scheme will have been running for a full year.

Production of Yarn and Khadi

During the year under report 58,800 lbs., Rs. 14,200 worth of yarn was produced as against 52,000 lbs. during the previous year. The number of spinners including those of Goodfellow centre stood at the estimated figure of 1,000 at the end of the year. The weaving activity showed a distinct advance over that of the previous year, and the introduction of leasing cloth to spinners has tended to increase their output.

The total amount of khadi produced was 48,315 sq yards weighing 15,500, lbs. and valued at Rs. 31,775, against 42,500 sq yards weighing 14,155 lbs. and valued at Rs. 28,340 in the previous year. Improved cloth had increased the production under the varieties of sarees and short cuttings. The number of sarees woven at the end of the year was 110 including 30 sarees woven belonging to the Goodfellow spinning centre. The total of weaving wages distributed amounted to Rs. 1,304.

Khadi Sales

The sales position, as can be seen from the comparative statement enclosed, showed an improvement over that of the last year due to the development of the rural demand for khadi. The total sales amounted to Rs. 45,000 against Rs. 42,500 in 1933-34.

Sales through agents also showed an improvement commencing during the year to Rs. 14,315 against Rs. 12,775 in the previous year. Consignment sales arrangements were fixed with the khadi depot, opened by the District Board, in Chikidburg, and also with the Co-operative Society, Kolar. The agency system with the Khadi Vastudaya, Bangalore, and the Khadi Co-operative Society, Mysore, continued during the year as before. The sales to private dealers and individuals amounted to Rs. 7,170 against Rs. 5,515 under this head in the previous year. The sales to Government departments was Rs. 10,104 against Rs. 14,500 in 1933-34. On account of the decline in sales, the A. I. S. A. Executive Branch closed a few of these depots and reduced their capital investment on the other depots in the State. They exercised great tendency in keeping adequate stock of Badamval khadi in these depots. As a result of the above policy, the total sales through the A. I. S. A. depots were only Rs. 1,961, which show a heavy decline over the last year's figure of Rs. 1,660 and over that for 1933-34 of Rs. 12,400.

Cultivation of Cotton

For a successful working out of the self-sufficiency scheme in the villages, it is very necessary that each spinner family should grow its own cotton. Goodfellow made mention of this factor and Government too was interested in this aspect. On receipt of a copy of the communication from Government, an enquiry was made as to the number of families growing their cotton and the area so cultivated. As a result of the enquiry it was found that in 13 villages 504 spinning families had grown cotton in 554 acres, while near them were 81 non-spinner families who had sown cotton in 110 acres of land. Together the average is 140 acres per family.

Visits

The District Sahib visited Badamval on the 20th of August, 1934 and inspected the whole. It was his desire that the number of spinners should be doubled and that they must use their own khadi sarees and other cloths.

The General Secretary of the All India Spinners' Association Mr. Shankarji Bhatkar was kind enough to pay a visit on the 26th and 27th of May 1935. He inspected the khadi activities in some of the villages, and was glad that the A. I. S. A. policy of self-sufficiency in cloth was successfully being given effect to in this area. He advised that attention should be given to the improvement in the efficiency of the spinners by giving better wheels and suitable spindles. He showed the working of the Yarnia Chakra. A regular efficiency campaign needs to be launched. This will be taken up for general execution during the next year 1935-36.

Mr. Bhatkar's Daul was kind enough to pay a visit on the 11th June to a village on the Ooty Road, and also to the colony at Badamval, on his way from Ooty to Mysore,

Financial Results

The statement of liabilities and assets as on 10-4-38 declares that the net profit during the year's working is Rs. 121-2-6 as against Rs. 1,245-12-12 being the audited figure for the previous year 1937-38. This decline is due to the reduction in the selling price of some varieties and selling of stock at a loss in the villages at low prices to popularize the use of khadi, also the scheme involved additional expenditure under co-op societies and labour establishments. All this expense has to be incurred continuously. It justifies itself when gauged against the number of schemes and weavers benefited and their increased well-being.

S. V. HARMAN, ALPURA
Manager, National Spinning Circle

Notes

Tree Cotton and Spinning

Of Karamal Kharagvera Chaudhral of Kadiyali, who was good enough to send me a beautiful specimen of khadi woven from yarn of her own spinning, a friend of hers writes:

"She has khadi as early as the time her children were born 1921 when she was only a girl of 17 but she has a collection and has been putting up clothes spun by her on her children and even purchased khadi. She has been particularly careful about the growing of cotton plants in her garden and never purchased cotton. The cotton she uses is tree cotton called 'Jum Rupa' or 'Rupa', and it is her ever-declining experience that this cotton is better than Tippera, Chitpanga or Warana cotton at least for self spinning because the fibre is long and working entirely unnecessary. She has used for long Tippera and Warana cotton, but she reports that everywhere in Rupa the particular kind of cotton can be grown easily for the working. The growth is luxuriant and very little care is necessary beyond proper tending in the field and gins would otherwise cut up the leaves. The seeds are sown in the latter part of October or in the first part of November and the plants produce cotton within 12 months. They live for 12 to 15 years and gradually produce more and more quantity. Each plant gives 1½ sacks to 2 sacks of cotton per season, 20 plants being enough for an ordinary household like her at present about 150 plants under her direct care and supervision. She has been spinning 1,200 yards daily since 1931 excepting when she was ill or otherwise unable. To her the question of cotton put in the purchase of cloth from the market seems wrong. She gives the greatest importance to the growth of cotton by growers individually. To her the problem of khadi is the problem of the growth of cotton in the spinner's own house, which can easily be done in villages.

If thousands of households like this, it is because India never lay sufficient stress upon the growth of cotton along with the practice of spinning on the charkha. This has been harmful to the movement."

I congratulate this sister on her devotion to khadi. Her emphasis on growing tree cotton is supported by several khadi experts throughout India. The experiment is worth making on a fairly large scale all over India. Evidently it does not require any expense worth the name. And if it is true that tree cotton does not need watering, it must mean a great advantage over the ordinary plant cotton. I would like those who spin tree cotton to send me their experiences and if possible samples of their cotton and yarn, as also the seeds.

How to Preserve Gae

A correspondent sends the following useful recipe for preserving gae:

"Appare your observation is the best house of Harman that 'It is true that it is difficult to keep gae for a long time especially during the rainy season.' I beg leave to point out a method by which it is possible to preserve it in a dry condition. The method is extremely practical in my district which produces the best and largest quantity of gum-gae in the country. Before the rainy season commences, gae and red sugar should be put in gunny bags leaving a cloth lying inside. There are no real-made gunny bags with cloth lining available in the market, what is done is that a cloth bag of the size of the gunny bag is prepared and put inside the same. Then bags of gae and red sugar are then put in a room, which does not receive blast of wind, which is covered on all sides with slats (wood slats). It is said that no moisture should come through the slats, a large quantity of slats should be spread on the floor, and the bags should not touch any wall either. Good ventilation for a few days' use may be taken out from time to time and kept in bright sun, taking care to cover well the bags again with slats. In this way gae can be kept in a perfectly dry condition for any number of years, and old gae is considered to be a very efficacious medicine in many diseases."

M. K. G.

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[DIN AREA]

WEEKLY LETTER

Our Village

Our village is at last really going to be our village. A little bit 24 feet by 44 feet, of which the foundation was laid on the 1st October, will be ready in a week, and the first occupant will be Minchen. Minchen now spends the bulk of the time in the village seeing sick people in their cottages, and suggesting to them, under Gandhi's instructions, home remedies in most cases and sending work of them to most special medical examination and treatment to the Civil Hospital. She is already maintaining a register of her patients, in which she has written up the history of each patient, with the details of the treatment given. She is so wrapped up in her patients (including even the animals) that she has nothing else to tell about.

'There is a cow, Bapu, with a broken leg. She is in pain and unless she is properly treated, she will die. I want word to the veterinary surgeon, but he says the cow must be taken there. Now how are we to get the cow in a cart and take her to the vet? It will be a most painful process.'

'But you will not take her. You must go on your knee to the vet and explain to him the situation and tell him that it is his duty to give the village and trust the cow besides the maintenance of the process, a poor man cannot afford to take a cart to take his cow to the vet.'

'Yes, I see. There is a poor woman who has had a baby some days ago. For want of nourishment she is quite emaciated.'

'Well, you give her three pills and let me know how she feels after say a week.'

And about the leg with the hole? Please poster him very much.'

'Wash the hole with hot neem water, apply lime plaster and bandage them.' And so on and so forth.

The hut is in the centre of the Mahjan locality. We had apprehended some difficulty about her being able to draw water from the Mahjan well as the Mahjan think that we, being scavengers, are unfit to go near their well. One evening Minchen came and gave the good news that the Mahjan have decided her to use their well, in case the others will

not let her use theirs. 'Is it not nice,' she continues, 'to be befriended by those who are regarded as the lowest in the village?'

The other day some of the women in the locality came and they greeted Minchen. 'We are very happy you are coming to live in our midst, but we hope you will not ask us to do the scavenging.'

Let me, however, say that with the relief most of the intestine condition has considerably improved. Many people go far away from the village and whereas we used to have as many as sixteen baskets to empty sometimes, we have not more than three or four nowadays.

The Birthday

The one thing to note about Gandhi's birthday is that whoever celebrated it did something laudable to help the poor. When some years ago Gandhi came to know about the public celebration of his birthday he said: 'Let the day be consecrated to spending for Dardness-pan.' And ever since the celebrations have taken the form of some kind of hard work. This year the Hindu date was separated from the Christian date by nine days and people devoted the whole time to some spinning or selling khadi or making khadi collections. As the 11th of September (birthday according to the Hindu year) coincided with the Ganapati Day, in many parts of India, effort was made to do some special acts of service for the Harijans. Vinoba, who once and above has daily duties of teaching and correspondence from concentrated spinning for eight hours, donating 15 hands of 100 rounds (or 1500 rounds) felt the going to our place to join our early morning prayers on the birthday. But on second thought he decided not to walk to our place but to devote the time to spinning several places, including our own, had 15 hours collection spinning as a wheel for the whole period. But this was far from satisfying Gandhi who suggested a change. If it was possible, he said: 'These sports are so good, if one sleeps away the rest of the year, and now that we have a definite ideal in front of us, viz. the working towards a minimum wage for eight hours' work, some of us must try to do eight hours' spinning, either singly or by several combining together, keeping a regular record of everyone's spinning and every day's spinning, so that one can review

at a standard average spinning.' With our multifarious activities we could not immediately respond to the suggestion, but it may be told wherever possible and the results communicated to us, none being taken to indicate the quality and extent, besides the quantity of yarn.

In Rajkot the National School under Sri. Ramdas Gandhi planned a novel programme of celebration as Gandhi finished his 48 years. It was decided to do 48 sq. yards of cloth (about 20000 yards of yarn), and to make khadi collections in 48 miles (copper or silver) from whoever was willing to contribute (the minimum being 48 pins, 1 = 1/2 and a half annas). Something over Rs. 1200 were collected. In the school-hall several wheels were placed and people from the town were invited to come and spin during the whole or part of the period and there was a hearty response, some of wheels humming merrily throughout the day.

During the same week Gandhi began writing his own epitaph—'I am writing my own epitaph after five years' he said with great gloom—and has continued it in spite of other preoccupations that willing many a birthday will occur, each suggesting me to find his brother and more action for the good of humanity than he was on the preceding one. "I understand the depth of feeling behind your wishing many returns of my birthday," he said to a friend. "But as you know well, not a minute will be added by the Creator in the allotted span of my life, no matter what human effort is put forth. Nevertheless, while it lasts we shall always continue to pray and otherwise strive for one another's good and longevity."

Instructions to a Worker

One of our best workers is working in a Gujarati village. He has restricted his needs to Rs. 4 a month. He has cut very brief notes of his work and life in the village but week from which I take the following extracts: "The whole village has now got used to the trench haircuts. Those who were absolutely indifferent about this now look upon this as a necessity. The postmaster was the first to come, but as you had prophesied, the other folk are now bringing up the rear. I have my evening talk with me, but have not yet secured action. A neighbour of mine does all the cotton processes himself. He has some cotton and I might borrow it from him. I found some time to stand away to Sabamand and Baramba, I have heard that you did not like it. I thought you would not mind my leaving the place for a day or two... I am living in a place which is a kind of outcastland village. You won't mind my building a hut rather away from the village and going there in course of time—I have been a lover of five sh and sandals and sometimes in spite of all my effort at cleanliness the neighbourhood is rendered filthy and it gets on my nerves. There

is the nuisance of dogs also. I have got rid of 4 by means which perhaps will not have your approval. I go out a little distance from here and sleep in the open field of a friend, who seems to derive some benefit from my company. He wants to lead the lantern life. I read GUNARATHAN with his every early morning... The monkeys have gone leaving banana and oranges on the roads. We are now busy doing road-mending. Help is forthcoming from the village. Only the newspapers do not yet understand me. "Why will you deprive us of our piece of bread?" they ask me. "Why don't you continue yourself to spinning and to teaching the people?" Some are even angry. Week three days leave me completely fagged out. The failure makes itself felt the next day. Nivara passed my wire. Many are for spinning in villages before the sun. For if she came here she would find me with a lashed and a broken and a shawl... I am riding on absolutely with Rs. 3 a month. Now I can easily procure good cow's milk. I am asking every farmer to keep a cow. There is a dairy which purchases all the milk. Those who have a few coppers in their pockets will not purchase milk with it but convert it to tea, tobacco and kida. I read your article—"A Remonstrance" with satisfaction, but was grieved that "it was not without a pang" that you came to the decision."

In a later letter Gandhi thus dealt with the various points raised: "You will have noticed the reason, but next year you must grow your own cotton. Angara will permit you to grow a few cotton trees in his field. The seed should be the tree cotton or Devdasi. It takes for two to fifteen years and the cotton I am told does not need to be ginned. I have not used the cotton myself but propose to do so."

"You are right that I did not like your leaving your place even for a couple of days. I did not like it because it is a pacture with you, and the best discipline for you is to settle down quietly and work away uninterruptedly for a year. A village deserted in his work has no time to go on friendly visits. We must try to amuse him. You must therefore make it a rule not to move out beyond a radius of ten miles. It is impossible to get under the skin of the villagers with one hour in their midst all the twenty-four hours for an indefinite period. The moment you relax the rule, you will find reasons for going."

"To be free from life and the day nuisance is certainly necessary, but one may not run away from them. Everyone must go out of his house and find convenience for himself. One has also to cultivate that sense of cleanliness on others. One must not therefore show people one's own mess from time to time because I know this is easier said than done, and if you cannot sleep in the midst of these unclean you will continue to regard the filth. I do not want you to do anything at the risk of your health."

"Yes, you may have in some of them a grain but, but it should not be far from the village. The people must be free to call upon us at all hours of the day and night. We must always be within easy call. The fact that you leave the village at 7 a. m. every day means that you deprive the villagers of the chance of talking to you and seeking your advice after supper, and that you will not hold even an hour's night school. You see the difficulty of Akbarian inmates serving in the villages. The Akbarian life and rules might easily become a luxury. We must realize that the villagers do not enjoy most of the amenities we enjoy with all our much-talked-of simplicity and renunciation. Man is naturally apt to turn every renunciation into a joy, a luxury which conceals the highest renunciation has become today the highest source of luxury and indulgence for many."

"The advantages will slowly obliterate your work of love. You must make them understand that you do not want to end them, but to improve their efficiency. You must also find out for them more sources of joy."

"Because my recent renunciation was a source of joy, it must not have grieved you. The pang was a source of joy, and such pangs are inevitable."

War:

The War has come, while a bewildered world is still looking on.

Those of us who have not seen war have an amazingly vivid picture of the physical aspect of war in that War-Album. All Quiet on the Western Front. Tolson, who fought for Germany, was disabled, and then rebelled against war and suffered long terms of imprisonment and worse, how in his Autobiography gives pictures which cannot be bettered.

"A forest is like a people. A devastated forest is like a devastated people. The lightning trunks stare blankly at the sky, even successful night cannot tell them; even the wind is cold and silent."

"Through one of these devastated woods which swept like a bush across Europe ran the French and the German trenches. We were so close to one another that if we had stuck our heads over the parapet we could have talked to each other without raising our voices."

"We slept huddled together in soldier dumps, where the water trickled down the walls and the rats gnawed at our heads, and my sleep was troubled with dreams of home and war. One day there would be ten of us, the next only eight. We did not bury our dead. We pushed them into the little niches in the wall of the trench and so resting places for ourselves. When I went slipping and sliding down the trench, with my head bent low, I did not know whether the men I passed were

dead or alive; in that place the dead and the living had the same yellow grey faces.

"Not that we always had to find a dumping place for the dead.

"Often the bodies were blown to pieces, so that only a shred of flesh sticking to a tree stump told where a man had died.

"Or they rolled away in the heated wire between the trenches.

"Or if a mine blew up a section of the trench the earth was its own grave-digger."

"Three hundred yards to the right of us, in that 'White' Gully, was a block-house which had been occupied twenty times by the Germans and twenty times by the French. The bodies of the dead soldiers were heaped together in one vast mound. An appalling stench hung over them and they had been covered with a thin layer of white quicklime. "... One night we heard a cry, the cry of one in unendurable pain; there all was quiet again. Someone in the death agony, we thought. But as hour after the cry came again. It never ceased the whole night. For the following night, silent and heartbroken the cry persisted. We could not tell whether it came from the throat of German or Frenchman. It cried in its own right, an agonised indictment of heaven and earth. We thrust our fingers into our ears to stop the noise, but it was no good. The cry cut like a drill into our heads, dropping vibrations into bones, bones into years. We withered and grew old between those cries"...

"I stood at the trench, cutting into the earth with my pick. The pick got stuck, and I heaved and pulled it out with a jerk. With it came a thing shapeless, headless, and when I bent down to look I saw that round round my pick were human skulls. A dead man was buried there.

A—dead—man

A—dead—man

And suddenly, like light in darkness, the real truth broke in upon me, the single fact of Man which I had forgotten, which had been deep buried and out of sight, the idea of community, of unity.

A dead man

Not a dead Frenchman

Not a dead German

A dead man

All these corpses had been men, all these corpses had breathed as I breathed, had had a father as I had a father, a mother, a woman they loved, a place of love which was theirs, faces which expressed their joys and sufferings, eyes which had known the light of day and the colour of the sky. At that moment of realization I knew that I had been blind because I had wished not to see, it was only then that I realized, at last, that all these men, Frenchman and German, were brothers, and I was the brother of them all."

H A R I J A N

SATURDAY, OCTOBER 12, 1935

THE GREATEST FORCE

(By M. K. Gandhi.)

Non-violence is at the root of every one of my activities and therefore also of the three public activities in which I am just now vividly concentrating all my energy. These are Unrestrainedness, Khadi, and Village Reproduction in general, Hindu Muslim Unity in my fourth love. But so far as any visible manifestation is concerned, I have never defeat on that score. Let the public, however, not assume therefore that I am insensitive. If not during my lifetime, I know that after my death both Hindus and Mussalmans will bear witness that I had never ceased to pour out occasional peace.

Non-violence to be a creed has to be all-pervasive. I cannot be non-violent about one activity of mine and violent about others. That would be a policy, not a *Madhura*. That being so, I cannot be indifferent about the war that Italy is now waging against Abyssinia. But I have resisted most pressing temptations to express my opinion and give a lead to the country. Self-repression is often necessary in the interest of Truth and Non-violence. If India had as a nation imbibed the spirit of non-violence, corporate or national, I should have had no hesitation in giving a lead. But in spite of a certain hold I have on the millions of this country, I know the very grave and glaring limitations of that hold. India has an unbroken tradition of non-violence from time immemorial. But at no time in her ancient history as far as I know B. has B. had complete non-violence as action pervading the whole land. Nevertheless, it is my unshakable belief that her destiny is to deliver the message of non-violence to mankind. It may take ages to come to fruition. But so far as I can judge, no other country will precede her in the fulfilment of that mission.

Be that as it may, it is reasonable to contemplate the implications of that conviction. These concrete questions were, the other day, incidentally asked by friends.

(1) What could ill-armed Abyssinia do against well-armed Italy, if she were non-violent?

(2) What could England, the greatest and the most powerful member of the League, do against determined Italy, if she (England) were non-violent in your sense of the term?

(3) What could India do, if she suddenly became non-violent in your sense of the term?

Before I answer the questions let me lay down five simple axioms of non-violence as I know B.

1. Non-violence implies no complete self-sufficiency as is humanly possible.

2. Man for man the strength of non-violence is in exact proportion to the ability, not the will, of the non-violent person to inflict violence.

3. Non-violence is without exception superior to violence, i. e. the power at the disposal of a non-violent person is always greater than he would have if he was violent.

4. There is no such thing as defeat in non-violence. The end of violence is moral defeat.

5. The ultimate end of non-violence is moral victory -- if such a term may be used of non-violence. In reality where there is no sense of defeat, there is no sense of victory.

The foregoing questions may be answered in the light of these axioms.

(1) If Abyssinia were non-violent, she would have no arms, would want none. She would make an appeal to the League or any other power for armed intervention. She would never give any cause for complaint. And Italy would find nothing to conquer. If Abyssinia were not so other armed resistance, we would they give co-operation willing or forced. Italian cooperation in that case would mean that of the hand without the people. That, however, is not Italy's exact object. She seeks submission of the people of that beautiful land.

(2) If Englishmen were as a nation to become non-violent at least, they would shed imperialism, they would give up the use of arms. The moral force generated by such an act of renunciation would stagger Italy into willing surrender of her designs. England would thus be a living embodiment of the axioms I have laid down. The effect of such submission would mean the greatest tribute of all ages. And yet if non-violence is not as life down, most such thing has come day to come to pass somewhere. I live in that faith.

(3) The last question may be answered thus. As I have said, India as a nation is not non-violent in the full sense of the term. Neither has she any capacity for inflicting violence -- not because she has no arms. Physical possession of arms is the least necessity of the hour. Her non-violence is that of the weak, she belongs her weakness in many of her daily acts. She appears before the world today as a sleeping nation. I mean her not in the mere political sense but essentially in the non-violent, moral sense. She lacks the ability to offer physical resistance. She has no consciousness of strength. She is conscious only of her weakness. If she were otherwise, there would be no communal problems, no political. If she were non-violent in the consciousness of her strength, Englishmen would lose their role of shameful complacency. We may talk politically as we like and often hypocritically. Hence the English value. But if we, as Indians, could but for a moment visualize ourselves as a strong people disin-

ing to strike, we should mean to fear Englishmen whether as soldiers, traders or administrators, and try to defend us. Therefore if we became truly non-violent we should shun Englishmen with us as all we could do in other words we being millions would be the greatest moral force in the world, and Italy would listen to our friendly word.

The reader has, I hope, by now perceived that my argument is but a feeble and clumsy attempt to prove my welcome which to be such must be self-proved.

Till my eyes of geometrical understanding had been opened, my head was reeling, as I read and reread the twelve volumes of Euclid. After the opening of my eyes geometry seemed to be the nearest chance to know which more so is the case with non-violence. It is a matter of faith and experience, not of argument beyond a point. So long as the world refuses to believe, she must wait a miracle, i. e. an actual demonstration of non-violence as a necessity. They say this is against human nature—non-violence is only for the individual. If so, where is the difference in kind between man and beast?

CONSOLATION FOR THE AGED AND THE INFIRM

[Dr. Sir P. C. Ray is 75 years old. He has been a working body from youth upward. Yet he is foremost among the chemists of the world and returns to the present day the vigour and energy of youth. His grand old voice is inviolable. He never returns to help people in distress, especially the student world. He is so generous that scholars have been known successfully to have copied his name. He has not mislead this. He takes pride in his prodigality and turns away from those who gild with him in dissimulation. He works every till late at night, keeps an open door and has a smile for everybody. In spite of all this output of service why does he appear so fresh when many of his contemporaries have either joined the majority or are too laden to do any work? In giving the answer in a wonderful chapter he has written for the second volume of his autobiography. He had occasion to write to me on the event of my birthday. Without even mentioning the (to him) long-remembered event (for am I not a postscript compared to him?) he quietly made me the 'fool' proof of this chapter. It is so full of bright hope that I have no hesitation in sharing it with the reader especially old and infirm, though I have no doubt that young people can read it with profit. To the readers Dr. Ray has given for his energy and old age I would add his inviolable humour and his helpfulness. I have seen him cheerfully mount on the shoulders of his little friends like Sir James Spalding or Mariana Starke. Ah and cradling all kinds of pigs, suggesting for the moment that the

would know him as a serious scientist and Principal of a great college of science at which he is vicariously also the master. (M. E. G.)

It is found generally that the great masterpieces in literature, art and science in science have been produced or made between the ages varying from 25 to 45, but there are exceptions. Darwin (1809-82) in spite of suffering ill health published his epoch-making *Origin of Species* in 1859 and *Descent of Man* in 1871. No doubt the ideas had been germinating since a long time before the publication.

On the other hand, Goethe commenced a great many masterpieces of mental vigour, in fact, even in advanced years. "Youthfully, indeed," says he, "is the usual characteristic of youth, as producers is of age." But then he refers to a "swarm of such unperished, young artists".

"Sophocles continued in vigorous old age to write tragedies. As he seemed to neglect his family affairs whilst he was wholly intent on his dramatic compositions, his sons instituted a suit against him as a neglect of paternal duties, supposing that his undertaking was impaired.

"It is said that when the old bard appeared as suitor on this occasion, he begged that he might be permitted to read a play which he had lately finished, and which he then held as his head. It was his *Oedipus at Colonus*. His request being granted, after he had finished the scroll, he appealed to the judges whether they could discover in his performance any symptoms of an insane mind, and the result was that the court unanimously dismissed the complainers' petition. Did length of days weaken the powers of Homer, Hesiod, or Theocritus, of Sappho, or Sappho, or Sappho? Or in devoted into later times, did grey hairs prove an obstacle to the philosophic pursuits of Epicurus, or that famous Stoic whom you may remember to have seen in Rome, the venerable Epictetus? On the contrary, did not each of these valiant persons persevere to their respective studies with undiminished spirit to the last moment of their extended lives?—But I was going to observe, that I am now in my eightieth year, and I wish I had a reason to boast with Cyrus that I feel no sensible decay of strength.

"Yet, I am with truth, yet so, when that old age has not totally relaxed my nerves, and subdued my native vigour. As to those evils which are the necessary and natural evils attendant on long life, it imports us to counteract their progress by a constant and moderate exercise, and to combat the influence of old age as we would meet the oppression

of a disease. To this end we should be especially attentive to the article of health, our moderate exercise, and neither eat nor drink more than is necessary for replenishing our strength, without overtaxing the organs of digestion. Now to this end: the intellectual faculties must likewise be satisfied by proper care, as well as those of the body; for the powers of the body, like the flame in the lamp, will become languid and extinct by them, if not duly and regularly nourished. Indeed, the mind and body equally derive by a suitable exertion of their powers; with this difference, however, that bodily exercise ends in fatigue, whereas the mind is never wearied by its activity."

These expressions find an echo in another Roman, who lived sixteen centuries later, I mean Luigi Cornaro.²

"I therefore affirm, that an old man, even of a bad constitution, who leads a regular and sober life, is wiser of a long one than a young man of the best constitution who leads a dissipated life.

"In this I confirmed to the proverb, which says, that a man, to consult his health, must check his appetite. Having in this manner, and for these reasons, compared intemperance and irregularity, I looked upon myself entirely to a temperate and regular life, which effected in me the alteration already mentioned, that is, in less than a year it rid me of all those disorders which had taken so deep a root in me."

"Thanks, however, to that regular and temperate course of life I have ever led I am still capable of taking an active part in those public scenes of business. In fact, he who fills up every hour of his life in such kind of labors and pursuits as those I have mentioned, will necessarily abide too old age without perceiving its arrival; and his power instead of being suddenly and permanently extinguished, will gradually decline by the gentle and natural effect of accumulated years."

One or two other remarkable instances of mental vigour baffling against middle decay may be mentioned. Speaking of Roderic Lord Aston says:

"I saw him last in 1877, when he was feeble, nervous, and almost blind, and scarcely able to read or write. He uttered his farewell with kindly emotion, and I feared that the next I should hear of him would be the news

of his death. Two years later he began a *Universal History*, which is not without traces of weakness, but which, composed after the age of sixtiethree, and carried in seveneen volumes, fits into the Middle Ages, being to a class the most astonishing career in literature."

In our days mention may be made of two prominent Englishmen of letters, Samuel Johnston (b. 1808) and H. G. Wells (b. 1866), who evidently bring no signs of senility in their latest writings, whilst Professor R. E. Armstrong (now about 65), the doyen of English chemists, has wonderful retentive memory and is in full possession of vigour of intellect.

"Get an invincible disease," said Oliver Wendell Holmes, himself a medical man, in giving a recipe for longevity—"Get an invincible disease, never it carefully, and you will see your strong healthy contemporaries dropping off one by one while you go on living." This is contradicted by the writings of Cornaro and Cornaro quoted above. Holmes in *His Story as Old Age* says: "We had a judge in Massachusetts who at sixty proposed to resign, alleging that he perceived a certain decay in his faculties; he was dissuaded by his friends, on account of the public convenience at that time. At seventy it was hinted to him that it was time to retire, but he now replied that he thought his judgment as robust and all his faculties as good as ever they were. But besides the self-deception, the strong and busy labors of the street do not work well with the delicate individualities. Truth is everywhere in plain sight. Age, like woman, requires its surroundings. Old Age is scarcely in evidence, in churches, in shops of state and ceremony, in courtly show, in scenes of parties and historical societies. Age is becoming in the country. But in the rush and uproar of Broadway, if you look into the faces of the passengers there is digestion or indigestion in the features, a certain conscious sense of injury and the fly made up with a heroic determination not to mind it. Few carry the consciousness beyond the oldest infirmities. We do not count a man's years, until he has nothing else to count."

An eminent American chemist, in the course of a review of the first volume of my *Life and Experiences* takes occasion to note:

"It is not too much to say that the gratifying development of chemistry in India in the last forty years is due directly and indirectly to him. The world is a marvelous thing for anybody to have done, but it is the more remarkable when one considers that Rhy has been what most of us would call an invalid all his life. When thirteen years old he had a bad attack of dysentery which became chronic, making him a permanent invalidation with impaired digestive organs. He was a victim of malnutrition, diarrhoea, and later on, of insomnia. He has had to submit to the most rigid observance of diet and regimen.

¹ Address in his *Spectator* then speaks of the *Vindicta*.

² Cornaro, who was the author of the *Discorsi*, was of an quiet constitution, till about forty, when, by abominably persisting in an excess course of intemperance, he incurred a perfect state of health, as is made that in December he published his book, which has been translated into English under the title of *Three and seven methods of obtaining a long and healthy life*."

* All this, however, was only half of Nig's life. To him the political was equally important. As a boy he had been attracted to the Brahmo Samaj movement which aimed at the abolition of Caste System, the removal of social inequalities (including the social relations between Christians and Indians) and uplifting of masses by the spread of education among them."

The reviewer, however, does not know—may be he may be pardoned for not knowing—that the above does not have justice to my multifarious activities. I have had to respond to the call of every organization bearing anything to do with Brahmo movement and at a moment's notice run to Bombay, Madras, Benares, Delhi, Lahore, Karachi to open exhibitions or to preside at conferences. As I am writing this Chapter suffering from a spell of insomnia in the suburbs of Calcutta near Baranagar twelve miles away from the city in the quiet house of the expansion of Bengal Chemical and Pharmaceutical Works, I have to attend to domestic calls not only in connection with the affairs of this concern but with regard to three other industries in this locality. But I never allow my energies to be dissipated, my attention is always confined to one subject at a time. Of Manselil we read that he "has a mind divided into isolated compartments, so that he can pass from one subject to another with complete freedom of outlook. He sleeps little, but peacefully and at will." A few days ago (Jan. 1931) Nigro asked that over and above the portfolio he has taken up another. But unfortunately I was not a vigorous like Manselil, but an ordinary mortal not possessing a fraction of his cool nerves and invulnerable fund of energies.

It is only by rigid discipline of the whole life done by me that I am able to do what Nigro I can say claims to. In fact the writer has added this chapter as an apology pro me. I have stated elsewhere that I became a scholar by accident or accident. Literature, including history and geography, has always a fascination for me even in my old age. I have also indulged in many hobbies, and pursuit of hobbies is my relaxation. Recently agricultural pursuits including dairy farming have added fresh zest to my life.

P. C. DAS

* Walter D. Nigro, *Journal of Chemical Education*, Vol. 22, 1945, pp. 214-217.

NOTES

Thanks

I am grateful to the readers of notes, cables and letters received from friends in India and abroad sustaining their good wishes and messages on my sixtieth birthday. I can only hope that the future such as may be in store for me will not be worthy of their previous gift. They will inspire me for my utter inability to send them personal acknowledgments.

To Private Correspondents

As time advances, my private correspondence too keeps on advancing at an accelerated speed and leaves no vacancy for letters. My capacity to undertake this ever-increasing correspondence decreases in the same ratio as the increase in the volume of my correspondence. The situation is aggravated by the new notes that have come to me unbidden. The most stimulating and fascinating is the work of village representation or, to adopt a current word, representation. The fascination increases with a growing perception of the difficulty of the work. My mind is living in the villages. They are calling me to bury myself in them. I do not know how this beloved struggle will end. Difficulties are already coming up to prevent such a task. Much against my will I have been obliged to make a promise to shoulder a burden in Gujarat only next year. I know what it will bring to the trail. Gods will be done.

But if a breakdown is not to take place, I must cut off as much private correspondence as possible and deal with the most necessary part of it through deputy. Then only can I at all hope to cope with the increasing call of HARRMAN. The extent of its scope has meant much additional burden both on Mahadevi Dasal and me. If the readers are to receive justice, we must see ourselves for it more than we have done hitherto.

This is, therefore, written to thank the appreciation of my many correspondents. Let them be assured that I am not tired of the correspondence. I have tried their confidence beyond measure. It has given me an insight into human nature and the ultimate nobility. I should not have had otherwise such correspondents. I have carried on for over a generation. My writings and publications of some of my correspondents provide sufficient help to those who will take my opinion on a given problem. I know that nothing can be a substitute for personal contact. But in the nature of things it is a probable article, very fragile. I would urge correspondents to keep themselves the temptation of referring to me on all kinds of problems. Let them take the trouble of solving them themselves with such help as writings on cables and aural replies can give. They will find that they will do better in the end than if

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they would make of me a dictionary of references on every occasion.

Anyway let my private correspondents not be surprised if they find that they no longer hear from me directly or that their letters remain unanswered or are answered on my behalf.

Dog of Speaking Gently

A Guangxi correspondent writes:

"Speaking unnecessarily loud affects the health of learners in this country and among us, women and children more than men, are in the habit of speaking much louder than we need and in this sense of talking makes most of us, even though we may be aware of the noise and its ill-effects, tolerate such speaking which really goes on our ears. We could not prevent this may be a sign of our shame, but I could not clearly express 'courtesy.' Hsiao Kienyueh schools can be studies of peace and in one so called lesson, much less our inclination to our public work. The whole people and in private conversation. Can you not do likewise even more that we should equally improve in health? I am quite clear that gentle speech should have the same place as the studies of character in education. May I warn you that you are possibly what guilty of lowering the rate of loud speaking when you and then improve your health and raising the opportunity of speaking gently. *Yueh-shan*."

I must plead guilty to the charge. What the correspondent says is largely true. I have often tolerated misbehaving noises which could have been easily avoided. I am well aware that they are injurious to health. The object of giving place to this correspondent, however, is to draw the attention of teachers to this national defect and invite them to make a beginning by restraining their pupils from making noise and speaking loud in classrooms and outside. In railway trains these noises are simply maddening. They are made in total disregard of the feelings of fellow passengers. Many believe in loud talks while they are really sorry on a gentle tone. In the connection I am reminded of the sayings of Shih-shan in which whenever someone takes position on the platform puts up a board which is fastened on to a long bamboo extending the words "Please avoid loud talking" or "Please keep quiet." Some early desks used to be adapted by passengers who make such noises.

Waste Into Wealth

Those who have been following what is being written in these columns on balanced diet will not have failed to understand the vast importance of food which we simply throw away and give to our swine. I do not judge the cattle what they eat. But it seems to me that we are thoughtless about waste-feeding as about many other things. Cattle do not need here so much as green fodder and seed cakes which

they can easily divide with us. If we will revert to the village oil-presses but we need every corner of the husk of wheat and rice. If we are to become efficient instruments of production, not to be looked on this earth by any race, and yet without the necessity of entering into killing competition or bloodily killing one another but I must not prolong what is becoming a heavy protest to a simple recipe which a friend has passed on to me for treating wheat bran. He is obliged to his sister for it. Here it is.

Grind sufficient wheat enough to give you one pound of bran which you get by passing the meal through a medium sieve. Add 1½ lbs. of cold water, eight times of pulverized clove per and half a teaspoonful of clove salt to the bran and stir well. Pour the mixture in a flat vessel, stove and let it stand for half hour. Then put a well-fitting cover or dish on the pot containing the mixture and stand it on hot coal and keep hot under on top. Keep the pot between the two fires for full five minutes. Then transfer the mixture on to an iron bowl and cook on a slow fire till the water is fairly dried out. Then take the pot off the stove and let the mixture cool. Then strain them through a sieve with clean hands and the contents will drop as a clean cloth or board in the form of strands. Expose these to the sun till thoroughly dry. These can be taken as they are or with hot or cold milk or hot water or whey. Two ounces will make a good breakfast and is claimed to be a valuable aid to remove constipation—the basis of civilized life and precursor of many diseases.

For Four Ropes a Month

Dr. Aykard, Director of Fisheries Research at Canton, recently delivered an interesting lecture at Harbin. From the lecture as published in the daily press it appears that a well balanced diet need not cost more than \$4.4 per month. Thus the lecturer said that:

"The dietary requirements of an adult man per day were 12 ounces of eggs, 100, two ounces of milk, 100, six ounces of poultry, four ounces each of spinach and carrots, six ounces each of potatoes and cabbage, 1½ ounces of coconut oil and six ounces of lard—oil cooking about two ounces."

M. K. G.

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[ONE ANNA]

WEEKLY LETTER

Our Village

Before Minchen actually takes up her work in the field but which is now nearly ready, she has begun having working experiences already. Her patients' list is mounting up—hardly a thing to be pleased with—and her contacts are growing. These patients now include non-Hindus too, which we had not expected at first. But she is already having enough evidence to show that she is in for a tough job. Thus as she was riding back from the village one evening she met on the way a few thug fellows who accosted her and stopped her mule. When they began to talk in an insolent way, and one of them rebuked her of her caste. For a moment Minchen tried to answer them, then gently asked them to restore the mule. There was a silence even in her gentle voice, and they immediately restored the mule to the village whence they had removed them. Next morning Minchen identified the fellows and gave them a good talking to. They looked ashamed and promised not to repeat the thing.

One evening she thought of paying a visit to some women who will be her next-door neighbours. One of them shouted, 'Be careful! Don't come, otherwise we will abuse you!' Minchen simply laughed the whole thing out and said, 'But that will not abuse me to abuse you.' This was more than they had bargained for. They sat speechless and found Minchen sitting in the midst of them. 'Well, then, tell me,' one of them said, 'what medicine will you give me, if I come to you?' 'But why will you call ill?' said Minchen. 'You will not be ill and I shall give you no medicine.' That put them in a good humour and they talked. Even the old woman who had threatened to abuse her began to listen and asked Minchen what she would prescribe for a boil on her face. And then they talked away for quite a length of time forgetting altogether that they had threatened to abuse her a while ago.

As she goes out into the village she encounters another class of patients whose illness will challenge her and challenge every one of us everywhere in the country. 'Give us employment,' is the universal cry. Unfortunately they have got various notions in their heads about Minchen and her position. Of course she was the daughter of an Admiral, and she must

have a handsome bank account. 'We know your father is dead, but you have a rich sister who made you any amount of money. Now do please give us some employment—even as you have found employment for the men who come here every morning to do the sweeping in our village.' So Minchen is a philanthropic employer who, in some of these simple folk's opinion, had engaged a squad of managers to serve this village! 'But I have not employed them, nobody has employed them. Indeed I am one of them. We do this work for the love of it and for the love of unhappy humanity. Why will you not let such a simple thing? And I am now going to do better. Whilst my brothers and sisters from Nagawadi will go on serving you every morning, I shall be with you the whole of the 24 hours. They listened in incredulous wonder.

The Crisis in Khadi

The Board of the Spinning Association met in urgent session to consider Gandhiji's proposal for a new departure in their khadi policy. As one of the members said this was the important meeting he had attended during the past three years. The proposal for a living wage for all the workers in khadi production was almost enough, as every one of the members agreed, and the principle at the back of it was unexceptionable, that the working of it seemed, to some of them, to be the most complex procedure. The new departure had already been made in Maharashtra, and some wanted to wait and profit by the experience in this province. Some were afraid that it was not possible to transfer the rules to the province where khadi was manufactured, and that we would be confronted with the difficulty of finding a market for the khadi. When the rules were detailing even under the present conditions, they were bound to disappear under the obviously less favourable conditions. In a province like Andhra where it was possible to get khadi of fine texture for a particular price today, it would be impossible to sell khadi of a coarser texture for the same price under the new conditions. The administrative changes would not be fewer but proportionately lighter with the narrowing of the field of production, for the new policy required better technical skill, more care, and more attention to detail. There was thus an inevitable loss involved in the very working of the

new policy. Should this too also be changed, so the consumer and himself make fewer than the higher wages? It would mean 15? Experiments could be made and would be made, but then don't expect the workers to produce a balanced budget. And so on and so forth.

Cardiff tried to meet all these objections and doubts and difficulties by further elucidating the principle. "We must," he said, "once for all shake the thought of competing with false working conditions. Do you know the conditions we lay in which Japanese firms are getting the contract? Whereas ten days ago you say they were a few thousand yards, they account to millions of yards today. How can you compete with them? No, we must no longer aim at reducing the price in order to meet this competition. We have all these years thought of the consumer and have passed bills for the consumer, forgetting that the Association was a **BUYERS' ASSOCIATION**, not an association of consumers. We have to be the true representation of the consumer which we have ceased to be. The work is that we have simply stepped on and relied on the political agencies and instead in a kind of gamble. What is the use of all the fancy advertisements that you have been giving? I asked Japanese, 'We shall come out in producing the change that we are undertaking the production in order to provide work for the middle class unemployed.' It is therefore that I suggest that we should no more have come in order to exploit the weakness of our followers. 'In order to give a hundred women a satisfactory wage, you will run the risk of depriving thousands of them of employment,' is the question that was put to me. I say it is a view that it is necessary to produce in order to get rid of a resultant force. The goal is to see a spinning wheel in the hands of every adult village and a loom in every village. We may have produced millions of yards worth of cloth but we have gone nowhere nearer the goal. I ask you to forget the spin and the consumer in the cities. Concentrate on making the fifty acres of our villages produce and see their own cloth, and the men even as one of the city dwellers will automatically begin working himself. Do not mind a temporary fall or a breakdown. If there is no demand, do not produce the supply. When your blankets are out at a low price close down, and tell all those who care to have your cloth that you are prepared to get it made for them but only at the period rates.

"But I do not want to thrust my proposal on you. You may reject it, if I fail to carry conviction. Do not assume as your shoulders heavier responsibility than they can bear. Cut your coat according to your cloth. Let me tell you that as the production starts at Cardiff there are already spinners who are satisfying the conditions of the new wage and have begun to cut from three to four yards daily,

Concentrate on satisfying himself whenever it is possible, and a healthy cloth atmosphere will grow out of it. In Cardiganshire, for instance, for a time they made desperate attempts to win several contracts and to stimulate the sale of their fine produce. They have given it up now, and among the replies that Sir Stafford Cripps has received is one from the Secretary of the Cardiganshire Branch to the effect that he has no intention to offer and no opinion to express on the new policy, inasmuch as all the production is that strict account of self-satisfied cloth."

The result of the discussion was a resolution (printed in this issue elsewhere) which was unanimously adopted. It defines in great detail the new policy and sets out elaborately instructions for workers everywhere.

A. I. V. & A. Worker's Experience

The reader will remember that Cardiff issued detailed instructions to an A. I. V. & A. worker who was sending us over's glass from a district in England. He describes the way in which he has gone about his business: "I have been trying my utmost to secure the clearest and most wholesome supply of wool's glass. I have visited every cottage and inspected the stoves, furnaces and ovens, used for the manufacturing of glass. The conditions they live in are miserable. They and their families live together in their small cottages. Here they cook their food during the day and sleep during the night, and when the doors are closed there is practically no ventilation. There is a large wooden vessel to keep the milk and water and glass. The vessel is the from above. The stoves stinks badly. The vessel in which coal is stored, the one in which butter is heated, are all on a par with them. If these are washed with hot water after every process, there would be no smell, but it is never done. It is difficult to make them reform their habits. I now propose to try two kinds of experiments: (1) to purchase better from these people and to turn it into glass, to secure cleanliness and quality. (2) to purchase milk and to do all the processing myself."

These experiments may be tried, but their value will lie in stimulating the producers to make a greater effort to produce better glass. We have to show them how to improve the quality and to secure cleanliness, and with that view we have to give them the inducement of a higher wage. The living wage principle applies in every one of our branches of production.

That he has been able to pay a fairly satisfactory wage to the shoe producers, with very good results, is obvious from the figures he has supplied. The wage for unskilled paddy was 4 sh. a week and for parading (over) of unskilled paddy was 5 sh. a week. The women who did this really earned a wage of three to four shillings for six to seven hours' work. An average of 14 women worked each month,

from February to July, though during May to July there was work for only seven or eight days. The average monthly income of these women was Rs. 4 to Rs. 5. In one instance a woman earned as much as Rs. 25 in a month. The majority of them did not earn more than Rs. 4.

Dietetic Experiments

The reader must have seen the difficulty of procuring clean, white, unadulterated glass, needed in the preceding paragraph. His own personal experience also must be recalled. There are places where it is impossible to procure unadulterated glass. It was partly with a view to getting rid of this vexed problem of getting good glass that Gooding has been working about for a substitute of milk and glass. The high protein and fat content of soyas beans and their palatability on the premises, combined with the successful experiment of Sp. Barker, Elmore, convinced Gooding to start the experiment in Bangalore last week. Oil and glass and part of the wheat ration was cut out of the dietary of those who joined the experiment and substituted by a soya bean regime upon its dietetic value. It is difficult yet to say anything about the results of the experiments, but one might safely say that it is no longer the hogwash that it was said to be because of the unpleasant taste of soya bean cake. We took the beans for a few hours and steamed them and served them whole. The taste is similar to that of the bean known as *ad* in Gujarat and Maharashtra and sometimes similar to that of cooked peas. As it tends to more than twice its size it is difficult to consume it as much as you do other beans and it requires a good deal of mastication. Let the reader also know that we have grown soya beans on our own ground plenty enough for our experiments.

Whatever the result, conservatives may note certain recent facts in the history of soya bean. The **FOR EASIAN MARKET** for September 11 says that the United States has increased its soya bean average this year from 347,000 to over a million acres and its gathered beans will probably amount to 18 million bushels. "It may be assumed," says the paper, "that the growing interest in the soya bean and its products in the United States will be such as to increase both domestic production and consumption. With a steadily increasing average, the demand for seed will continue. The crop is used largely for feed and fodder, the oil is increasingly important in industry in paints, soaps, lacquers and so on. Although for a long time in the Orient the oil has been used in cooking and the meal has been used to some extent as a food, the soya bean is only beginning to figure in the American diet. An increasing number of foods—flour and flour products, ready, milk, oil, meat and margarine—in which it is used suggests a steady increase in the dietary use because of its high protein,

fat and vitamin content." Wonderful is the chief source of the world's supply of soya bean, but due to unsettled conditions in the Far East America has now begun to figure as an exporter of soya beans to Europe which is using it more and more.

How Students May Help

In his letter to a university student who expressed his intention to serve during his spare time, without prejudice to his studies, Gooding gave him these elaborate suggestions:

"You can serve the country

(1) By spending daily even and saving time for the sake of Dandinism, by keeping a diary of the time for which you have spent, of the quantity spent, with its weight and count, and reporting the work to me every month. Yours should be carefully collected and held at my disposal.

(2) By daily selling some blood on behalf of the local certified bloodless, and by keeping a record of your daily sales.

(3) By saving at least one glass per day.

(4) By holding the collection at my disposal. The implication of the objective 'least' should be understood, namely that if you are able to save more, you should pour more in the Dandinism's chest.

(5) By visiting Marjans' quarters in company with other students, and with your companions visiting the quarters, introducing the children and giving them mental lessons in sanitation, hygiene etc.

Then, if you can spare some spare time, you should learn some village industries for later service of villagers after finishing your studies. When you have been able to do these things and have still time and inclination for doing more, consistently with your studies, you may ask me and I shall send you more suggestions."

M. D.

Simple Cure for Scorpion Stings

Shri M. S. Narayana who is a retired engineer writes the following letter:

"Scorpion stings are very frequent here and I am stung again in stung again a dozen times a day. I had heard somewhere and there were no complete cures. I bought years ago some plaster advertised by some 'Himalaya medicine' company. A day had to be put into each eye and the plaster immediately melted and had to be worn all night. The plaster had got exhausted except one and the label had been worn away by insects, and so I did not know where to get the plaster from again. Last week I started and continued plaster in drops. Some weeks ago I came across a man who cured my children by suggesting a very curious remedy. This is to draw venom out of a bite, to make it increased salivation, to allow it to urinate for a day and decrease the dose salivation and keep. A drop of this solution put into each eye removes the pain of the sting instantaneously. I have been trying

this remedy for the past four months and have treated 150 cases in all of which there has been complete cures. In 114 cases the cure was instantaneous. In 4 cases the pain decreased gradually. These applications were necessary in long for pain in the remaining joints. The last joint which I had was put to chemical test and needed just Na Cl. I did not want to write to you till I had tried a good number of cases. Mahawall has a faint number of cures and after that time you may give the information to the rest of the world."

The venture that Narayana gives is worthy of him. He is devoting his savings and his time and skill to village reconstruction particularly through Khadi. Though Mahawall has a fair share of cures, the cases are nothing as frequent as that Narayana has. I have to reason to doubt his testimony. I must not therefore keep this venture merely from the public but fear of its proving a failure. Those who will try the cure will please report the results of their observations. If I have reports only of failures, the public shall know them. Let those who will try the cure prepare the solution in the manner prescribed.

M. K. G.

H A R I J A N

SATURDAY, OCTOBER 19, 1935

NOT PATCHWORK

(By M. K. Gandhi)

A correspondent whose nameless is unaccountable wrote some time ago a long—very long letter beginning against the untouchability campaign and the methods adopted by the Harijan Sevak Sangh to combat the evil. He called it all patchwork. The letter lay in my file for several weeks, always making room for something which I then considered more important and pressing. With great difficulty I have reduced the letter to readable compass. Here it is:

"I hold that your programme or 'untouchability' is motivated for the following reasons. You presume that 'untouchability' is characteristic of the life of Hindus and the removal the only cure. You feel it is social and religious cure. I respectfully disagree with you. I hold the whole trouble is directly economic based and religious aspects that have gained ascendancy in the public view only serve the purpose of superadding. We have been long misled by our masters (who have the proper clue to it) to show our eyes to the hidden pit, but it works as so grievous as all the other trails. I believe that 'untouchability' is based on class struggle along with the disappearance of the intensely complex of the Hindus. Remove the cause of his poverty, improve his economic condition, fight for a more equitable distribution

of national wealth, raise the Hindus feel that he has to revolt against the existing capitalist exploitation, then a panoptic view of his future will be opened to him and he will then march on outside agency to reach the steps of his progress and certain built at moment intervals.

You believe 'untouchability' is peculiar to Hindu society and confined to our own land. But my view is totally different. It is a universal problem facing every land and the Hindus feel outside it. In the solution to meet out this will need to see which is common to all lands, and which goes to the root of the matter, and one might say to be satisfied only with trying all the known remedies. After all, what is 'untouchability'? It is treating a whole race of men as impure and denying the elementary rights to them. More touching or not touching is just a symbol and a symptom of the existing disease, viz. subjugation, and western hate or nothing to the victim as long as the main cancer is not sought to be removed. In this view, 'untouchability' is a universal disease and all oppressed peoples have got to rebel against it. It has taken various paths in various countries with differences in degree. Everywhere, its basis is economic which is extended 'political'. Indian 'untouchability' arose, I believe, out of the contempt of Aryans over the so called 'Adivasins' to whom the present-day Hindus have to trace his ancestry. American 'untouchability' towards the Negroes is rooted in the hatred of the white man who first travelled to America in the 'Mayflower'. The Hindustani hatred of the Jats, the Ghilzais' hatred of the Pashtuns, the Chittawan's fear of the 'Mikirs' are all traceable to the same source, viz. economic exploitation, exploitatively called 'Diktat'. The Indian 'Adivasins', the American 'Negroes', the Belgian 'Congo', the Russian 'Proletariat' of the time are interesting examples of this injustice, and will serve as their natural antecedents.

Again 'untouchability' is, to speak more correctly, the intensely complex of the centuries-old original source of this land, viz. a European political economy of the Aryans for keeping the comparatively inferior mass of the Hindus under social subjugation only for economic ends, that is, for permanently maintaining the supremacy in status of the conqueror over the conquered. The much advanced L. C. F. conditions separately, the recent terrible reminder in the African Negro chief Tsh-Komo by the European masters, the paternalistic treatment allotted and extended to class of European education are but living reminders of this status which have been carefully preserved to enable master but more powerful nations to exploit bigger but weaker people.

The exploiters and greatly profitables in the imposition, the economic ends, of civil disabilities by the conquering Aryan hands over the vanquished shape of the rest of the world. Thus followed as might all the day the stages of Indian oppression, and every effort was made to intensify and establish this social inequality in matters of education, taxation, voting and denying and in

every walk of life, from every prison of this system and Purana ruled it with these apparatus. The Harijans, like the Khatol Indians, are faced in commercial competition too, and there came the law treating him from some business centres and important trading centres. The impoverished Harijans refused to move natural labour became half-starved, huddled in huts, developed consumption and distemper and, in one Harijan's language, 'I would live and let the money be paid'. He had no money to pay the penalty for being a coloured nation, so others do.

You do not believe in the existence of class struggle and are not prepared to accept these views of the so-called social principle for the mere reason that their 'status quo' might not be disturbed. You refuse to recognise that the interests of the capitalists and the labourers are bound to clash with each other as long as the inequality in their present position is approved and sought to be maintained.

The Harijans who are forced but a slave in your society. For aught I know about the Harijans, he is least concerned about his 'touch and untouchable'. I am sure you realize that the Harijan's untouchability is too deep to be removed by an economic reformation, democratic reformation in the class, commercial centres into the village temples and social distribution of clothing and treatment, which come to be the type-change programme that is studied out for the work that is impossible. To all appearance, the programme seems to go on smoothly, thousands of boys holding scholarships at the tiller-ownly local schools, liberation of temples and wells thrown open, are indicated in Harijan; but what strikes me most peculiarly is 'Is the Harijan going to be satisfied with all this? Can we say that he is at the threshold of his education? I would only wonder what the response would be if the public are asked to give better wages for shorter hours of work and to their duty by the impoverished Harijans.

To be true to you, I feel compelled to state that the too much stress you have laid on the comparatively minor problem in preference to their more vital needs, leads the Harijans to self-deception. While there is the darkest wheel of capitalist exploitation, and part of untouchability the day of their economic freedom, which their Indians in other countries are striving hard to secure.

Such argument was heard when I was travelling in the North in the Harijan interest. It is well, however, to have it stated up in a letter. The mistake the correspondent makes is in thinking that the struggle against untouchability ends with the removal of touch pollution. The campaign had to begin with the removal of the inhuman religious law. Those who come under the religious law are a class apart. To them the other attitude by birth. Who does not know that these men though they may be economically well off are still treated as social lepers? Thousands of Harijans in Travancore and Cochin in Bengal are very well off and yet to their great sorrow and to the

equally great distress of the so-called Harijans. Hindu, the Harijan's possession of the good things of the earth makes no difference in their social status.

There is no difficulty in admitting that much will remain to be done after the law obstacle is removed. Indeed it is the recognition of this obvious fact that has impelled the Harijan Social League to handle educational and constructive work among Harijans which the corresponding means is lacking. That work serves the Harijans tangibly and tests the sincerity of the volunteers and brings them in close touch with those whom they are out to serve.

When untouchability is altogether gone, Harijans will share the bread with the others of the economic uplift that is already but slowly going on. Harijans constitute say 12 p. c. of the total population of India. But those who suffer from economic exploitation form at least 50 p. c. of the population. It is for that reason that I have said in these columns that the missions of the A. I. S. A., A. I. V. I. A. and Harijan Social League are interrelated, and that is why the scope of Harijan has been extended.

The correspondent is wrong in suggesting that I do not believe in the existence of class struggle. What I do not believe in is the necessity of fermenting and keeping it up. I entertain a growing belief that it is perfectly possible to avoid it. There is no virtue in fermenting it, so there is in preventing it. The conflict between capitalist classes and labourers is surely menacing. When labour is intelligent enough to organize itself and become to act as one man, it will have the same weight as money if not much greater. The conflict is really between intelligence and unintelligence. Surely it will be folly to keep up such a conflict. Unintelligences must be removed.

Money has to get as much as labour. After all money is a token of exchange. A person having 12 rupees has say 50 labourers per day at his disposal, regarding it as the wage for a day of eight hours. A labourer who has 50 fellow labourers working in unison with him is even with the person who has Rs. 12. The advantage, if any, will be with the one who has monopoly of labour. If both are even there will be harmony. The problem therefore is not to set class against class, but to change labour to a sense of its dignity. Marked men after all form a minority minority in the world. They will not on the square, immediately labour realize its power and put into the square. To induce labour against marked men is to perpetuate class hatred and all the evil consequences flowing from it. The strife is a vicious circle to be avoided at any cost. It is an indication of weakness, a sign of inferiority complex. The moment labour recognizes its own dignity, money will find its rightful place, i. e. it will be held in trust for labour. No labour is more than money.

DUTY OF REFORMERS

(By R. E. Gaudin)

I gladly publish the following letter from the Principal, Sanatan Dharma College, Lahore:

"In all conscience I try to draw your attention to the horror of the atrocities committed with cases of untouchable offences committed on children.

As you are well aware very few of these cases are reported in the police or taken to law courts. Of late there seems to have been no report of such cases in the Punjab. The untouch newspaper coverage, which report only the most fragment of the very rare cases that come to law courts, will fully reveal to you the magnitude of this horror in our young boys and girls. Some months back during attempts were made in Lahore by gurdias to abduct little schoolboys from the very gates of some schools in broad daylight. Even the special vigilance arrangements are necessary for them while going to and returning from school. The Commissioner of the district narrated in the reports of the cases that are of rare and finished cruelty and daring.

The living of the public is gripped in either one of apathy or of helplessness and lack of self-confidence in the matter of reported effort to crush these crimes.

The untouch copy of a number issued by the Government of the Punjab will show you how the Government feel helpless in the face of the apathy of the public as well as of their departmental officers.

You rightly concluded in your official note in Yarns Series of the 26 September 1933, and of the 27th June 1934, that the time was ripe for a public discussion of the subject of untouch offences of this class, and that only a breaking up of public apathy all over the country could cope with the evil. The only effective way to root breaking up of public apathy is publicity through newspapers.

I cannot meet respectfully that this is the least that the leader's situation demands, and I appeal to you to give a lead to our Press by raising your powerful voice for maintaining an intense and persistent campaign against this horror."

There can be no doubt that there must be a resolution may waged against this vice. I have gone through the numerous reports received with this letter. These are of a different type from those dealt with by me in the articles to which the Principal refers. They had reference to more exclusively of collection by teachers. The reports now sent mostly deal with cases of untouchable assaults committed by gurdias on boys of touchable age and then misdeeds. Though the cases of untouchable assaults followed by murder appear more heinous, I believe that they are more capable of being dealt with than the cases in which boys become willing victims of their teachers. Both require incessant vigilance by the reformer and the raising of public conscience

against the commission of this disgusting crime. It is the duty of leaders in the Punjab, in which this crime seems to flourish most, to get together representatives of caste or creed, and devise methods of protecting the youth of the land of the rivers from criminals whether as victims or as victims and murderers. It is no use passing resolutions condemning the criminals. All crimes are different kinds of diseases and they should be treated as such by the reformer. That does not mean that the police will suspend their function of expediting such cases as public crimes, but their measures are never intended to deal with causes of these social disturbances. To do so is the special prerogative of the reformer. And unless the moral tone of society is raised, in spite of whatever may be achieved in the newspapers such action will flourish, if only for the simple reason that the moral cause of these crimes has become blind and they carry out newspapers, especially those portions which contain fervent editorialism against such vice. The only effective way I can conceive of, therefore, is for some representative reformer like the Principal of the Sanatan Dharma College, if he is one, to gather together other reformers and take concerted measures to deal with the evil.

A MOMENTOUS KHADI RESOLUTION

The following momentous resolution was passed by the Council of the A. I. S. A. that met at Mahmoodi on the 11th, 12th and 13th instant, Gaudin presiding:

1.

This Council is of opinion that the wages now paid for spinning are inadequate, and therefore resolves that they be raised and a suitable standard be fixed so that spinners may at least receive a minimum wage calculated on the basis of eight hours' efficient work, sufficient at least to procure clothing (\$50 rls. per year) and maintenance in accordance with a constitutionally prescribed scale of minimum food requirements. All concerned should try, in circumstances permit, for a progressive rise in the wages scale, so as to reach a standard ceiling such spinning family to be properly maintained out of the earnings of the working members.

2.

In order to guide the A. I. S. A. workers in the execution of the principle underlying the foregoing proposition, the following should be regarded by all members and bodies working in affiliation to or in any other way, under the Association, as the settled policy of the Association until it is altered in the light of further experience by the Council.

1. The object of the Association is to make every home in India self-sufficing through khadi with reference to the clothing requirements, and to promote the welfare of spinners who are

the least paid among their nations and all others engaged in the different cotton provinces beginning with growing cotton and ending with the marketing of their

It is therefore imperative that those who work for the production of kloth, whether as artisans, millers or otherwise, shall use kloth for their clothing requirements to the exclusion of every other kind of cloth.

3. All the branches and affiliated bodies shall so work the scheme as to avoid all losses, that is, so as to restrict their production to the demand within their own selected areas commensurate with their immediate neighborhood and areas extending beyond their province except in so far as they are called upon by other provinces to meet the latter's demand.

4. In order to avoid surplus production, producers may restrict their operations only to those spinners who solely depend upon spinning for their daily bread no part of the year as the whole of it. Weavers and other trades shall maintain an accurate register of all the spinners and other artisans employed by them and shall deal directly with them. In order to ensure the use of the wages for clothing and food a part of the whole of them may be paid in kind, i. e. kind or other necessities of life.

3 In order to avoid overlapping, undue competition or duplicating of expenses, where there are more than one producing organizations than one, the area of operation of each shall be previously defined. Private certified producers will not be encouraged by the Association. Among those that are already certified, those only who will work strictly under the same rules that govern the Association branches and take all risks without any prospect of removing themselves from the Association will have their certificates renewed on the strict understanding that any breach of the rules that may be laid down, from time to time or instructions given will involve automatic withdrawal of their certificate.

It should be understood that it is the primary and imperative duty of all organizations working under the Impression to promote the interests of self-sufficing kind. Promotion of kind for meeting the demand of alone or of kind women outside alone who do not spin for themselves is a secondary or supplementary duty. No organization will be considered bound to produce or sell such kind.

A. Generalization

In the last issue of MARTIAN a serious mistake has crept in, in the last note on the last page Dr. Ayford is made to say that among other things the dietary requirements of an adult man per day were 15 ounces of corn meal. Please read these 15 ounces of wheat and 15 ounces of corn meal.

2007 年 11 月 10 日



It has been found that eggs become even to cooked whole and eaten like any other food. Earl Warder Moore of Canada, who has given his three girls and quail some, Vienna, Rochester and Chiraff to national service, is himself a useful observer, 41 years old. He is living almost wholly on milk and 4 ounces of eggs a week and is keeping perfect health and strength. He is of opinion that eggs largely help him to avoid constipation which milk alone or milk taken in combination with cereals and vegetables could not do. Eggs have been in his opinion helped him also to avoid indigestion which other pulses or milk produced. He has come to this conclusion after an extensive experience of over ten months. I may add that Earl Moore used to suffer from gout and constipation and had a touch of diabetes. He cut out of the triple disability by mere mental dieting. In testimony of Earl Moore the inmates of Magawood including me have been trying raw eggs for the last few days. It is too early yet to pronounce any opinion for ourselves. Each inmate gets a tapered dessert spoonful per day. This is how the eggs are cooked. Chop the whites of foreign potatoes or turn, wash in cold water and cook at least for twelve hours, and not more than eighteen, and drain off superfluous water. Put these whites in boiling water and cook for fifteen minutes on a gentle fire. No salt or soda to be added while cooking. Salt may be added after. At Magawood we gave them for two hours.

Let those who are interested in food reform from the poor man's point of view, try the experiment. It should be remembered that soy beans are a most nutritious food. It stands at the top of all the known articles of diet because of its low percentage of carbohydrates and high percentage of salts, protein and fat. Its energy value is 1,400 calories per lb. against 1,170 of wheat and 1,120 of grain. It contains 40 per cent of protein and 30.1 per cent of fat against 18 and 41 respectively of grain and 14.8 and 18.1 of eggs. Therefore no one should take soy beans in addition to the usual proteins and carbohydrates. The quantity, therefore, of wheat and rice should be reduced and oil cooked chapatties, soy beans being themselves a highly nutritious oil. We are just now trying the Manchurian variety. The Baroda beans we have not tried. Macgregor has his own crop of Pigeon beans. I hope to report the quality of Indian varieties from a layman's point of view as they come under my observation. Those who have Indian varieties are requested to send me samples with notes.

All communications should be addressed to the Editor at Moscow, at the care of Mr. V. Kryzhanovskiy, Pribl. Pocht. 4. Address for telegram: Minsk, Poles.

UNFORTUNATE

[On receipt of the following telegram from the Associated Press, Gandhi made a statement which is given below.—M. HARRIS.]

A P I Telegram

Dr. Ambedkar speaking at the Bombay Free-church Depressed Classes Conference, Nasik, yesterday evening bitterly remonstrated treatment meted out by Caste Hindus to Harijans, and declared: "We shall never give fight for equality where we are denied it. Because we have the misfortune to call ourselves Hindus, we are treated thus. If we were members of another faith none dare treat us so." He added: "Change any religion which gives you equality of status and treatment." He concluded: "We shall repeat our mistake now I had the misfortune of being born with the stigma of untouchability, but it is not my fault and I will not die a Hindu, for this is in my power." On Dr. Ambedkar's address the Conference next morning passed a resolution saying complete renunciation of the Depressed Classes from Hindu fold and contracting any other religion which guaranteed them equal status and treatment with other members of the Hindu faith while Bombay Mahasabha's views on Dr. Ambedkar's speech and Conference resolution.

Gandhi's Statement

The speech attributed to Dr. Ambedkar seems unbelievable. If, however, he has made such a speech and the Conference adopted a resolution of complete renunciation and acceptance of any faith that would guarantee equality to Harijans, I regard both as unfortunate events, especially when one reflects that in spite of isolated events to the contrary untouchability is on its last legs. I can understand the anger of a high-spirited and highly educated person like Dr. Ambedkar over divisions such as were witnessed in Kashi and other villages. But religion is not like a house or a cloak which can be changed at will. It is a more integral part of one's self than one's body. Religion is the first thing one is one's Creator, and whilst the body perishes, as it has to, religion persists even after death. If Dr. Ambedkar has faith in God, I would urge him to manage his wealth and maintain the position, and maintain his ancestral religion on his own merits, and through the weakness of his faithful followers. Lastly I am convinced that the change of faith by him and those who passed the resolution will not serve the cause which they have at heart; for millions of uneducated, illiterate Harijans will get taken to him and them, when they have discarded their ancestral faith, especially when it is remembered that their lives, for good or for evil, are interlinked with those of Caste Hindus.

Handmade Paper in Hind

The following description of the manufacture of paper at Lucknow comes to The Harbinger of the Presses of Hind compiled by Mr. A. W. Douglas in 1876.

"Paper is manufactured at Lucknow, the sort of a very low description. Old rags-pieces and newspaper scraps are broken up in water with the charcoal obtained from the boiler (a few shovels) and lime, and this is done in a pit large enough for a man to work in. A heavy wooden hammer is the instrument employed, with a horizontal beam. This is worked by two men leaning upon the beam, which is tilted to the pit is occupied in placing the material under the hammer. These men are hired by the manufacturer for about twenty days at a time, but he makes the paper himself from the above preparation, which is in water. This is picked in pieces, and put into a cylinder of clean water. The manufacturer sits on the edge and turns a wooden frame, upon which is spread a thin roll of thin strips of leather, spread out by means of two pieces of wood at either side. Upon this the particles are allowed to settle, and the lateral pieces of wood being removed, the leather roll is turned upon a short bar, and being rolled up leaves the sheet of paper upon the bar. After drying the paper is washed and polished with a large stone. A few sheets are made from pieces of Chinese and European paper broken up instead of hemp. From twelve to fourteen quires can be made in a day, the average price being from three to four annas per quire, according to the quality."

It is up to the A. I. V. I. A. workers in Hind to inquire whether any vestiges of this industry, which sixty years back brought a substantial income to the manufacturers, are still left in Lucknow, and if the industry is found to have been completely wiped out, it will be worth while inquiring whether and how far it is possible to breathe new life into it.

G. S.

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HARIJAN

Editor: MARGARET DODD

Under the patronage of The Indian Book House

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[ONE ANNA]

WEEKLY LETTER

Our Village

On the evening of Wednesday the Mth. Mth. has started to leave for the village to spend her first night in the new hut. The hut was not quite ready—indeed the roof has not yet been tiled and an unseasonal shower rendered it quite wet—but she had made up her mind to go on Wednesday and she went. As she left with all her kit on her person—a little basket with half a dozen things in it, a small bundle making up her bedding, and a basket—she looked a perfect picture of a modern mother. As I accompanied her to the village, I took part of it off her, and my eyes were met with tears—of joy that at last one who had more effectively burnt her boats and who had less worldly-wise than any one of us had resolved to settle in the inhospitable village; of sorrow that leaving Goodfild himself no one from amongst us was ready to go in her place. As she took leave of Goodfild, she wondered how she would be able to leave her progress in the morning at the next hour. She was not carrying her lamp with her. She said she should be able to find the time from the position of the Orion. "But," said Goodfild, laughing, "you may take your lamp. You may be sure that even in the village there would be found half a dozen people with matches." "And what about your hot water in the morning?" said Goodfild. "You had better take your thermos with you, so that you need not prepare it early morning." But she preferred not to take such an unnecessary thing as a thermos. She was to sleep in the narrow little veranda of her hut.

We had our first prayer in the village that evening and a number of village children attended it. They made an attempt to imitate part of the prayer and the Marathi hymn, and seemed delighted at the innovation. The next evening we found a village student (who prefers to be anonymous) ready to go there every evening of his month's holiday to tell a story to the children in Marathi at the end of the prayer. They have got to like his stories immensely and every day we have a larger congregation than on the previous day.

The villagers are trying to befriend Mth. in their own way, but they have got to

discover her. The stupid story that she is a millionaire who is running the whole of Maharashtra and is trying to do some good to the village by engaging a squad of swarajans seems to have prevailed here, and it is still difficult to shake these false ideas of the superstitious. They will be shaken by and by.

I explained to those who had gathered there the first evening the object of her coming to stay in the village, told them how she had left her home and her people and why, and asked them to take care of her who was going to be their guest. "Yes, she is our mother," said a young Mth. who said he was prepared to draw water for her from the Mth. well, as the Mth. would not permit it. He took away her pot and soon brought it back full of water.

Work in a Karmatak Village

A worker in a Karmatak village had asked me a few questions arising out of the problems in his village, and in acknowledging my answers to his questions, he wrote a long letter from which I take some extracts—

"Two of us are working here, my friend belonging to the village itself. The people look upon us with respect and upon our work with sympathy. Quite a number of village youths lend us a helping hand. We have not yet been able to tackle all the localities, in that we are concentrating on the main road which used to be exceptionally filthy before we started work, and which is now nearly clean. Many have started cleaning their own courtyards, and all that we have to do is to clean the fronts of unclean houses and of public places like the school, temple, etc. During the day we carry on 'self-sufficient' road propaganda, and on little banners. We have two night schools—one for the Harijan quarter and one for the Non-Harijan quarter. We also distribute simple handy medicines and we have just finished building a well for the Harijans."

This is good work. I wish the friend had written in some detail about the disposal of the sweepings, for as part of it should be lost, and saw that the youths of the village are co-operating, as part of the village should be left unclean for it must be remembered that as long as you have a particular portion in the village untreated, that portion is converted into the main dumpheap and dustbin.

The blind puts a question at the end of the letter, which I must say has painfully surprised me: "We depend upon a stream near by for our drinking water. Just a few feet upstream I found the other day an old man giving his buffalo a wash. I pleaded with him and asked him not to dirty the water that people used for drinking. But in no avail. He asked me to go about our business and never heard of me. That made me fly into a rage and I proceeded to beat him a blow. But before I actually did so reason got the better of me and I desisted. I again implored him and at last he left the place with his buffalo. Now the question is whether I did well in beating that fellow off. A number of people in the village say that I should not have hit him at all, that I should have shown him that he could not come at me with impunity, and that a single beating would have been all to the good. Some of them suggest that I was a coward. I do not know how I should have behaved. What I feel that I should have noticed if I was treated a coward, I also feel that I must not lose my influence with the villagers."

It is certain that a question like this should arise at this stage of the progress of our movement. Have we been simply spending with one like all these days the money that we have to restore health, house, school and wages as cheerfully as possible? And why should one's influence with the villagers depend upon one's capacity to beat a blow? Part of the adult education that we have to impart is to lead into the people's minds the elementary principles of non-violence. Let the poor understand that a blow delivered to the old man would have been a serious blow to the cause and would have rendered his wife unfit for village work. Let him also know that numerous people working in villages are carrying out the precept of non-violence not only in deed but also in thought and speech and are building their reputation on that secure foundation.

Another Picture

One such youth is the worker in Gujarat who successfully prevented the buffalo sacrifice on the Dussehra Day. He behaved with considerable tact no doubt, but the tact would have been ineffective without the non-violence that was at the back of it. An incident an incident which is quite common in villages. One is asked to lead a bull or buffalo yoked to a plough, sitting down and refusing to move, the farmer prodding at him hard with his spade, his brother delivering on his belly kick after kick, and his wife pulling the poor beast by the nose-string and showering filthy abuse because the beast would not budge—the rain profusely blessing.

Our friend could hardly disguise his horror at all this, and on his approach the farmers ceased for a moment. But the poor folk were innocent of their guilt. "Look what a noise the beast

is," said one of them, "nothing wrong with him, but the noise is just maddening."

"But," pleaded our worker, "don't you see how his nose is bleeding?"

"That is nothing," said the farmer, "it is because the ring to the string that has been put through his nose only this morning."

"But surely you ought not to have yoked him the very day you put the string on? He is just an unbroken calf yet, and you have evidently to break him in to the plough. He will not get up, take my word for it!"

"He will, I am sure. Don't you see this spine?"

"For heaven's sake have mercy on him. You are asking a child to lift a hundredweight."

"A child?" exclaimed the woman. "Look at the pretty girl. The moment he sits down next, I shall put this under him and he will immediately get up."

"Come, now," pleaded the young man. You should not do it. Haven't you a girl?"

"I have, indeed."

"How many pots of water does she carry?"

"Two at a time."

"Ever since she began carrying water?"

"No, she started with a small pot, then a bigger one, and now she manages two."

"Well then, the same is the case with this poor beast. Break him in first. If you go on like this, you will soon lose him. I may tell you. Do have some mercy on the dumb beast."

"Merry!" the farmer yelled, "Merry! What shall we eat, if we do not plough the land?"

The poor beast got up, walked a few steps and presented to all eyes, when the woman put that pretty pair under him. But he sat down all right, never minding the pain which though it hurt him was crushed under him.

Well, these people never realize that the brakes with whom their lives are spent, had to be left alone that day. All pleadings were in vain. Some days after, the woman met our worker and confessed to him that all their efforts were in vain that day.

But that is the material we have got to deal with. We should be no better than they if we exhibited the farmer and the woman in the street.

Conditions in a Civilized Suburb

A letter from an inmate of the Ashram here who is temporarily staying in Santa Cruz, a civilized suburb of Bombay, casts a lurid light on the conditions of the laborer in that suburb. "One of our banding men is the way in which we recognize ourselves to the inhuman conditions of our laborer in municipal areas, and because I can do nothing to improve those conditions and must use them as they are, I am a reluctant dweller in the city."

"A scavenger woman comes daily to clean our latrine. The way in which she does her job has to be seen to be correctly visualized

When I actually saw it the other day, it made my hair stand on end. All the urine and the water used for necessary purposes pass through the faecal deposit and flow along an open gutter to a cement tank, a little distance from the latrine. This tank is emptied once every fortnight into a receptacle carried on a motor lorry. This emptying is done by five or seven women. The lorry stands about forty to fifty feet from the tank. The women have to carry dippers of this filthy water to the lorry on their heads. As these dippers are dipped into the water, much of it splashes along their forehead and nose and whole face down on their clothes. To avoid this, these women have to make a continual effort to slap the water with their hands and splash it off, but they always succeed in soiling their faces and clothes.

Fetidulous reports of work by Hardjan warden and Shangle are published in our weeklies. These reports mention the opening of night schools, distribution of medicines, and another or two other items of work in Barisal areas. I am afraid these items cannot count for much unless we have radically reformed the conditions in which these managers have to do their job.

"You said once in connection with our work in Hindi villages that we who are trying to be good managers cannot think in the people the way in which they should use the open spaces to answer their calls of nature. Also that we were their servants and they were our masters, and the servants never dictated to their masters. If we want our managers to have a due share in the Shwari, to come, the conditions will have to change the other way about. We shall have to give our managers brothers—i.e., those who will undertake voluntarily to do the job—the right to dictate to us the conditions under which they will serve us. If we will not improve the conditions, they should have the right to tell us what kind of clothes and workmen's uniforms we should provide for them, what kind of houses we should construct for them, and what medicines and facilities we should allow them. Otherwise Shwari will be no Shwari."

I invite the attention of those concerned to the description given above and hope that steps will be taken to improve the conditions. The conditions in other villages and towns in India, are, I know, even worse than those described here, and other municipal committees make a game of going out every morning to see for themselves the conditions in which these people work, there is no chance of an improvement ever coming. The problem of unsatisfactory is essentially one of cleanliness in urban areas, and municipal committees will make a considerable contribution to its successful solution, if they make a serious effort to tackle the elementary problem of improving the conditions in which scavengers do their work.

M. D.

A MUNICIPAL SCANDAL

(By A. F. Fisher)

During my recent tour in Gujarat for inspection of Sanitary work going on at various places, I was at Visnagar on the 28th September, where I observed a painfully disgusting state of things. It was reported to me, and it is a widely known fact there, that a municipal member (himself a Christian Shangle) was carrying on money-lending business on a fairly heavy scale with Shangle's in municipal service and subordinate to him, for a number of years past. During my visit to that town over three years ago, I had observed the same thing. More than his operations have not decreased at all. When an official superior lends money on interest to his subordinates, and that too to such an ignorant and oppressed class of people as sweepers and scavengers, one can imagine the hygienic oppression with which loans and various interest charges are recovered from them.

A co-operative credit society was started for the redemption of the sweepers three or four years ago, and a few of them dared to subscribe to the society against the interest and will of the money-lending politician. But the large majority of them had to withdraw themselves under his pressure within a few months. One man indebted to him was, however, bold enough not to yield to his threats and continued as a member of the society. (The society has fortunately been recently revived.) He was therefore sued in a civil court by the politician and dispossessed of the hut which had been mortgaged with possession to the money-lender. The suit was for a sum of about Rs. 1,400. A kindly pleader took up the defence free of charge, and went vigorously into the history of the landlord of thirteen years past, and the account of the claim from Rs. 1,000 to Rs. 75 for his dues and Rs. 120 for the rent of the hut, total Rs. 120 only, payable in monthly instalments of Rs. 15. During the hearing of the case it was found that the politician had charged three years' interest at the rate of 100 p. a in advance, and that even according to the plaintiff a total sum of Rs. 1,415 was actually paid to him against the original loan of Rs. 300 only thirteen years ago. How these poor scavengers are exploited may be seen from this flagrant case which is on the records of a civil court.

But the greatest wonder is how the Municipal Board of Visnagar allows this state of things to go on for years together, and why if it does not think such a servant is doing well even prevent him from carrying on his nefarious practice of fleecing poor Shangles who are compelled to submit on matters of local towns at times and to part with their scanty savings to these money-lending sharks.

H A R I J A N

SATURDAY, OCTOBER 26, 1935

ON ITS LAST LEGS

(By M. E. Gandhi)

Some critics have not hesitated to observe that it was preposterous for me to claim, in answer to Dr. Ambedkar's threat to accept some other faith rather than the Hindu, that untouchability was on its last legs in spite of Karfilia. Indeed Karfilia itself supports my claim. Karfilia had gone as far as the Hindu, being peacefully till an over-cautious worker, not knowing his own limitations, had put up Karfilia Harijans to dare to send their children to the local school, though he knew that there was opposition from some Karfilia Savarnas. He had hoped, as had happened elsewhere, that Harijans had successfully asserted their right to send their children to public schools. But Karfilia Savarnas showed that they had not recognised the time spirit.

Only a few years ago the Karfilia incident would have attracted no notice. There were very few references then. The few were to be found mostly in towns and cities. Now, thank God, their number is increasing and presently every village will have its quota. But a few years ago Harijans could not be induced to make untouchability on any account whatsoever. It was part of their faith as it was of Savarnas' faith. These references outside sufficient evidence of the weekly progress made by the campaign against untouchability. Throughout through the progress has been, Karfilia, and the like show that it has not yet affected the majority of Savarnas in many places. The fact is a warning to the reformers and the Harijans that much has yet to be done before the hard hearts of Savarnas are melted.

Let it be further observed that it was Savarna reformers who advertised the Karfilia incident and gave it an all-India importance. It has agitated Savarnas, somewhere more than it has angered the Harijans. I have to take with shame and sorrow that even Karfilia Harijans no longer want to agitate for their rights. They have mostly submitted to the Savarna indignities. In spite of all the help offered to them, they would not leave Karfilia. It is easy enough for the few that are there to wear their brand of peaceable till elsewhere. The attempt of the reformers to induce them to leave Karfilia under their protection has failed.

There is change of faith, not on account of its inherent inadequacy but because of the un-reconciling persistence of many of its followers, were possible, in the present instance it can but defeat the cause intended to be served.

Reformers of outward like Dr. Ambedkar aim but weaken the defence of Harijans. We know, as a matter of fact, that Non-Hindu Harijans, no matter how sincere they may be, are not able to help Hindu Harijans. Indeed, they are a stain upon still in their adopted faith. Such is the hold untouchability of the Indian type has on the people in India.

Let not Dr. Ambedkar's just words depict the reformers, let it spur him to greater effort. For whilst it is true that the number of workers against untouchability has greatly increased, there can be no doubt that the number is yet too small to overcome the persistence of awe. Nevertheless a movement which has attained the proportions that the anti-untouchability campaign has attained and in which the slightest outward incident can attract world-wide attention cannot but be on its last legs. Humanity will not suffer if any longer.

REV COTTON

(By M. E. Gandhi)

Some of the readers of HARIJAN may recall the periodical publication of short bulletins giving all kinds of useful information to khadi workers. It was part of the pleasant work done by the late Mahatma Gandhi who built up the scheme of khadi. Shri T. Sivarama of Mysore donated such a copy of one of these bulletins called REV COTTON published in 1913. It is almost prophetic in nature shows how attempts were being made even in the early stages of the movement to work out a scheme of self-sufficing khadi. Now that it is to have the first place in the activities of the A. I. S. & the reader will appreciate the reproduction of the bulletin.

"This cotton grows in the day of a big cotton tree. Therefore its seed should be sown about 1 ft apart. After it is one year old it begins to flower and bear fruit, and continues to do so all the year round for many a year. It is several years old at its best growing in the country of India.

It is reported to have been growing in several other localities also. In two-growing years where full crop of cotton is grown, this variety of cotton is given on the branches of both. The leaves are of a glossy dark green colour. In the day are like the leaves of the leaves of a cotton tree and have 1 to 1 pointed tips. Its pods are three-chambered and pointed. When they burst cotton does not push out from them, but remains bound up like a cone within it. The stem is like variety, unlike other varieties when it sticks to the roots all round, but closely wrapped round them. The colour of the seeds is black and they are found sticking to each other in a double row. They can be easily separated. While sowing only one seed should be dropped in each hole.

The plant of this variety loses properly from its third year. A third from it, Kankar has

not a sample of the cotton grown there. He writes that the yield of cotton from one acre was 7 lbs. The yield of lint from the seed cotton in this variety is 44 per cent. Hence 7 lbs. of seed cotton gives 1½ lbs. of lint.

The cotton is a very long single variety. The single of the *Des* cotton grown at the Indraprastha station is from 1½ to 1¾ inch long. But the length of the Kankaria single was found to be nearly ¾ inch. The lint was not so soft as touch. This shows that there must be some difference in the soil.

It has also been observed that watering has a good effect on this tree. If ordinary cotton is watered while it is flowering, it stops flowering and begins to be leafy. Quite the opposite is the case with *Des* cotton. By watering, the plant begins flowering, the length of the single improves and the lint becomes softer.

The variety of cotton does not stand watering with great liking. Its fibres get damaged steadily. It is desirable to water liberally with the help of the fingers. As we find, it is always free from it and as it is more glassy in a growing condition, as lint does not form too large. The separating of the lint with fingers does not take much time, and this sort of ginning machine existing (which again is done by fingers) more perfect. This cotton is found open late 40 to 50 cents and in June or July about.

Some people spin this cotton as it comes from the field, i. e. without separating it from the seeds. The thread comes out just as a piece in the case of an 80 silt cotton. When all the cotton is spun out, nothing is left on the hand except the hard cotton-seed. But it is rather a nuisance of this cotton. After ginning and washing it as described above, it can be spun quickly, freely and evenly.

The process of separating the lint does not take much time, as it is better not to spin direct from the seed-cotton.

By Pajari, who is in charge of Khadi work in Nagpur Tehsil in the province of Khandwa, while visiting samples of cotton grown there, in course of a long letter speaks thus regarding *Des* cotton which is one of the varieties of *terracotta*:

'In my opinion it is the best and most suitable for our purpose. It can be grown in every country and under all climatic conditions. The best grows to a height of 4 to 10 feet. It lasts for 15 to 20 years. Four or five trees grown in the courtyard would be quite enough to supply cotton sufficient for clothing a family. It does not require much watering. In Khandwa one can find them even in every courtyard. If the Khaddar movement is to last long and to succeed as a home industry, I think it is indispensable that each family should arrange to grow this cotton. I am told that the Government used to spin this cotton for their special thread.'

NEW KHADI SCHEME

(By M. K. Ghosh)

The resolution adopted by the A. I. S. A. regarding spinners' wages and Khadi policy generally, deserves the careful study of every Khadi worker. It contains great changes, if the new policy is properly worked. In order to work it properly, all the instructions issued from time to time from the Centre should be meticulously carried out.

Self-reliant Khadi has to receive the first place in all Khadi organizations. In a way, self-reliant Khadi and production for sale will go together. Production for sale will be a by-product of self-reliant Khadi, and the latter will secure the success of the former. As the condition of production is that the workers must be Khadi-ized, they will have to make or take Khadi for themselves. This they can easily do out of the (for them) very big rise in their wages which they will be receiving without having expected or demanded it. That receipt of wages will depend upon the surplus production which to be of use must command a ready sale. Thus self-reliant methods will be easy where there are producing centres. For the spinners and other workers will be more open to conviction than the others with whom workers have never come in touch.

But some ask, who will buy Khadi at higher prices? In my opinion this belongs ignorance and want of faith and consciousness.

Whereas we have confined our attention to stimulating demand in the cities, we have been unacquainted. We have never tried to study the localities immediately surrounding centres of production, we have neglected the very producers themselves. Now, before we even tested the latter, we seem to have confidence that they will respond. Why should we not have the same confidence about the people in the surrounding localities? Surely they need cloth for their daily use. Is it too much to expect them to take in some Khadi manufactured by their next-door neighbours? I know that those who have made an earnest effort in that direction have never failed. Failure has been with us, not with the progressive buyers. They are always with us, it does not matter what they buy and are taking. If one would study the wants of the surrounding localities, we would produce Khadi that would suit their taste and arrest their attention. Khadi workers have done that before now with success for the sake of the city-dwellers. Will they now turn their attention towards rural areas? It is not so much the degrees of Khadi that these people away from it. It is our want of faith and consciousness. If we have faith, we shall find that the same millions are open to us as they are to the weavers of hand that come to us from the Far East. They rely upon the cheapness of their places to produce a demand for their wares. We may rely upon local patriotism.

and the usefulness of our work to keep the workable beyond of doubt.

It is not without full justification that the Council of the A. I. S. A. has devoted more every third expenditure being self-supporting and hence autonomous. They may no longer rely on the Centre to sponsor them. The central fund should be freed for tapping areas we have hitherto neglected.

A Prophetic Vision

In the last paragraph of his *Monograph on the Cotton Industry of the C. P.* (1928) Mr. Arthur Henschelmann writes:

"If the Indians expand, if their number increases, the landless must disappear. This result would be regrettable not only from an economic point of view, but from an economic point of view also. As a result, machine-made goods will always be inferior to the handmade fabrics, the former have the impress of utility and beauty, the latter of the latter is taste and beauty, the product of clean goods the purchaser surely buys for use, concerning himself little about the business of business or delivery of design, the labor of the handloom is done unconsciously passes to examine and admire. Economically the aim of the Indian, even when they to employ the power the number of operations they do have, will not compensate the people for the loss of an occupation that for centuries has been the backbone of a large section of the community. The absence of any compensating action in the industries of the country makes itself severely felt. Other industries are few and the between, and their condition moreover is no better than that of the handloom. These means agriculture, but it is hardly desirable that the worker derive from his home should bring the crowd of peasant cultivators. It was better to have, if possible, the impending domestic industry from agriculture directly then to seek in the rule of the Indian cotton that calls to mind the Western world of the Middle Ages, essentially the same industries have never emerged from the stage known as the family system, in the early stages of the country a money may perhaps be found, from the the price of a possible combination of interests which may be able to enter the industry and to face the competition of the factory system. Will an occupation ever be found to plan and bring into existence such an expenditure?"

Mr. Henschelmann was not sure about the answer to the question he asked. But during the last fifteen years it has been given to us in one the capacity as well as the organization is strengthened. And it will be my own fault if the organization is not as successful as it deserves to be.

V. G. D

GUJARAT REPORT

We take the following interesting items from the first annual report of the Gujarat Rajya Sewak Sangh:

Education:

There has been an increase of three grant-in-aid schools during the year at Thangpur, Baroda and Palda. The first two are meant for boys receiving secondary education and the last one for those receiving primary and secondary education. The schools run by the Sangh at Narval, Godhas and Kaira are doing rather better work. The progress of the chapel (middle) department in the Narval Ashram is satisfactory. A similar attempt on a small scale had been made at Godhas Ashram by introducing chapel work, but all of a sudden typhoid epidemic spread in the Ashram, attending 7 boys and normal activities had to be suspended. The number of students in the girls' boarding house at Dehramdadi has been raised to 30. The details of the hostel and schools run or aided by the Sangh and the district committee were as follows: 53 schools, 7 ashrams, and 1,393 students.

In order to push up the work of educating a greater number of Harijan boys in the public schools, it has been decided not to start separate schools so far as possible. The schools already going on will serve the purpose of feeder schools for sending children to the higher standards in the D. L. S. schools.

The total number of scholarships sanctioned was 77 and the total amount spent was Rs. 1,399-4-6; and unmarked scholarships were given to 14 students amounting to Rs. 140-9-3, preference being given to those desirous of getting industrial education. One of these scholars has achieved a remarkable success in painting and drawing. These students received Dardil scholarships for further studies in arts colleges and one in drawing course.

Details of Scholarships:

Primary	5	Rs. 21-3-0
Secondary	11	831-2-0
College	4	101-4-0
T. H. Training College	1	221-13-0
Dahadadi	1	108-12-0
Saga Gurdial	1	71-0-0
Total	1	131-4-0
	77	1,399-4-6

There is an unmarked fund at the disposal of the Board and a sum of Rs. 12-4-0 was sanctioned for scholarships to three girls.

Wells

The work of sinking wells has progressed satisfactorily. Out of the total amount of Rs. 7,500 deposited with the Central Office, sanctioned for wells in Gujarat, provision for 11 wells has been received. On the whole, 24 wells have been either constructed or repaired, at a total cost of Rs. 3,800-0-0.

Survey in detail of the number of villages without walls in Alameda District and Sarawak Forest has been made and that for the latter District has been very useful to the Sarawak Forest Panchayat. The District Head of Belaga District has undertaken to make a special effort for constructing cement concrete walls in Alameda District.

Besamau

Besamau was told by the Kulu District Head on ameliorating the economic condition of the natives. Fresh attempts were made to start co-operative societies at Anau, Umeth and other places. The President of that Board, who is a worker in rural areas, secured loans worth Rs. 400 free of interest and lent it to the Bhangas of his village, Boraki, in order to relieve them from misery. He also tried to give employment to those people by helping them in preparing lumber baskets, etc. He tried the experiment in three other adjoining villages, and has had satisfactory result. Mr. A. V. Thakkar, in the course of his tour in Gajani, did not fail to examine minutely the economic condition of the natives and tried to give impetus to local efforts. Small loans of money are being given to the Bhangas in rural areas to encourage them in preparing lumber baskets, etc. Bhangas are being run at Marawi and Kadak in order to supply daily necessities to the Bhangas at reasonable prices.

There were five cases of leprosy in Bhangas localities and a sum of Rs. 300 was distributed for giving relief in building latrines. The K. N. Waite charities of Bombay kindly gave us funds for that.

A sum of Rs. 500-0-0 has been given as aid to helpless families affected by floods to rebuild their houses.

Medical

The Sarawak District has established a special dispensary for giving free treatment to the Bhangas. The number of patients taking advantage of this dispensary has gone up to 748 per month in the course of four months. The chief doctor, who is also the president of the district M. S. B., is an eye-specialist, and he gives free treatment of operations in eye in his hospital. They have decided to arrange for a special ward for those operations in the month of December next. Arrangements for giving medicines free have been made at Baki, Mahadua, Kadak and Kulu.

General

No special attempts have been made to open temples for Bhangas, nor is there any progress in the attempt of opening walls for them. The facts about the unsuccessful effort to open the L. B. school to Bhangas children in Kertih are too well known to need special mention in this report.

Sarawak Affairs

Mr. Narsinh Parikh took charge of the

Ashram as its manager in the month of November 1954. The boys' boarding house at the Ashram has been closed in order to give free scope to the development of the girls' hostel. The boys were given the option of joining the Githia Ashram which about 8 out of 18 did. There are 10 Hartjan girls in the hostel. At present special arrangement has been made to give them training in tailoring, spinning and weaving. They also do all the household work including printing. The chapel department is going on. About half a dozen Hartjan workers are doing the work. The small library which was started last year did not show any progress. It was not possible to complete with the market owing to certain inconveniences. It may be restarted when somebody has taken some experience at the Cottage Training Institute of Calcutta or at Wandia. One boy of the Sarawak Ashram has gone to Calcutta to get some training.

P. L. RAJAGOPAL

Secretary

Hartjan Day in Kerala

The All India Hartjan Day celebration in the Province of Kerala was this year an unprecedented success. Enthusiastic celebrations took place at 45 centres throughout the Province. We had asked for summary reports from the different places where the Day was celebrated in accordance with our instructions. We had specially asked for facts and figures. Brief and fairly accurate reports have been received from 32 places in Travancore, 8 places in Cochin and 15 places in the Malabar District. We have thus reports from 55 places. Some other places also observed the Day but there are only newspaper reports available. The chief items of work undertaken as per our instructions were Hartjan child welfare work, spots of Hartjan boys and girls and other Hindu children, joint Bhangas and visits to Bhangas houses, and public meetings. The following interesting figures are available from the reports received: Child welfare work was undertaken among 1,210 Hartjan boys and girls, who were given oil and soap baths and fruits and sweets and milk. It should every man our workers personally took part in the work. 1,108 Bhangas houses were visited by Gouth Hindu friends and workers. Joint Bhangas and meetings were held at all the 45 places. Joint spots were held at several centres. At all the public meetings resolutions were passed thanking Mahatma Gandhi, advocating Temple Entry, and pledging the support of the Hindu community in Kerala uplift. There was no opposition at any place from anybody. This province-wide celebration has helped once again to focus attention on all the problems affecting Bhangas in Kerala.

G. RAMACHANDRAN
Provincial Secretary



HARIJAN

Editor: MANGADY DESAI

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[ONE ANNA

WEEKLY LETTER

Our Village

Minchen is now face to face with the first problem in the village. The problem of water is not so easy as we had thought. The Mangs who had been so quick to oblige her were only apparently so. Even the Mahans were prepared to oblige her to the same extent. That is to say, if she consented to having water poured out in her pot, anyone would draw the water for her. But there were limits to the extent of this voluntary service. If it indeed was voluntary and service both! Water would be needed for all kinds of purposes and at all times of the day, and this voluntary service would not be always available, and it was hardly proper to depend upon it always. But it was soon found out that at the back of it was the disinclination to allow her to draw the water—disinclination even on the part of the Mangs. 'Every one of us has a well. Why will you not have your own well in your own compound?' they said.

'But my compound is so small, and it is reserved for you to come and sit in the evening for games. And why should I have another well when there are several a few pards from me? But I thought you had agreed to allow me to draw water, even if the Mahans will not,' she said to the Mangs.

'Our side would accommodate us.'

Let it be remembered that there are not more than two or three houses of Mangs in the village! Minchen now thought the best plan would be to request a Daria from Wadia who had his house beyond the road facing her to allow her to draw water from his well. He was not a permanent resident there, but his house-keeper stayed in the cottages and he occasionally came to the village. Finding this there one day Minchen went with her pot to draw water.

'We have very little water in our well' he said. 'The well is working the whole day and at the end of the day there is little water left,' he said humbly.

'But surely I do not want much water, and you are the best to tell me that there is not sufficient water in your well at this time of the year. Come, now, say that you will not permit me to draw the water and that even

the Sans Mahans and Mangs you will not oblige me by letting the water.'

'You see,' he stammered out, 'my men will refuse to work, otherwise I have no objection. But I shall ask my sister brother.'

Let it be remembered that these Mahans and Mangs and even Brahmins have no objection to Minchen going into their houses and to taking medicine from her hands. They evidently her touch defiles neither them nor their houses!

The other immediate question is that of sanitation. Living right in their midst she now feels the gravity of the problem even more. The Kish not only defiles the roads, it defiles the air around. She has begun talking to them about it every evening. The necessity of having latrines is now accepted by everyone, but who will clear them? 'Oh, surely the voluntary scavengers will come every day!'

'No fear,' said Minchen. 'They will soon stop coming. Surely you ought to know that they are not scavengers. You cannot pretend ignorance in this matter. Have you ever seen Mangs like these? Some of those who come to do this voluntary scavenging are, you must remember, our guests at Magarwadi. They come to demonstrate to you the fact that there is no shame in doing one's own scavenging. What is most shameful is that you look on and continue to defile the roads when these gentlemen come to serve you. No, the fact of the matter is that I shall get some of the landlarks in the village (i. e. men from Wadia who have lands in the village) to put up latrines here. You must maintain a scavenging family to serve the village.'

The scavenging project was eagerly held in the village. They used to be very noisy in the beginning. Once or twice rowdies disturbed them too. But they are getting more and more friendly with Kankabek and other friends after Bama and Kallu started to the children after the project. A hawt teacher Kankabek can handle these children as no one else.

A Suggestion

I have letters on the sanitation problem from all parts of the country. A friend working in a village in Madhya Pradesh writes a long letter which, boiled down, is to the following effect.

"I am a regular reader of HARJIAN, and a careful reader too, as I have been doing ever since I came to this village for the last two months. I am confronted with utter lack of co-operation and even opposition, and often wonder if this problem will ever be solved. I am not at all disappointed, for I am convinced that whether it is solved in a year or a hundred years it has to be done, and wherever there is any nothing more than his duty. But how are we to have 300,000 voluntary workers for the 700,000 villages of India? Or, at least, we have 300,000 Muzrai families instead? That there is a large enough Muzrai population there is no doubt, and if every village contained a Muzrai family the problem would be automatically solved. A Muzrai family need not be paid more than Rs. 250 a year in any case. Taking Rs. 500 to be the cost of building and equipping the latrine, the whole cost would not exceed Rs. 500 a year. According to your own figures the value of a single individual's manure is Rs. 1 per year; if it is properly preserved and used. This means that a village with a population of 500 has an income of Rs. 500 a year and can thus easily bear the cost of Rs. 500 a year. The manager need not be Rs. 10 in the hands of the village. A village worker must teach his village by working one day in the month in each village with the manager, and supervising and inventing his."

Not a bad suggestion at all, and it can be taken up wherever the manager is fit and the people are prepared. But it is not so easy as it appears on the face of it. As I have already said in the preceding note we are thinking of having a Muzrai family in each. But the problem cannot be solved unless and until the Muzrai is rehabilitated and his work assumes a new status. A friend from Denmark who was with us here for some time said that in the villages of Denmark there were managers living right in the midst of villages and other villages, and no one would be able to tell a manager from any a carpenter or a blacksmith or for that matter any other artisan. The growth of an atmosphere of social equality must take time, and the royal road is the slowest one of educated and patriotic young men working forward to do the work voluntarily. As our friend himself is one of them, there are several others like him working elsewhere. He says they are few and far between, but once the process is on, we need not think in terms of arithmetic and wait until a hundred years hence we have 300,000 village workers. A little heaven will make the whole leap.

The Lesson

What this lesson will be was explained at length by Gandhi in his address to the village workers who were on grounds on the 13th. This little band of workers were those taken by Thakur and who have been working in the

villages of the district for some two years now. The Indraprastha Secretary of their Association, Shri Kalkishankar Bajaj, arranged once or twice a year their meetings when they came together for exchanging thoughts and discussing the questions arising out of their work. This year he arranged for them a four-day's study course from the 14th to the 17th of October, during which period was Jis Vastak, Kalkishankar, Kalkishankar, Kalkishankar, Kalkishankar and others gave them discourses not only on village problems but on matters of general interest—Bhagavad, Gita, Upanishads, Gandhian philosophy, Religion, Co-operation, Reserve Bank, Local Mortgage Bank, and so on. On the last day they were with us. Gandhi had carefully arranged for them a room after the village's fashion. The details of it will be found elsewhere in a summary of his speech. But it was a balanced meal which was fit to give, which satisfied every one of them, and which was as devised as to be the principal meal of the day. The other meal or meals should not cost more than an anna or two. They were to work in villages, and they must know how to content themselves with as much as is little as an average village can get. These village workers have had deliberative meetings where they decided that no one should go to a village unless he or she was prepared to work eight hours on the basis of the wage fixed by the Village Industries and the Spinners' Associations, that their maximum allowance should be fifteen rupees a month, that they should be capable of living within Rs. 15 per month, and that during the next year the Association would pay them as much as they themselves earned as their wage.

The Gospel of Work

A cluster asked Gandhi if he was not paying too much emphasis on the gospel of work, if not making a kind of fetish of work. Gandhi replied: "Not at all. I have always meant what I said. There can never be too much emphasis placed on work. I am simply repeating the gospel taught by the Gita where the Lord says: 'If I did not remain ever at work sleeplessly, I should set a wrong example to mankind.' Did I not appeal to the professional men to turn the wheel to set an example to the rest of our countrymen?"

"Would you do the same thing with any one like Lord Buddha?"

"Yes, without the slightest hesitation."

"Then what would you say about great saints like Tukaram and Sayanar?"

"Yes, as I to judge them?"

"But you would judge Buddha?"

"I never said so. I simply said, if I had the good fortune to be able to live with one like him, I should not hesitate to ask him why he did not teach the gospel of work, in preference to one of contemplation. I should do the same thing if I were to meet these saints."

Mortification of the Flesh.

Walter Gauditch insists, as we have seen, on a village worker living on a village's diet and eating up three annas a day, 12 in for from looking on starvation or mortification of the flesh. To a worker who has imposed on himself a strict regimen involving only one meal a day, consisting generally of 12 tobas of raw also boiled, and 1 meal of vegetables and dal) and injera-milk, all eating only one anna per day, Gauditch wrote:

"Your meal is very meagre, it is starvation diet. In my opinion, you are not making full use of the instrument that God has put at your disposal. You know the story of the talents? that was taken away from him who did not know how to use them, or having known would not use them?"

"Mortification of the flesh is a necessity when the flesh rebels against man; it is a sin when the flesh has come under subjection and can be used as an instrument of service. In other words there is no inherent merit in mortification of the flesh."

M. D.

"- This shames the talent from him" (who had not used his talent but hoarded it); "and give it up to him which hath ten talents" (who had made ten out of the five given him); "He saw every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Mat. 13: 12-13

Handmade Paper in Ahmedabad

The following notice of the once famous but now nearly extinct handmade paper industry of Ahmedabad is taken from the *Imperial Gazetteer*, Vol. I (1885):

"Ahmedabad has long been famous for its manufacture of paper which is exported to various parts of British India including the native states of Gujarat, Kathiawar and Cutch. A small quantity finds its way into the territories subject to British and Indian. In consequence of foreign competition, the manufacture has of late years declined. At present, it can be confined to the native states, and the native markets alone, where species of book-binding and made of having require rough and cheap-grade paper. For the same reason, though stamped paper is now imported from England, the vernacular registers in Government offices are still kept on Ahmedabad paper. The trade is unattractive, chiefly from poor wages, as shown by 15 to 20¢ inches long and in breadth from 12 inches to 17½ inches. The price of a sheet varies, according to size and quality, from 1 d. to 3½ d. Five pice or often five a million worked up, the material commonly used being old gunny bags and other kinds of poor material, mixed with pieces of stamped European paper. The result, like many other industries in Ahmedabad, is a good monopoly. The workers are all Mohammedans and the trade is regulated by an association called the paper guild, *Agiahi-jamat*."

V. G. D.

KARACHI CANTT. HARIJAN CENTRE

(Report for 2½ months from 1st July to 15th Sep. 1935)

Religious Matters: Salmagies are usually held on every Sunday where Harijans are many and extracts from sacred books are read out to Harijans. The *Akshigography of Mahatma Gandhi* is also read out to them on such occasions. During this period about 12 Salmagies were held. These Salmagies have been visited by Harijans as well as Caste Hindus.

Education: Some of the students have taken the course of English and they have considerably grasped some knowledge of it. In school *Margya* and other instructive studies are read out to them. Attempts are being made to get every Harijan child of this locality enrolled in the day school. Some of the Harijan children are already attending it.

Propaganda: Secretaries give daily rounds in this quarter. They make efforts to disseminate ideas of personal and residential cleanliness among the Harijans and to secure for them civic and social rights like other Hindus.

Sanitation: It is an exaggeration to say that this quarter is very clean. It is surrounded by a small garden. The houses are being kept very clean. The credit must go to Harijan women who insist on cleanliness, and in this respect I shall not hesitate to say that the women of this locality are more sensible than their husbands. They know how to earn, how to spend and how to save. Had their husbands been free from wife, some housewives in my humble opinion would have converted their houses into houses. But it is unfortunate to have to note that their husbands are lacking in probity and self-reliance. Attempts are being made to teach their husbands also.

Housing Problem: The final plan of the plot has been sent to both Government Ministries to send the same to Government authorities. In the beginning two years houses will be built for 200 families and for this Rs. 1,000 have been sanctioned, each house costing Rs. 500.

General: There have been a number of mixed meeting. Attempts are being made to start Cantonment and Railway Sweepers' Union. The Harijan Co-operative Credit Society Ltd. has been registered recently. The first general meeting of the Society was held on 28th September in which a resolution was passed to request the Magistrate to permit three representatives of the Harijan Society on the Harijan Co-operative Credit Society. A small taproom has been opened where Harijans are given medical aid.

MOTIRAN

Gen. Secretary.

Karachi Cantonment Harijan Committee

H A R I J A N

SATURDAY, NOVEMBER 3, 1938

NEED FOR HUMANE CUSTOM

(By M. K. Ghosh)

Dr. P. U. Ray, who at his ripe age of 75 is contributing to the interest of collecting humankind the energy of youth, writes :

"I had been to Amra, Talva, and Nabadwip, the latest centres where the shaktis had been introduced. Owing to trade depression consequent on the very low price of the chief agricultural products of the quarter, namely rice and jute, the condition of the peasants has been very much adversely affected. Thus at especially the case of Nabadwip. From the railway station I had to travel by boat all hours, and on the return journey the current being against me it took fully fifteen hours. On my way the many (kind women) told me that the introduction of shaktis has been the means of saving many lives (children, the very word is used). Surely then to the bonded shaktis are giving and the people indulged me begging for more.

As the yarn produced here is comparatively of finer count there is very little sale of the cloth in Bengal and we have to seek a market for it in Bombay. Hence the great difficulty in the matter of disposal of the produce and you know all about it. If we lose the Bombay market we shall have no encourage yarn of low count in that the local spinners may themselves wear the cloth.

Considering that the very troubles of spinning had been met, it is wonderful how within a short period, that is a year and a half at the most, the people have so readily not only taken to the shaktis but have produced such fine yarn. It requires, however, not only the pleasure of it but also initial expenditure of considerable amount of funds to secure the loom and to keep it alive. However, in North Bengal much new ground has been tilled and there is hope to extend it. If depression should be the result.

I am now touring by boat in the adjoining district of Pabna and having something about the economic condition of the people round there."

The custom for fine khadi has fallen off even before the expected or rather threatened rise in prices. When it falls further, if it does, it will do so not because of the rise in prices but undoubtedly because of want of love or humanity in the buyer. Humanity does not search for low prices in a spirit of bargain. The humane in man even in his purchases seeks opportunities of working, and therefore wants to know first not the price of the article of purchase but the condition of its producers, and

makes purchase in a manner that serves most the most needy and deserving. If a sufficiently large number of men and women were actuated by this spirit of love of fellow beings, there would be an ever-increasing demand for khadi, and now more than ever because of the knowledge that extraordinary work is being taken to secure to the bonded spinners at least a subsistence wage -- a wage which would enable her not merely to live but a living somewhere but which would enable her to get maintaining food.

Side by side with the attempt to give khadi without a subsistence wage there must be an attempt to find a better, i.e. more natural, market for khadi. We have hitherto been satisfied with the easy way of obtaining cotton only in the big cities -- such as Bombay, Calcutta, Madras, etc. This was surely wrong. I have suggested to Dr. Ray that he should, if his health permits, deliver his message of love to the places surrounding the producing centres. The whole of Bengal means the cloth. Why should it not wear the khadi? Under the new scheme it is possible to cheaper khadi if Bengal will produce cotton not for speculation but strictly for home use. But that day may be far off. For the time being Bengal as the rest of India should buy khadi for humanity's sake, not in a commercial spirit, according the cost. We do not count the cost and find out what our children or our aged parents cost us. We support them at any cost. Should we do less for our millions of brethren and sisters who are starving by reason of our criminal neglect of them for centuries? We may have no part of India neglected. The scheme of khadi requires decentralisation of production and consumption. Consumption should take place as nearly as possible where khadi is produced. All effort should be directed towards that end. We may produce for the demands of the cloth, but should never depend upon them as we would on the local market. We must first study the local market and supply its wants. And since all khadi schemes and wherever possible all artisans working under the aegis of the A. I. S. A. or A. I. V. I. A. will be expected to use khadi, a minimum demand will thus always be secured. Subho Bodo and Shri Bhabajit of Assam have made independent calculations and have concluded that self-spinning khadi will mean 2 yards of cloth worth against 2 yards of wool by the artisan. If the calculation is correct, self-spinning khadi to be popular will need considerable support from local markets. Since other industries will go hard in hand with khadi, it may be that self-spinning khadi will receive help through village industries other than khadi. The test of self-spinning khadi lies in the fact that it will cost the weaver practically nothing but his labour. Self-spinning khadi will never spread unless local markets are created all over the country and demand established. In order to secure stabilisation it is necessary

to define areas for every producing centre so as to avoid overlapping and unbalancing competition among workers situated in the same organization.

GHEE

(By M. K. Gandhi)

Those who can afford it are fond of eating ghee. It enters into the preparation of almost all the sweets. And yet, or perhaps by reason of it, it is one of the most adulterated articles of food. The vast bulk of it that one gets in the house is undoubtedly adulterated. Some, if not most, of it is mixed with tallow and other non-medicinal matter and not. Vegetable oils are often mixed with ghee. This mixture diminishes the vitamin value of ghee when it does not contain harmful oils. When the oils mixed are harmful, the ghee is unfit for consumption.

At Nagawadi we have been insisting on producing cow's ghee. It has meant considerable difficulty and great expense. We have paid as much as Rs. 50 per 40 lbs. ghee ready.

This can only be for a rich man's pocket. We are trying as much as we can to approximate the poor man's standard consistent with balanced diet needs. I observed that Dr. Aykroyd had omitted ghee from his balanced diet scale. Medical testimony, while it insists on milk or butterfat, does not make an issue of ghee as an indispensable part of the daily menu. We have tentatively dropped ghee from our menu, except for those who consider it to be necessary for their health. We are having as equivalent the weight of pure fresh vegetable oils. Millions in India never know the taste of ghee. After all it should be borne in mind that those who take milk get some ghee in the cream and most available form. Apart from the question of value it may safely be said that village workers are with impunity and ghee from their diet so long as they can procure some milk or curd or butterfat.

At the same time it is the duty of wealthy people and public bodies like municipalities to place at the disposal of the poor people cheap wholesome unadulterated milk and its products. Addition of milk or other foods should be as difficult as counterfeiting coins or notes or postage stamps, and their value should be standardized as is that of postage stamps.

It had the skill that is today devoted to the management of commercial concerns meant for private gain were devoted to the conduct of dairies for the public benefit and cheap for food stuffs, they could be run on self-supporting institutions. There is nothing to prevent them from becoming so, except the public disinclination to give the requisite skill and capital to such philanthropic concerns. The benevolence of the wealthy is exhausted in the effort to run

business, to relieve the ever-increasing army of beggars who are a burden on society. For they are without laboring. It is benevolence misplaced. If it may not be described as mischievous. The difficulty according to legend, of getting wholesome articles of diet at reasonable rates in every town and village, is a great standing block in the way of the village worker. There is no wonder when village workers attempt to feed out by experiment what in spite of this handicap are the indigenous sources of securing an adequate diet.

A TALK TO VILLAGE WORKERS

[I have referred in one of my Weekly Notes to the talk given by Gandhi to the village workers who were our guests on the third October. Here is a gist of it. M. D.]

The Menu

As today's menu was selected by me with some careful thought, and especially with a view to the needs of village workers, I must speak to you about it at some length. The idea was to provide you with food, nourishing and yet within the means of an average villager and within the possibility of an eight hours' minimum wage as we have fixed it, i. e. three annas.

We were 18 diners today and the total cost of our food was Rs. 9-12-4, which means that each man had slightly more than 4 pice. Here are the details.

	Rs. or p.
10 lbs. Wheat flour	1-0-0
12 " " Turarose	0-11-4
4 " " Jaggery	0-0-0
10 " " Red gram	0-7-4
4 " " Lentil oil	1-0-0
20 " " Milk	0-12-4
4 " " Beans lent	0-0-0
4 " " Coriander	0-0-0
10 " " Fish balls	0-0-0
Tomato and salt	0-0-0
Fuel	1-0-0
Total	9-12-4

Vinoba had passed on the suggestion to me that I need not worry about giving all of you eat but might simply give you wheaten porridge (that we have had every morning) and then have a bit of trouble. No, said I to myself, you young men whom God has given strong teeth must have good food well baked whole, which anyone can make, which one can easily carry on one's person from place to place, and which can keep for a couple of days. Before the dough was kneaded it was treated with salted oil. This rendered it both soft and crisp. Then, as we had less than seven pice and our vegetables, we had tomatoes and two chutnies—one made of Kadi fruit available in plenty in three parts and another made of leaves available in our garden. Kadi fruit is known

for both its apert and nutritious properties, and jaggery goes well with it and makes a delicious chutney. The other chutney contained more moment, mustard and salt to open the house. Green leaves must be eaten by us in some form or other, in order that we may not proper chutney in our diet. The vegetable chosen was the cheapest available and grows everywhere in our villages. You will see that I allowed the use of mustard in the preparation of chutney. In spite of the popular prejudice against mustard, it has been found that it is a good apert and blood-purifier. I gave copious doses of mustard water to one of the inmates suffering from scurvy with very good effect and have used it in several cases of constipation.

Milk is an essential article of diet. Your cows contained half a pound of milk, but you must have seen that I gave you no give. I hope, however, that you did not miss it. For I gave you soy beans and oil. Soy beans are rich in oil (18 per cent) and proteins (40 per cent). Groundnuts also are rich in oil, but they have the disadvantage of containing too much starch from which soy beans are comparatively free. Milk with soy beans give us almost all that we need in the shape of fats and there is no need for ghee at all. Why then go to all the wonderful trouble of making ghee? And when procuring good ghee is a doubtful proposition, why have spurious ghee? But milk or butter-milk we ought to have, no matter how little. Medical men say that it helps in the assimilation of the vegetable fats and proteins. Therefore ghee you can omit with impunity. I had recently two little children under my care whose diet I carefully regulated. I cut out ghee from it and found that they were none the worse for the cutting out of ghee. Of course I gave them as much milk as they wanted.

Our menu has not on a little more than 4 pice. It was a full meal and the other meals need not be so heavy as this. They, therefore, need not cost more than an anna or so. Milk may be omitted for the other meals. Wood sticks, soy beans and chutney should be eaten enough.

Two Main Duties

In this is one of the two main things you have to do—to secure to villagers a balanced diet, and to content yourselves with the same. There may be some who burden their diet with useless articles and many whose diet is badly deficient in vitamins. You have to introduce the right kind of diet to them. You will have over-keeping yourselves and encourage over-keeping among villagers. It ought to be considered a shame that milk is not available in many of our villages. The second main duty is sanitation—a most difficult thing indeed, but if you have succeeded in introducing the right kind of diet and making the sanitation of your village tolerably good, you will have rendered

human bodies worthy of becoming temples of God and efficient tools for doing a good day's work.

Earn Your Wage

Khandi will certainly occupy the centre of the village industries. But remember that we have to concentrate on making the village self-sufficing in khandi. Out of self-sufficing khandi will follow commercial khandi as a matter of course. The argument you will find elaborated in the address of HAREJAN. But as you will depend the success or failure of khandi. People have been frightened by business scares. You have to restore their faith in khandi and explain to them the new policy.

You will of course take up any other industry available in villages and for which you can find a market, even being taken that no shop has to be run at a loss and no article produced for which there is no market. Give eight hours of your day to any home craft you like and share it with the villagers. Start as you earn your wage, even so can they earn it by eight hours' work. Make Vinoba your khandi here. It is impossible for you to conduct his learning or to have his wonderful memory, but you can certainly emulate his industry and devotion to work. Go out to the villages to write commentaries on the Upanishads, which you may well do in towns and cities. Your work will provide the best commentary on *Shree Vinoba's* concentrated work. We have to infuse the villagers with our passion for work. We say they have become lovers of wood and drawers of work. In order that they may stand erect and say they shall no longer be mere lovers of wood and drawers of water for us, you have to explain to them the reasons for every one of their actions and make them voluntary workers for a living wage. What Vinoba has done should be water for these simple folk to achieve. I am told a village had called Gulab has already broken Vinoba's record in spinning.

The Task

You will also not take a companion to work with you. Our policy is to send a single worker to a village or group of villages. That will enable him to bring his recommendations into full play. He may pick out any number of companions from the village itself. They will work under his direction, but he will be mainly responsible for the village under his charge.

Let us not be tempted by the allurement of the machine age, let us concentrate on rendering our own body-machines perfect and efficient instruments of work and let us get the best out of them. This is your task. Go ahead with it, without flinching. There need be no despair in a field which Vinoba has made his own and where he has given the best of his 18 years. I at least have no reason for despair and that is why you had me called down here.

VERMIN-PROOF PAPER AND NEVER-FADING INK

I have been lately somewhat worried about the damage among my papers caused by the silverfish which flourish in Montreal but is absent, I am told, in Alaska. I was particularly angry with it on account of its particular for a writing pad of handsome India paper. Secondly, I had occasion recently to transcribe a piece of Gaudin's writing written about three months ago, and when I set about doing it, I was surprised to find a considerable part of it nearly effaced, but could not decide whether to find fault for it with the stationer to Gaudin or with the ink manufacturer.

Meanwhile among the Farina relations to THE CHAIRMAN AND PRESIDENTS OF THE SOCIETY OF ANTIQUARY RESEARCHERS IN INDIA edited by Professor Gough in 1897, I came across a very valuable report submitted by Dr. Rudradinal Mitter on the operations carried on by him upto 1924 for collecting information regarding Sanskrit manuscripts in India. Elsewhere, in the course of his report Dr. Mitter offers the following observations on the paper on which manuscripts were written in our country:

"The manuscripts consisted on nearly always on country paper, clad with yellow waxen and on occasion of lacinated wax, and then polished by rubbing with a conch-shell. While waxen is easily used for this, but I have seen a few volumes clad with it, the waxen employed in such cases being made good. The nature of ordinary country paper being rough, a thick coating of wax is necessary for easy writing, and lacinated wax enables scribes thus absolutely. The paper used for ordinary writing is clad with lacinated, but such paper attracts dirt and remains of all kinds, and that great part of Sanskrit the 'classical' shows liberally as it. The object of the waxen is to keep off the dirt, and it serves the purpose most effectively. No lacinated or waxen of any kind will attack unsaturated paper, and so for the Sanskrit are perfectly secure against its ravages. The regular appearance and change of European paper has of late induced many persons to use it, instead of the country unsaturated paper, as writing paper, but this is a great mistake, as the former is not nearly so durable as the latter, and is liable to be rapidly destroyed by insects. I cannot better illustrate this than by referring to some of the Sanskrit in the library of the Asiatic Society. There are among them several volumes written on foreign paper which date from 1740 to 1840, and they already look damaged, mottled and spotted in several places by silverfish. Others are palm-leaf paper, which is darker, larger, and stouter, are clearly on far superior, that the leaf has quite faded, and become in many places illegible, whereas the Sanskrit which were originally copied on unsaturated paper for the College of Fort

William in the last decade of the century, are now quite as fresh as they were when first written. I have seen many Sanskrit in private collections which are much older and still quite as fresh as fresh. This fact would suggest the propriety of Government records in India, even being written on unsaturated paper, instead of the ordinary writing, which is so rapidly destroyed both by the climate and also by silverfish. To guard against mistakes, I should add here that the ordinary yellow paper used in the houses in India with lacinated and is not at all good against the attack of insects."

As regards the ink used for writing papers Dr. Mitter says that it is of two kinds, one for paper, and the other for palm-leaf:

"The former is made by mixing a rather colored infusion of ground rice with lampblack, and then adding to it a little sugar, and sometimes the juice of a plant called *Amra* (Ficus religiosa). The latter of making this ink is great, as it requires several days' continued attention in a mortar before the lampblack can be thoroughly mixed with the rice infusion, and most of sufficient attention causes the lampblack to settle down in a paste, leaving the infusion on top, which for writing work. Occasionally waxen gum is added to give gloss to the ink, but this practice is not common, sugar being held sufficient for the purpose. Of late an infusion of the mother urushin, prepared in an iron pot, has occasionally been added to the ink, but the urushin and pollen of iron formed in the course of preparing this infusion are injurious to the texture of the paper, and destroy the waxen surface which such ink either wash from the chemical action of the urushin salt.

The ink for palm-leaf consists of the juice of the *Amra*, mixed with a quantity of oil. It is highly saturated as it sinks into the substance of the leaf and cannot be washed off. Both the ink are very lasting, and being perfectly free from mineral substances and strong acids, do not in any way injure the substance of the paper or leaf to which they are applied. They never fade, and retain their gloss for centuries."

V. G. D.

Illustrations have been sent to these subscribers whose period of subscription begins with this month. The first issue of the next month, i. e. December, will be sent by V. G. D. to each of them whose subscriptions are not renewed by that time, which they will kindly accept and reciprocate.

Manager

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Notes

Apologies to Visitors

Magarwall is taxed to its utmost limit. It has guest quarters with maximum accommodation for 15. They are principally meant for A. I. V. I. A. Board members and those who are invited for consultation or otherwise by the Chairman or the Secretary. But wherever I stay people gravitate from all parts. I have made it a rule to ask them as far as possible to share with me what has been put at my disposal. The result is that my shade has become a charnel-house without any private quarters. In dry weather this is no hardship. People sleep on the ample bed end of the rooms occupied by me and the Board office. In the depths they spend out nights. Living thus it is not possible for me to find comfortable rooms for an unlimited number of visitors. Yet they come without notice and without appointment add to this the fact that we are working without servants. Cooking, washing and cleaning are all done by me. The resources of Magarwall are therefore truly taxed when visitors come as they do without notice. I am obliged to refuse them accommodation as food. The latter is always cooked according to the number known to be resident the previous night. This is all contrary to convention, in an Indian household, a dinner never becomes an honored guest, and he dines what is prepared for the household. But Magarwall is not a household. It is a trust created solely for the service of the semi-starved unemployed or semi-employed millions. We are trying in the best manner we know to husband all our resources to cover every job we can. We have therefore no warrant for providing a lavish table at which all who come may sit.

Hence even at the risk of being considered rude or selfish, I am obliged to be very strict and turn away those who come without previous appointment. Those who have therefore been much aided my wish, have refused hospitably will please extend their sympathy to me and excuse me. Future visitors will take note of the peculiar position we are in at Magarwall. I may mention for the encouragement of those who must come without notice that while a stretch of three of Magarwall there is a well-appointed charnel-house capable of taking in a fair number of guests. It has private quarters too for a limited number. I would like to add that in making for appointments would-be comers should have mercy on me. It taxes all my strength to cope with the day-to-day work. No appointments should therefore be sought except for the benefit of the tasks which at the moment engage my attention to the exclusion of all else.

Lajpat Rai Week

The All India Anticolonialist Committee, which was started by the late Lala Lajpat Rai, has decided to celebrate a Harjan week in the nearest memory of the Lion of the Punjab as from 11th November to 17th November. Besides what local committees may arrange the A. I. A. C. has circulated the workers to the Harjan cause all over India to observe certain common features. They are as follows:

Nov. 11. Publick places singing songs expressing upon the death of all the necessity of leaving the Harjan as leaders and guides, and making the nation of Lajpat & the Harjan cause.

Nov. 12. Letter of religious leaders, such as Banerjee, Ghose, Dasgupta, etc., to be read in Harjan quarters by priests and pandits. Other Hindus should be invited to these lectures.

Nov. 13. Harjanism to be held in Harjan quarters or temples in which all groups of the Harjan should be invited. Speeches emphasizing removal of untouchability among Harjan themselves and other untouchables.

Nov. 14. Date when it is permitted to visit Harjan homes in their quarters and establish social contact with them.

Nov. 15. Only those Harjan workers with their letters should be invited to a temple or charnel-house where caste Hindus would meet them and send the letters persons and place for cleanliness and good health.

Nov. 16. Dance. Caste workers should fraternize with Harjan students and play with them. Indulgences games and eat with high school-boys.

Shri Ajitmal Bhandal who has sent circulars to friends informs me that the programme above described is subject to change. Readers should therefore be ready for alterations that may be sent from headquarters. The chief point to remember is that the celebrations must be fitting to the great cause and the memory of the illustrious patriot and reformer. Workers and committees should ardently devote themselves to the success of the celebrations.

M. K. G.

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HARIJAN

(Editor: MANMOHAN BHARGA)

Under the auspices of The Harijan Sevak Sangh

Vol. III No. 39]

POONA — SATURDAY, NOVEMBER 5, 1931

[ONE ANNA

RURAL INDUSTRIES IN ENGLAND

A couple of short notes reproduced in these columns from an English weekly some time back served to give the reader a faint idea of the movement going on in England for the revival and encouragement of rural handicrafts. I have now got, through the courtesy of the Director of the Rural Industries Bureau, having his head office in London, four latest issues (27 to 31) of 'Rural Industries', the journal published quarterly by the Bureau. These issues contain much that would interest those who are taking part in or sympathetic with a similar movement in our country. In the figure 40 of the latest issue of the journal indicates, the movement has just completed the first decade of its existence and has experienced with one of the worst periods in the economic life of that country. There is ample evidence in the journal to show the progressive expansion of the movement. Every quarter has witnessed new centres coming forward to start the work through their Rural Community Councils who make and derive the fullest help and co-operation from the Rural Industries Bureau. The issue of December last, giving an idea of the ground covered by the Bureau, says: "Of the forty-eight County Councils now in England the rural industries organisation now embraces nearly half." Several Counties have come in since then.

The work, to judge from the descriptions given in this journal, is proceeded with in a systematic and thoroughgoing manner. The Bureau, taking a County as a unit, starts with a survey of handicrafts — hand or dyed — and finds out the possibilities of reviving the 'distinctive local industries.' It is soon found that the 'idle' villages, which have relied on much scenery, have ruined the craftsman's business together with everything else rural. A technical expert is then sent to the County who gets into contact with village craftsmen, gives them technical advice, suggests improvements in their tools and methods of work, puts them in touch with buyers of their wares, in short, acts as 'a trained and qualified expert' of rural industries in that area. He is paid by the Rural Community Council of the County where he works.

The plan of work before the Bureau has been well defined. "It is hoped to develop the manufacturing of handicrafts domestic articles for which the large industrial population should provide a market." The industries looked at for include, among others, handspinning and handweaving of wool and cotton, dyeing in vegetable and permanent colours, repinning, quilting, mangle-making, millwork and embroidery, metalwork made entirely by hand, leatherwork and gloves, hand-made furniture and wickerwork wrought basketwork, handwrought jewellery, enamelling, toy making, basketry, hairdressing, etc.

Over and above the thousand craftsmen, institutions are sending into students to give instruction at low rates in various handicrafts. Several pamphlets and handbooks have been published describing improved processes which artisans are advised to adopt. 'The majority of country workers are greatly handicapped by out-of-date and worn-out tools' and giving 'advice on modern hand tools' forms a part of the technical expert's work. Though in certain processes in certain industries they have adopted the use of power machines, the whole emphasis is on handwork. The artisan is advised 'to have faith in the infinite possibilities open to him.' It is preferable to use at the same time that the expansion of the movement, lays even the feasibility of attempting 'the impossible task of competing with the mass producer.' They have, therefore, wisely decided to work 'not in competition with, but on separate lines to, mass production.'

The other part of the Bureau's work is to find out buyers for the wares the production of which it has encouraged and organised in the countryside. For this purpose it has started a shop ('Country Industries Ltd.') with modern equipment in the heart of London, which has been 'founded to encourage Rural Craftsmanship.' The organizers would not rest satisfied with this 'access to high-class markets.' "But," they feel, "will ultimately depend in a large measure on country retailers. If they will give local craftsmen their support it should be possible to effect a substantial revival." There are made to awaken in people 'a sense of the country' (a synonym for what we have come to style as 'ruralism') and to impress upon the people the joy to be derived from substituting

for "the dull uniformity of the machine-made ornamental things," "the stodge-thick" of the homely products of the rural artisans.

Exhibitions have played a great part in this propaganda work. They form a special feature of the movement. Speaking of an "Exhibition of spinning, weaving and dyeing" held in the middle of October in London, the Journal says: "The avowed object of the exhibition is to encourage a new tradition of handloom weaving and the allied crafts in our national life today as a profession, as a part of education and as an influence on the textile industry." These arts and crafts exhibitions, which are periodically held in almost all Counties, are reported to have been a great success both by stimulating a demand for the wares and by inspiring self-confidence into the producers themselves. Many exhibitions "include working demonstrations of rural trades in addition to finished articles." The 'Home Interest' taken in the exhibits' at an exhibition by members of the royal family is reported to have had "a very stimulating effect on the demand for goods made by country workers".

The movement has been started with the definite aim of reviving rural handicrafts in order to find honorable employment for the thousands of young men who are being turned out of employment in the large industries and are daily swelling the number of the unemployed. "It is vain," an English Journal recently remarked, "a most dispiriting phenomenon. Nothing could be worse than the massing of unemployed young people, disappointed of hope on the very threshold of life." Many young men are said to be learning new crafts with great avidity and are finding ready employment with farmers and artisans.

The engineers have a strong faith in the potentialities and the future of handicrafts. "Although mass production," says their Journal "is the factory's contribution to the twentieth century, the artist-craftsman is not displaced. In fact he is once more taking his place, not only as an individualist, but also as an essential and important complement to almost every branch of industry. In the textile industry a deep gulf still exists between machinery and handwork, but there is every reason to hope this will be bridged, by the recognition of the vitality of looms and looms of pattern in the best hand-weaving of today."

What this movement has been able to achieve in a highly mechanized country like England should inspire us with the confidence that our movement for the revival and encouragement of rural handicrafts is not only real, as some have disparagingly dubbed it, 'economically sound', but is in conformity with what is going on in almost all of the so called civilized and industrialized countries of the world. The confidence of handicrafts as a means of fighting unemployment is being increasingly recognized

all the world over. The 'Rural Industries' Journal has in this connection rightly observed:

"Of all the schemes which have been instituted for the relief of distress due to unemployment, those which are based on a return to active and healthy occupation alone are likely to be productive of lasting results. We must at all costs preserve the virtues of unemployment in healthy and potentially useful members of the community, for the destructive effects of long-continued unemployment, accompanied by underfeeding and insufficient clothing, must be obvious to all who care to give a moment's thought to the question. Whatever the ultimate solution may prove to be, the immediate need is for the creation of that healthy bodily and mental condition which manual labour most readily induces.... These responsibilities may not claim to have found the sovereign remedy, but at least they can claim to have established hope for despair, and that surely is to prepare the way for the ultimate remedy when found."

C. S.

CALCUTTA BUSTIS OR SLUMS

(By A. F. Haigher)

"Many a time have I returned to myself what should I do if I were a member of a Corporation, and when years ago I used to walk through the streets of Calcutta and compare the palaces with their beautiful and airy surroundings, with the squalor and vast accumulation of its slums, I used to say to myself that the work and wealth of the Corporation of Calcutta should be measured not by the number or beauty of its palaces, but by the condition of its slums, and I felt then that the Corporation had neglected its duties."

MANARIS GOSWAMI

Bustis in Calcutta are low-lies inhabited by men of the working classes, by unemployed workers in jute mills and jute presses, by labourers, workers, by unemployed and overgrown of the Calcutta Corporation, by Dums, Mahars and other native classes, all in their thousands. A busti contains from about 100 to over 1,000 persons. Bustis are created by private individuals whose building operations can easily be but are not controlled by the Corporation. It is said that there are about 300 such bustis within the Corporation limits, but to mention dozens of others in the area of the suburbs of the city. It is difficult to describe a busti, the work of sanitation, the composition and the squalor of it. It must be seen and studied to know it well. Though the lines of bustis are only ground-floor structures, the composition is maintained by the number of persons to an acre is very great. It very rarely has a waterlog, though the existing thing makes it more insupportable, in the shape of drainage, and because of very narrow passages, it has no drains either for rain water or for dirty sewage water. It has hardly a latrine or two, with or without doors, in most cases very inadequate in number when compared to the population of the busti. Its streets are no wider

than narrow lanes. It is easily swept by the sweepers of the town.

To a stranger coming to Calcutta for the first time at an occasional visit, the contrast between the stately buildings on the main roads of the city, say on the new avenue called the Chatterpoo Avenue, on the one hand and the huts like the Mohi Begum on the other, will be painfully striking.

I will compare the amenities provided for the outcastes as drivers of municipal rubbish-carts drawn by horses and bullocks with those provided for the outcasts themselves. The men have been provided with rooms, which are really pigeon-hole made of corrugated iron sheets, walls and roof, while the women are stabled in well-pared long lines open to the front and back, on the ground floor and therefore cool even in the hot season, the men live on the first floor and are almost starved as it is no even due to the iron walls being easily heated. The population of about 400 people had only one kitchen building up to very recently, and now they have got the luxury of 12 kitchens in all. Fortunately they are provided with water-taps because they could not provide water for animals without providing it for the men. Also the men's rooms are small, hardly 10'x6', with narrow fans, dark and dingy, and the central passage a darker alley. In each of these rooms two men live, cook and sleep and have to thank the Corporation for allowing them to rent houses they have to live on the premises to grow and feed the animals.

Mohi Begum is a private hut having about 10 beds, or rather bunks, for the same number of families. The rooms measure not more than 7'x6', and the rent is Rs 2 to 3 per month. They open on a passage three feet wide which is always blocked by men, women and children and human latrines which the Don servants are working at. There is only one water-draw for all the men and women, the men therefore use the latrine of a toilet-house belonging to the same owner and adjoining the hut. These also are closed after 3 p. m. and opened late in the morning. There is no water-tap in the hut, no working or bathing place and of course no drain, and the women fetch water from a street hydrant about 100 yards away. In such abject conditions live hundreds and thousands of the Corporation's sweeper-employees, paying a rent of up to Rs 2 out of their small salary of Rs. 14 p. m.

Comparisons are always mine but they have to be made when the difference is so marked. Calcutta and Bombay are cities almost of the same magnitude in population, wealth of the upper classes and poverty of the workers. There are huts as also stables of sweepers and scavengers in both the cities. But the Bombay Corporation has really solved the question of housing its staff of sweepers and

scavengers and of paying them better than Calcutta. Bombay has solved, at least partly, the question of housing its working class through its City Improvement Trust, while Calcutta has not. Bombay has built flats or shacks for the whole of its Conservancy Staff, by spreading out its programme of housing since the last twenty years, while Calcutta has hardly made a beginning. Bombay pays the sweepers and scavengers Rs. 18 to 22 per month, Calcutta pays only Rs. 14 p. m. Even some cities smaller than Calcutta are paying better wages than Calcutta. The sweepers of Bombay have to pay a nominal rent of 5 to 10 annas p. m. to the Corporation landlords for well-made houses, while the sweepers of Calcutta have to pay through the men—no much as Rs. 2 to 4 p. m. in the private huts—more for the right of residing in that city—to live without water-draw or any sanitary conveniences, light and sufficient air. The Bombay sweeper gets the benefit of a provident fund, to which the employee and the employer contribute equally, (1 anna in the wages per month) and is able to retire after 10 or 20 years of service with a decent amount to live on. The Calcutta sweeper has no such provision to look forward to when he retires to his village, though he has worked a lifetime in Calcutta. Is about the Native employees of Calcutta is not so well-housed, well-paid, as provided with amenities during service and after retirement, as his Bombay co-worker.

The greatest wonder is why is the Calcutta Corporation so soft, almost partial, to the landlord? In talking soft to him, it is unfair to the vehicle poor, who happen to migrate in large numbers from the adjoining provinces of Bihar and Orissa. It is unfair even to its own Sikh and Marathi servants. It has ample powers under Chapter XLII clauses 225 to 242 and under Chapter XLII clauses 247 and 248 of the Municipal Act of compelling landlords to improve the habitation of the poor by providing them with streets and passages 11 to 15 feet wide in place of the 5 to 6 ft dirty lanes, and by the provision of all sanitary conveniences and the laying of water-pipes. But it has miserably failed in its duty to the poor. The Marjan town of Guadry (a. 1924) brought about the formation of a committee for the improvement of huts, but nothing has been done since the report of the committee. The much advertised sum of Rs. 150,000 for the amelioration of Marjan employees has not yet been voted and the poor men are now despairing of their present lot. Will any power be exerted now the City Corporation in the interest of the Marjans and the workers?

All communications should be addressed to the Editor or Manager, or the care may be, at Agricultural Press, P. O. 1, Adalat, for telephone number, P. 22.

HARIJAN

SATURDAY, NOVEMBER 4, 1944

MEDICAL RELIEF

[By H. K. Gandhi]

Medical relief as part of village work or social service plays an important part in many reports I receive from numerous organisations. This relief consists of medicines supplied to patients who from far and near flock to any person who advertises himself as distributor of such relief. It means no trouble on the part of the medicine man. He need not have much or any knowledge of diseases and the symptoms. Medicine he often receives free from shipping companies. Dealers are always to be had from individuals who donate when somewhere is satisfied if they can distribute their charity in aid of suffering humanity.

This social service has appeared to me to be the easiest form of service and often even mischievous. It works mischief when the patient is expected to do nothing more to swallow the drug given to him. He is sure the wheal for having received the medicine. If anything he is worse off than before. The knowledge that he can get the medicine or for a little a pill is a poison that will corrupt certain irregularities will tempt him to repeat them. The fact that he gets such aid free of charge will undermine his self-respect which should decide to resolve anything for nothing.

There is another type of medical relief which is a boon. It is given by those who know the nature of disease, who will tell the patients why they have their particular complaints and will also tell them how to avoid them. Such services will seek to assist at all odd hours of the day or night. Such dispensing relief is an education in hygiene, teaching the people how to observe cleanliness and to gain health. But such service is rare. In the majority of cases mention of medical relief in reports is a mere advertisement leading to donations for other activities requiring perhaps no little caution or knowledge as medical relief. I would therefore urge all workers in the social field, whether aided or not, to treat their medical activity as the least important form of service. It would be better to avoid all mention of such relief. Workers would do well to adopt measures that would prevent disease in their localities. Their stock of medicines should be as small as possible. They should study the basic medical knowledge available in their villages, know their regional properties, and use them as far as possible. They will find as we are finding in India if we hot water, washing, clean milk and such with a occasional use of castor oil or opium are most purposes. We make it a point to read "If medicine were to be the

Chief Hospital Patients flock to Miriam and receive lessons in hygiene and prevention of disease. They do not want this method of approach instead of simply being given a powder or a tablet.

A LESSON FROM JAPAN

[By Chusan Lal]

Our countrymen interested in rural uplift and village industries would be interested to learn from the following true story as to how Japanese villagers are attempting reconstruction of their villages and improving their economic conditions. The example may serve as a golden lesson to many of our enthusiastic villagers.

Here is the story as translated from a Japanese vernacular paper:

"Three years ago this month the debt-ridden village of Minato, in Shima Ise, Nagano, consisting of 400 households, went on the water-works in an effort to economise. Inspired by the doctrine of self-help thus being preached by Premier Satou, the village elders induced all the households to agree to these dry privs and to apply as much of the resulting savings as possible to their debts. Results appeared Tuesday, according to the local, indicates a measure of success beyond the expectation of those who promoted the scheme. Approximately £2,000 having been saved to date, most of it has been devoted to paying off debts.

"The period of abstinence and economy will formally end on August 1 next, but as thoroughly laid on the plan are the villagers that preparations are being made to extend it for an additional term of five years, in order that the financial foundation may be obtained for a 100 year programme to make Minato an ideal village. Promoters of the century-programme have pointed out that continued abstinence and saving for five more years should make available a fund of £100,000 for the village. This would be left in the postal savings for a full century, during which, the scheme believes, it should increase to something like £100,000 with compound interest. Such a sum would pay off any debts that might exist after 100 years and the remainder would be used for the establishment of cultural and other institutions. To handle the investment, it is proposed to organise a society named the Minato-Ise Financial Construction Association.

"Mr. Etsuo Hayashi, head of the village head-men, and Mr. Ise Hayashi, one of the assistants, were the moving spirits, as to speak, in getting the villagers to subscribe the original three-year prohibition programme. Mr. Ise Hayashi was especially effective as an example as he was previously known as Minato's heaviest consumer of the community. The project has had several indirect results, among them being a general improvement in the houses, which are now in a better state of repair, and a marked decrease in the number of births."

WEEKLY LETTER

Our Village

Hardly had Minchen settled down in the village when she found that there was an outbreak of cholera in a neighboring village. In a short while there was a case in Kirki. She immediately went to the Civil Hospital and reported the matter to the authorities. They took prompt measures in the shape of clearing operations, disinfection of wells, inoculation and distribution of medicine to the sufferers. The result is that the disease seems to have been checked, and what might have spread even to Wartha has been for the moment arrested at the source.

One of our workers is now doing the customary work that a party has hitherto done. How taxing the work is for one man may be gauged from the fact that he has to give about five hours every morning to mowing. There is no school in the village and our worker would have to take up the work of teaching the children the three R's, but so long as there are no latrines, and mowing absorbs the whole of his evenings, elementary education will have to stand over.

A Handy Booklet

The *Samajika Karyakaryas*, Ahmedabad, has published in a handy booklet for sale articles in HINDUSTAN by Dr. V. G. Doshi, who recommended Gandhi, for the benefit of the non-Marxist-knowing public, Mahatmabodhayan. Shrihar Shanti Pathak's important work assembling the church authority for untouchability. The Samaji is reported throughout Maharashtra for his Sanskrit learning, and once in respect of life and politics is a good old Brahman of the orthodox type. No one will dare to challenge his views as those of a reformer. It was his devotion to truth that led him to examine the case for untouchability presented by the orthodox pundits and to declare that untouchability as practiced today has no foundation in the scriptures and is only an actually extraneous or Hindustani. Sh. Viji Doshi has, in a laud manner, brought out the main theme of the original and provided further proofs with a handy little booklet with which they are easier the case against untouchability. In fact they may translate the booklet. (14 pp.) in their vernacular and give it as with a publicity as they can. The booklet proves, giving chapter and verse, in a manner quite intelligible to the ordinary reader, that (1) In the Vedas up to the whole Hindu community was comprised in the FOUR Varnas and that there were intermarriages between members of the four Varnas; (2) A man's class was determined by his character and occupation and not by birth, and that whilst a Brahman became a Kshatriya if he gave up Vedic studies, a Kshatriya acquired the status of a Brahman by acquiring proficiency in the Vedas; (3) That the "Chandala" was the only untouchable known

in post-Mahabharata literature, and that the present-day "untouchables" could not by any stretch of imagination be brought under the definition of "Chandala" (4) Even these latter-day chandals practically nullified the effect of untouchability by laying down acceptances, (5) Kshatriyas being had the stigma of untouchability for life and that it could be wiped out by the adoption of simple religious devices suggested by the Santhi Samajam.

Another Authoritative Pronouncement

But if any more authoritative pronouncement was needed, it is to be found in a Marathi book—*Shramacharya Pathak*—of which the author is Prof. P. V. Kane, an advocate of the Bombay High Court, a great scholar of world literature, and a leader of the Bombay orthodox Brahmins, and if I remember right, president of the Bombay Brahman Sabha. He gave a series of lectures on the principles of Hindutva before an audience composed mostly of orthodox Brahmins and this book is a record of the lectures. One of the lectures was on untouchability, and his views expressed therein deserve the widest publicity and afford one more proof of the fact that untouchability is on its last legs. He has congratulated Shriharshanti Pathak on his work and has adopted a new approach to arrive at his own conclusions. They may be summarized, along with arguments for them, below:

(1) That the word "untouchable" or "untouchability" is not to be found in the Vedas, and that there is absolutely no Vedic text on the strength of which we may label a community or any professional class as untouchable. The professional names mentioned in Atha Samhita as untouchable were in the Vedas also, but they are nowhere in the Vedas described as untouchable.

(2) The Vedic texts on which the Shramacharya take their sensitive stand to establish untouchability are just three or four: Chand. Up. 1.13.7, Bk. Up. 4.3.21, Chand. Up. 3.13.4, and Bk. Up. 1.1.18. All these, except the last, mention the word Chandala, but whilst the texts show that the Chandala was the lowest of the low, they do not show that he was in any sense of the term untouchable. The Shramacharya lay the whole question when they argue that because Santhi declare a Chandala to be untouchable and the Chandala is mentioned in the Vedas, therefore according to the Vedas also the Chandala must be untouchable.

(3) That even Panini reported Chandala as Hindustani and that though according to Manu only a Chandala is an untouchable, the present-day untouchables do not answer to Manu's description of Chandala.

(4) That untouchability by birth is a thing of later growth based on psychological reasons and that though it has become a prescriptive

practice there is no reason why it should not be discarded.

(4) Even the latter day untouchability cannot be one by itself. There are several kinds. (a) Due to condition, e. g. of a woman in her manner, (b) Due to reprehensible conduct, e. g. of one who is guilty of Brahman-slayer, (c) Due to low means of livelihood (d) Due to migration to certain countries, (e) Due to racial contempt, a Vaidikava holding a Shiva as untouchable and vice versa.

Most of those who come under these descriptions are no longer untouchables, and there is no reason why the remaining few should still be regarded as so.

(4) Untouchability pertaining to (a) public places, (b) water-reservoirs, (c) places of worship has no foundation. In fact even in Bharata there are authorities to show that untouchability disappears in front of these places.

Prof. Kane is opposed to temple entry by legislation inasmuch as he is afraid that it would lead to violence, and because he thinks that legislation of other faiths may not legislate for the Hindus. But so far as the shastras are concerned his position is as clear as daylight and is a challenge to the orthodox Pandita. In the course of an appeal to the Government he says that their own present practice has become politically self-contradictory.

"The old Brahmins," says Prof. Kane, "hatched together the Mitichas, the Impure and the Irreligious, and fought speaking to them (Gautama SUT; Vidya SUT). But what do we do today? The Europeans are all Mitichas according to these Shastras, but we vie with one another in speaking to them. We have already mentioned the fact that Manu has declared that Pundarikas, Dravidas, Yavanas and Shakas fall from the ranks of Kshatriyas and become Shudras as they commit their duties. Atiyaya Brahmana describes them as the progeny of Vidurandivi. When Vidurandivi proceeded to adopt as his son Agastya's son Samadhipa, his city was would not allow him to do so. They thus incurred his displeasure and his curse, and as a result became (see Anshana (A. H. II 12) Anshaya) cannot certainly be lower than Mitichas, Shakas, Pundarikas, etc. These latter are heretics and blasphemers, but Anshaya far from being such are self-worshippers. I therefore appeal to Anant Shastri, the author of Samasta Shastras Dnyana to consider these facts. Munch-mas caste-players are not untouchables, but poor Anshaya may not enter temple precincts! Old Yajurvediya declared the Parva as Mitichas and therefore untouchable. Here is his text.

"One should have a full bath (all clothes to be washed) having washed shikha (the Chundika, Palkana, Mitichas, Shakas and Pundarikas."

But of these all but the Chundika and Palkana have become touchable today. What then is the fault of the poor Chundika and Palkana? Let us one say in reply that the cast have become touchable by using force or violence. It will only mean that you would have the Chundika also to resort to violence."

'Spinning Wheel is Back'

This is the heading of a clipping sent by an American friend from the KANSAS CITY TIMES, one of the large conservative and very influential newspapers of the Middle West. The article brings out clearly the grounds of the re-entry of the wheel and the loom. In Kansas, says the article, "annual thousand women of the State will be taught spinning, warbling, spinning and weaving of virgin wool into yarn, sweaters, blankets and cloth...Women who are on relief spend this morning fall and winter are to turn 100,000 pounds of wool into sweaters and cloth under the direction of the Kansas emergency relief committee, aided by a teacher in every county and other assistants. On June 1 there were 12,200 women wage-earners on the relief rolls in Kansas, said Mr. Stein. In an effort to introduce new crafts to these women the KERC is planning to set up spinning, warbling and knitting projects in order to teach the women the processing of the wool from the time it leaves the sheep's back until it is a finished article. There is a growing demand for hand-knit and hand-woven fabrics. In the United States this type of work has been a comparatively new activity in recent years. Those who are able to supply this demand may, perhaps, find a means of livelihood. Two State supervisors together with local supervisors, will have charge of the blanket weaving centers and an attempt will be made to use employees between the ages of 18 and 25 in the belief that the experience will prove more valuable to them than to older persons. Effort will be made to pick carefully persons going into work-rooms so that this opportunity may be given to those in whom it will be of the most rehabilitative value. Spinning wheels and handlooms have already been in use in some of the sewing rooms in the State, the handlooms being used for making rag rugs, and many women have shown keen interest and attitude in operating them."

M. D.

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A RECONSTRUCTED VILLAGE

I recently had the privilege of seeing in Hyderabad (Deccan) what must be one of the finest pieces of village reconstruction in India, and the most hopeful thing about it is the fact that it has been accomplished by the villagers themselves, all states and needs combining. Its beginning was inspired by a Christian teacher of automatic origin. He had learned some sewing while in training and had evidently imbibed something of the idea of service in sewing. He managed to get Mussadama, Hladon, Harjapan and Christians to join in forming a small troop, and before asking for recognition the troop had done much to earn it, including mending for their equipment. It was not very long before the young teacher was moved to another village, but the work begun by him has gone on by leaps and bounds.

Seven years ago this village, Sarjasa, was noted as being exceptionally dirty, a stream which ran unguided through its midst turning it into a quagmire during several months of the year. Deccan roads have been made and the stream harnessed to flush the cement and stone channels which have been built as drains—some covered and some open. Seven wells have been built, two of them in Harjapan quarters. Simple pit latrines have been made and rubbish heaps removed from the village and valuable pits for compost made outside. A young Patel, who seems to be the present leader, told me that not only have flies and mosquitoes been reduced and cholera apparently conquered, but the well water tastes sweeter than it used to do.

In 1926 when the last epidemic of cholera occurred, three young men looked after sick patients and out of 125 cases saved the lives of 98 by their own unaided efforts. They also gave decent funeral rites to a few whose frightened relatives had deserted them.

They have made two roads to neighbouring villages, with masonry culverts and brick bridges. I motored along one of these four miles long and though not so polished as a high-road, still it was quite motorable and that just at the close of the rainy weather. For shoes and other works they have subscribed Rs. 1,000 in money and labour. The Nizam's Government has also given them some financial assistance. Such has been the enthusiasm of these young men that they have inspired ordinary households and even young schoolboys to help them with work or funds or both.

Some of the other things they have achieved may be more briefly numbered as below:

(1) A village welfare committee was formed and since became a sort of law, so that litigation has almost ceased. Even people from other villages come to have their cases settled. The Christian teacher and pastor are generally the conciliators.

(2) Taxes have been paid.

(3) Various works of charity, e. g. the building of a house for a destitute blind man, also a very nice house for the village barber when his had been burnt.

(4) In the newly-built house of a Harjapan family I saw a window.

(5) First aid of various kinds, both to men and cattle; and the wife of the Patel alone maintained six sick a variety of her house and herself treated sick patients there, helped and guided by the teacher's wife who was a trained nurse.

(6) Revived the village primary school, so that it became the best in the Nizam's Dominions.

(7) Organized dramas, plays etc. of an educational kind, and did propaganda work in surrounding villages, so that some twenty or so of them are now doing something towards their own reconstruction.

(8) Temperance has so much increased that the toddy-sellers have recently made a request to the authorities to do something about it.

MART BARR

Handmade Paper in India

The following is taken from *The Imperial Gazetteer*, volume XII, 1927 (p. 482):

"The distinctive industry of the place is the manufacture of paper, carried on in three hundred thriving villages in the city. The manufacture is said to have been introduced five centuries ago; and under the Mughal emperor Shahjahan paper was used for the court-books, being largely sent to the Delhi Court. In those days the yearly value is said to have amounted to Rs. 2,000, but under the British it declined rapidly until only twenty mills remained, turning out paper to the value of Rs. 2,000 a year. At the time of the Settlement of the District (1856-1857) there were 25 mills at work, with an annual output valued at Rs. 1,500. At the present time the manufacture is again on the decline, owing to the exclusive use by Government of purchased paper."

V. G. B.

Instructions have been sent to those subscribers whose period of subscription expires with this month. The first issue of the next month, i. e. December, will be sent by T. F. F. to such of those whose subscriptions are not renewed by that time, which they will kindly accept and oblige.

Manager

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Manager

SOYA BEANS

(By M. E. Sandell)

Improves are being made as to when soya beans are to be fed and how they are to be sown and in what ways they are to be treated.

The leaflet published by the Bombay Health Association was condensed in these columns only recently. I now give below a free translation of the main parts of a Gujarati leaflet published by the Baroda State Food Survey Office. Its cost is one pice:

"Soya beans give us a plant from one foot to three inches in height. Every pod has an average three beans. The plant has many varieties. The bean may be white, yellow, blackish, mottled, etc. The yellow variety has the largest percentage of protein and fat. This variety is more nutritious than most of eggs. The Chinese eat beans with rice, soya bean flour may be mixed with ordinary flour in the proportion of 1 to 1 parts of wheat and turned into chapatis.

Soya bean very improves the soil. Instead of digging except the other plants from the soil, soya bean draws it from the air and thus enriches the soil.

Soya bean grows in practically all soils. It thrives most in soils favourable to cotton or grain crops. Soil will improve if soya bean is sown in it. In such soil more manure should be used. Fermented cowdung, grass, horse and sheep manure are quite advisable for this crop.

Temperatures suits the bean. It thrives where the rainfall is not more than 45 inches. It should not be sown in waterlogged soil. The bean is generally sown after the first rains, but it can be sown during any season. In the dry season it requires to be watered once a week, or twice if the soil is inclined to dry quickly.

The soil is best prepared in summer. It should be ploughed up and exposed to the sun's rays. Then the clods should be broken up and pulverized.

The seed should be sown in rows twentyfour to thirtytwo inches apart. The plants should be thinned to four to five apart in their rows. They should be frequent weeding.

Cuts are made eight from 50 to 60 lbs of seeds. They should not be sown deeper than two inches. One acre will require about 10 cartloads of manure.

After the sprouting of the seeds there should be proper weeding with a light plough. All roots should be broken up.

The pods are ready for picking in 120 days after sowing. They should be picked as soon as the leaves begin to turn yellow and dry off.

They should not be allowed to lie on the plants till they open, or else the seeds will drop and will be lost in the soil."

So much for the crop.

Now a word as to the results of the experiment being made in Nagarswadi.

It is too early to draw deductions as yet. It may be said that the weight of the inmates has kept constant. In a few cases there has been a decided increase—in one case as much as 4½ lbs. in a fortnight. Ghee has been stopped since the start of the first week. The absence of it has as yet made no impression on the weight. One course of oil is being served instead. The ration of beans has been increased for the current week from two ounces to three per head. The beans are served both morning and evening. They are washed for some hours and then soaked well. Water in which it is steamed is stirred out and tomatoes and salt added to it. It makes a very popular soup. To the beans after steaming are added flaxseed or oil and salt making a tasty dish. In the morning the beans is served with vegetable chutney and in the evening with rice. The beans requires to be served well. No ill effect has yet been reported.

The bean is obtainable in Bombay and Baroda. Negotiations are being carried on for a reduction in the price. Meanwhile small quantities can be had from Nagarswadi at 2½ paise per lb. milled rates. This price is prohibitive. By some mistake our beans were cooked from Baroda by passenger train instead of goods. My advice to readers is not yet to order the beans from Nagarswadi. Godan and Co. (Pvt. Bombay) supply the beans in Bombay and the Baroda Food Survey Office in Baroda.

A Correction

In the last issue of *HARLAN* in the article on "Ghee", in second para read Rs. 25 instead of Rs. 20.

On the same page in the details of the menu read 50 lbs. instead of 25 lbs.

M. D.

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HARIJAN

Editor: MANABENDU DEB

Under the auspices of The Harijan Sevak Sangh

Vol. III No. 47

POONA.—SATURDAY, NOVEMBER 18, 1933

[ONE ANNA

WEEKLY LETTER

Our Village

Blind is posing a big job. We are content near a solution of our sanitary difficulty. It leaves the resources of us all. It is good that the problem is being tackled at the source. We are facing it with the determination to solve it. This little village in which Miraben lives is surrounded by all kinds of abuses, and from Miraben's description of it I can imagine that it must be difficult to get any sleep there after three o'clock. Thus we are in the heart of the Harijan quarter which is quite full of the rough element. Gradually Miraben seems to be winning it over.

At the present moment Blind serves as a kind of normal school attached to a training college. If I may use that phrase. Students of rural life and rural problems come here out of curiosity. Thus we have now with us an advocate who has the intention of carrying on village work during his spare hours. He is giving a couple of hours every morning to scavenging in the village, digging pits and collecting dung.

Miraben is patiently tackling the new forms of untouchability she comes across every day. A Brahman comes for medicine. He has to do it, as Miraben will no longer go to houses distributing medicines. He implores Miraben to drop the posture or pile into the palms of his hands and not to touch him. Otherwise he is sure to lose caste!

The Mangs have half a mind to allow her to draw water from their well. The Mahans will not think of the proposal—not even the Mahans who wanted a well repaired at the cost of the Harijan Sevak Sangh. The Mangs will remain themselves to Miraben using their well, but share, they say, the responsibilities must and they will not punish anyone else—i.e. any one of us who may go to the village to work with her—to pollute the well. Miraben will not avail herself of the concession unless her comrades get it too.

A Storm

That even the best village worker's life will not be free from storms appears from a letter received from the worker in Gujarat who has achieved remarkable success in his work. I have been taking extracts from his letters every

now and then. It will be remembered that it was he who succeeded in stopping the buffalo swindle on the Damsad day. It happened that one day some salvation army men appeared in the Harijan quarter to ask the Harijans to be baptized. Bahadralal shook hands with them and sat next to them in the meeting they addressed. He also explained to the Harijans the meaninglessness of the ceremony they were being invited to. In the evening he spoke to the Mahans on self-purification, giving up of drink and smoking and so on and so forth. As he was returning home, he was surrounded by the headmen of the village who demanded an answer from him whether he would have a bath or he had shaken hands with the salvation army "untouchables" and sat with them. "No, no," he said, "I am going to bed straight away," and did so.

Next morning there was a storm. They seemed to forget all the work that this servant of theirs had been doing for them. Some talked of driving him out of the village, the landlady threatened to drive him out of the house he was occupying. Bahadralal simply declined to take any notice of the storm or to argue with them. He cut out all the hours of talk with the villagers and devoted them to more cleaning operations.

The talk of expulsion seems to be an end in a few days. They began to come to him to reason with him. "We appreciate all your work," they said, "if only you will give this up! And why must you touch these people in our presence? You may do so behind our backs, but pay spare at this collection." "I may not know that into your eyes and my eyes," he says to them calmly, "I cannot give up what I consider to be my religion. I will not force anything down your throats. All I ask is that you must ignore me if you cannot understand me."

The attendance in the night school declined down to 2 from 14. But within a few days it improved again and now it is as much as 12.

It will be remembered that Bahadralal depends on the people to keep his three pots full and the pot over the fire boiling. Bahadralal remains with gratitude that the storm blew over without affecting his three pots which remained always full. "I work until midnight," he

streets, "at sweeping and sweeping the streets. The streets and lanes shiver like a polished mirror by sunlight and moonlight, and the night I think please the people no less than it does me I work in the fields from 2 to 4 in the afternoon and as the people talk to me of their joys and sorrows, all their problems seem to be melting away and they feel towards me as one of them in spite of my life-problems. There are some people in the village who will not brook my skimming their countryside. They do it themselves and there is a striking improvement in the ordinary scene of the village. When all is said and done, I am quite sure that I have retained the people's affection, in spite of all storms, by means of my shovel and my broom."

Field On

All these experiences point to the importance of patience and quiet unswerving toil. Here, for instance, is a letter from the wife of a worker in Gujarat: "We have to give about a couple of hours each day to sweeping. We have three or four workers from our own family, and two or three join us from the village. The road along the bank of the village tank used to be used exclusively as a kind of public lavine. Our efforts have succeeded in cleaning this of all filth. Some people help in sweeping the streets and courtyards while some look indifferently on."

"We have a kind of adult education class in the afternoon where we read books and often hold discussions. Unintentionally in the late evening, and they ask us to talk of anything but that. Some women come to learn reading and writing and join us in speaking. I am glad to tell you that the reading class is attended by women of over 40 and though they are not very regular, on days like Sundays, purnamas or auspicious occasions in very large. All that we have succeeded in doing is that they listen to us without resentment, and feel ashamed of themselves when they hear of one another!"

My reports of talks with Bhansali, our restless friend, have evoked all kinds of criticism from friends far and near. "The life of this reformer," says Madan. Haldie Kisho Hargun, "is the supreme temptation for the layman in spirit, in it is not merely a trap for those who can curb the flesh but armed with a rebellious and over-complicated spirit! It does sound tempting to stop serving and to concentrate on one's own spiritual needs. Is it not a kind of desertion from service? It almost is another form of Indian Hinduistic inertia. To be at rest is to be! To serve and struggle is to have the field for inner upshots! —. Would it not be more meritorious if reformer Bhansali cleared the field in the village or taught some village school or did some such work? It may well suffice weary for his asked, no peace for himself, but a drop added to the ocean of work which India needs before it lifts

its head." An English reader is very hard on his criticism: "In those self-centrations of Bhansali make him feel more at one with God? Do they increase his desire and expenditure for service? Do they lift up his heart to God? We Englishmen are reputed to be over-fulled of grace, but I believe some of you Indians more particularly were to making your religious exercises into a kind of elaborate game? Would he brook with possession, and are that your self-indulgences do not become a kind of self-indulgence, if not even selfishness."

I read both of these criticisms to Bhansali who smiled and wrote: "I admit that there is a thing like spiritual selfishness and self-indulgence. But I dare say that surrendering cannot be put on for long. Indifference to all surrounding suffering and selfishness to one's own in the weakness of others' will be the keynote of all spiritual selfishness. One who has shed all 'self' and selfishness will be supremely sensitive to the suffering around him and seek to serve wherever his service is needed. But I must say that service means service of God and if one feels that one serves Him by meditation, other 'service' may seem to him redundant."

"But I would excuse these critics," said I, "in a different way. One has to be a pure instrument of service, and one may feel until the end of his days that he is not pure enough to make his service acceptable to God. All his life may thus be a silent preparation for service, may be in a better life, if not in the present."

"Quite right," said Bhansali "but my emphasis is on dedication and not service. Service I regard as one of the means of self-realization."

"Then you lay yourself open to the charge of surrendering too much to your spiritual needs. Don't you?"

"I may, but dedication seems to me to be more important. I will not, however, share service of any kind. Only I love solitude. I am temperamentally so constituted. That is my limitation. I cannot have something with God in any other way."

Let me tell the reader that Bhansali has now succeeded in Gandhi's life readiness to stay in the neighbourhood of a village and devote eight hours each day to silent speaking. This he has already begun doing here. Let me also say that he goes every evening to Bhadi and spends a couple of hours there with Madan whilst a newspaper is read out or talks are given to the villagers.

Voluntary Taxation

Franklin Jewharlal Nates's letter to Gandhi on often full of interesting details and trenchant criticism of men and things, in spite of his preoccupation with his wife's illness. In his letter dated 20th of October he writes: "Today

(Monday) is Winter Help Day here in Germany. The problem of helping the unemployed becomes especially acute during winter and large collections, supposed to be voluntary but practically compulsory, are made for this purpose. There are all manner of dodges and methods to get money. One of them is to appoint one day each month during winter when everybody has a very simple one-course meal (in hotel, restaurant, or household) in the middle of the day, although he is made to pay for a full meal. The difference goes to winter help. So today we had such a meal."

The ways to help are endless where there is a will. In the heyday of our movement there were all kinds of voluntary contributions, — a pile on each of the ends of grain brought to the market, or a pile to be served each day and put into the charity box to help national schools or a frugal meal one day each week in every Mohammedan household during the Khilafat agitation. But the institution of this voluntary help is really an ancient thing in our country. The Fatah Fund in Maharashtra is a monument to the voluntary helpfulness of Maharashtra. The Young India for October reprints an old letter of B. J. Peshkar, when he was a professor in E. I. Sand College (1878), giving the scheme of a voluntary tax on the alumni of the college. We do not know the whereabouts that this scheme of a one per cent fund, originally suggested by the late Dr. J. C. Bose, has passed through during the long interval of over 40 years. When the scheme was first suggested by Peshkar, expected that the total contribution would easily amount to twelve thousand rupees a year. Canst the students in India set apart a pile out of the couple of rupees or more that they spend each day and give it to the country for the help of their starving brethren?

Municipal Commissioners Wreck the Scheme

A new party called the Municipal Reform Party has been formed in a well known town — known also for its very unhealthy conditions — to fight the insanitation of the village more effectively. I asked for Oswald's Memoirs, and it got more than I had bargained for. "Professors are one thing, practice is another, and if you simply want to make all this fuss in order to get into the Municipality you had better forget me. If the Reform Party is pledged to clean all the streets, latrines, building places and Muslim quarters, I too my Memoirs, but let me tell you that unless the councilmen will themselves go out beyond and beyond in hand, to do the sweeping and mowing they will be able to do precious little."

M. D.

All communications should be addressed to the Editor or Manager, on the one way by, at Aryavastha Press, Poona 4. Address for telegrams: HARRIS, POONA.

NEEM LEAVES AND TAMARIND

(By M. K. Gosh.)

In answer to certain questions Dr. Aryavastha, Director of Nutrition Research, sends the following interesting replies:

"You ask about food values. Data on this point are being rapidly gathered here and elsewhere in India, and I hope that at no very distant period an authoritative book or pamphlet giving the chemical composition, nutritive potency, etc., of all common foods will become available for those interested in dietetics. I have little doubt that you are right in making them as precise different vegetable fats and oils produce different physiological effects. This is probably due to their chemical make-up, but unfortunately we are not yet in a position to correlate chemical composition and dietary effect, in this case. In all probability some research workers somewhere in the world will soon enlighten us."

We have analysed some leaves in the laboratory. As compared with a number of other green vegetables previously investigated, they have a high nutritive value. Both neem and tamarind leaves are rich in protein, calcium, iron and vitamin A, and are superior in these respects to amaranth leaves, mustard leaves, fenugreek leaves, brinjal, okra, etc. The nutritive value. I believe that nutrient investigations in China have not adequately demonstrated that hemp and other types of food recommended in ancient Chinese books are rich in vitamins, etc.

With regard to vitamin content, tamarind and neem are roughly similar, except that the latter is richer in the antiscorbutic vitamin C. Tamarind pulp, as the leaves, contains a good deal of vitamin C — about 10%, the dried pulp is lower in amount. Obviously the two fruits resemble each other in food value. Tamarind is stated to contain a laxative principle. I am often asked in support of the popular belief that it induces liver and circulation."

The reader should know that I have been making extensive experiments in neem leaves and tamarind. Neem leaves have been taken with impunity by several. My difficulty has been to make them palatable. Taken in the form of sweets containing sufficient tamarind pulp and salt or lemon and salt, it is least objectionable. Some take tea to these takes of whole leaves with milk. I am unable to say definitely what effect the taking of leaves produces on the system. I have been tempting volunteers to try them because of the high point obtained in Ayurveda in them, and because of their decidedly good effect on that channel. They certainly are useful to the poor people without milk, but to take the green leaves upon which modern diet experts lay much stress. That the use of the leaf produces an ill effect can be stated with perfect confidence.

Of the good effect of tamarind I can write with equal confidence. One cause of palpitation with me has in several cases induced free movement of bowels. It can be mixed with vegetables or rice or dal. It can be eaten as jam when mixed with sufficient quantity of sugar. I have used it with beneficial effect for reducing fever for chills. It is the food of tamarind water. In no case have I found it to have induced cold or rheumatism or boils as many people believe it does. There is hardly a man or woman in the South who does not eat tamarind in some shape or form. It is the base for the famous rasam.

Village workers will have to find out cheap, effective and harmless substitutes for the expensive yet useful articles now used in clinics and which one cannot get in the villages for love or money. Tamarind and neem leaf are such substitutes.

H A R I J A N

SATURDAY, NOVEMBER 11, 1933

CASTE HAS TO GO

(By M. K. Gandhi)

I gladly publish the Gentleman Magistrate's open letter in this issue. My own position has been often stated in these columns. It may be summed up as follows:

1. I believe in Varanashrama of the Vedas which in my opinion is based on absolute equality of status, notwithstanding passages to the contrary in the Smritis and elsewhere.

2. Every word of the printed words passing current as "Shutras" is not, in my opinion, a revelation.

3. The interpretation of accepted texts has undergone evolution and is capable of indefinite evolution, even as the human intellect and heart are.

4. Nothing in the Smritis which is grandly contrary to universal truths and needs not stand.

5. Nothing in the Smritis which is capable of being reasoned can stand if it is in conflict with reason.

6. Varanashrama of the Smritis is today conventional in practice.

7. The present caste system is the very antithesis of Varanashrama. The more public opinion clarifies it the better.

8. In Varanashrama there was and should be no prohibition of intermarriage or inter-dining. Prohibition there is of change of one's hereditary occupation for the purpose of gain. The existing practice is therefore doubly wrong in

that it has set up strict restrictions about inter-dining and intermarriage and is based merely about claims of occupation.

9. Though there is in Varanashrama no prohibition against intermarriage and inter-dining, there can be no compulsion. It must be left to the unaided choice of the individual as to where he or she will marry or dine. If the law of Varanashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to restrict the married relations to their own Varna.

10. As I have repeatedly said there is no such thing as untouchability by birth in the Smritis. I hold the present practice to be a sin and the greatest sin in Hinduism. I feel more than ever that if untouchability lives, Hinduism dies.

11. The most effective, quickest, and the most unobtrusive way to destroy caste is for scholars to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by writing the orthodox. The change will be gradual and imperceptible. The so called higher classes will have to descend from their pedestal before they can make any impression upon the so called lower classes. Day-to-day experience of village work shows how difficult the task is of bridging the gulf that exists between the city-dwellers and the villagers, the higher classes and the lower classes. The two are not sympathetic terms. For the class distinction exists both in the cities and the villages.

AN OPEN LETTER TO MAHATMA GANDHI AND HINDU LEADERS

To The Editor,

BOMBAY

Sir,

The recent announcement of Dr Ambedkar that he will not do a Hindu has caused a stir in the domestic. Whether he changes a President of the Mahasabha or a convert to some other creed is a matter in which the average Hindu has no say and may not have opinions or interest. He may at the most regard, understanding and sympathizing with his attitude of revolt and bitterness, yet certain and thankful that Hinduism will survive and might even, from some points of view, arise by his attitude.

From the days of Bawa Mohan Roy and Dayanand Saraswati, ill-fed and ill-sighted Hindu leaders on this side such as Bhandarkar, Banerje and Gokhale have been inviting the attention of Hindus to the weakness of the caste system, of which untouchability is an extreme form, and have been pressing us to set our own house in order. The various Samaj and Mission such as the Depressed Classes

Hindus in France and now the Hindu Movement of Mahatma Gandhi have been doing their best. But Rome was not built in a day. We are dealing with an institution centuries old, with a conservative, superstitious and vast community, Hindus as far as the women and the masses are concerned. The attitude of Government was in theory a benevolent, in practice a hostile, neutrality. And with the increased poverty and struggle for existence and competition for posts under Government, the administrative and statutory recognition of the backward castes, combined with separate elections, has rendered the work of the social reformers even more difficult than before.

In a recent address in London Sir Stanley Bred—like Gokhale and others before him—expressed 'too late' as an appropriate motto for the British Government in India in regard to political reforms. As one of the oldest members of the Presidency Social Reform Association, I find I must make the same admission in regard to the attitude of an Hindu to Social Reform. We refuse to face the question fairly and squarely. We shrink to give a plain answer and to put upon it. We take refuge in phrases and quibbles and subtleties, which serve to postpone rather than to solve. An outcome, and we are like frightened sheep—in qualifying and a hesitating attitude for any self-respecting community. And we have even less courage than our rulers, since no material interests are involved but, at the most, empty pride. In our very real sense, economically and politically, we are all of us equally depressed, but the poorer and the weaker we grow, the more we display, falling might also, pride of caste.

The plain issue before an Hindu is, I submit, whether today we are or are not in favour of social intermarriage and, above all, of intermarriage between all castes of Hindu, including the untouchables. On this vital question only one of two positions is consistent and possible. One position is to accept caste as a divine and a sacrosanct institution, above and beyond the pale of worldly considerations. And no benefits, whether temporal or social, economic or political, from intermarriage can be allowed to affect the maintenance and the permanence of caste. As in the theory of Hindu Law, orthodox men maintain that only four castes and the untouchables should exist, but since it is impossible in practice to go back to them too early, the concession is more apparent than real and consistent as a par with Sir Winston Churchill's ingenuous distinction between Dominion Status with and one without power or franchise or Sir Maitland Bailey's between Self-government and Responsible Government.

This is in fact the Sanatanist position and never it ignores the fact pointed out by scholars, such as Macdonell, that the most ancient Hindu gives no countenance to untouchability

and allow intermarriage between castes which were a later growth. It overlooks the fact that, whatever its origin, today caste does not correspond and is not related with economic conditions such as division of labour or, in some cases, even with real culture and education. Custom-made on the finished might show the sanctimonious Pharisee. They are no evidence of the struggle with which, according to a verse in the Bhagavat Gita, possibly interpolated, the four castes were created, any more than the ridiculous Garban is evidence of the Kshatriya and his values.

The other position is that of the social reformers, who in not advanced either of his name or his contribution and of their logical consequences. Whatever its origin and its growth, caste is a human institution which has existed in other countries and has been modified by human agency, conscious and unconscious. In India, on the contrary, it has grown to monstrous dimensions, rampant of elsewhere it shriveled and weakened Hindu and, like a cancerous growth, absorbed all the vital forces in itself at the expense of the community.

The Joint Select Parliamentary Committee has, and with some justice, characterized caste as "an institution with democratic principles". But even today the public utterances of leading Hindus on this point are not quite clear any more than the attitude of the Congress or the Mahatmas. I do not belong to either organization and have no pretensions to lead. But I am and have been clear in favour of intermarriage as to untouchability, in 1929 when I presided at a public meeting of the Great National Association of Bombay, which, with only two dissentients and by a majority of nearly 1000, carried a resolution in favour of throwing open the caste temples to Hindus, I observed: "I cannot conceive how God can impose upon the Hindu Community so absurd and suicidal a law that an untouchable or remains only so long as he remains a Hindu, but becomes touchable the moment he leaves the Hindu fold." And in January 1930 at the Annual meeting of the Hindu Law Reform Association I said: "The real question we have to face is whether we are or are not prepared to throw caste confused and purge ourselves of its spirit as a demon, which weakens, has ruined and will kill, or whether we shall continue to believe that it is a holy and a healthy institution, cherishing it and taking it to ourselves. Is it wise or prudent or just for the Marathas to abuse the British and then to smother the untouchable for pretence to equality? Granting that caste will not disappear in a day, the practical efficiency and the speed with which it will be met with confusion." Other countries and communities exist and have progressed without caste and so can Hindu. The Reformers will not let it with it.

For the rest well, the appalling poverty whether of the villager or of the untouchable, the solution must be economic and political. But equality is the right of the law already exists. Equal opportunity of education in schools, maintained by public funds, was and should be insisted, whatever the opinions of the orthodox. But even here and in regard to the use of wells, the prejudice and resistance exist mainly in the villages and on the part of non-Brahmins such as Patels in Gujarat, Marathas in Maharashtra and Lingayats in Karnataka. And as a policy force in each village to enforce equality is not practised, the only alternative just at present would appear to be that the untouchable in any village, who object to the use of their wells by the untouchables, should be made by law to provide for a proper separate well for the untouchables. And as to temple entry, I would suggest, in the case of public temples, early legislation, throwing them open to all Hindus including untouchables on a perfect footing of equality, overruling any custom or tradition, express or implied, prohibiting any member of Hindu from entry to the main building as distinguished from the lower shrines, reserved for the worshippers priest.

But I must also point out that the untouchables are less than the non-Brahmins and Brahmins are, like all Hindus, torred with the same break and cleave made so deeply among themselves, as, for instance, the Bhois and the Chhangas in Gujarat, and the Mahars, the Chavans and the Maras in Maharashtra. The question for the untouchables is, therefore, the same, and it behooves their leaders, while pressing for equality, not merely to abuse the Caste Hindu but also to encourage inter-caste and social reform among themselves. Lastly, I would remark that brotherhood may forbid or permit but cannot impose social intercourse or intermarriage. These must grow out of equal standards, culture and sympathy and work in common. Hindu, rather than from abuse or political motives.

I would appeal to Hindu leaders such as Mahatma Gandhi, Pandit Mohandas, Mr. N. C. Kelkar, Mr. B. V. Jadhav and the Hon. Dewan Bahadur Ramdill to give us a clear and a courageous lead on this vital question. It is with the hope of eliciting such a lead that I am trespassing on your space.

Korangan Park, Poona, I am etc.
November 3, 1935 G. D. MACHAYEAL

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MINUTES OF A. I. V. I. A. BOARD-MEETING

[The following extracts from the minutes of the meeting of the A. I. V. I. A. will be found to be interesting. M. B.]

A meeting of the Board of Management was held on the 26 and 27th November 1935 at Nagpurwall, Wardha, when there were present:

- 1 Mahatma Gandhi
- 2 Mr. Vallabhbhai L. Shetye
- 3 Shri Gadhara Chavala
- 4 Dr. Prabhakar Chandra Chavla
- 5 Ach. Mahesh Vallabhbhai
- 6 Shri Laxminarayana P. Desai
- 7 Shri Shambhaji Desai
- 8 Dr. Deshpande
- 9 Shri. J. C. Kumbhappa

Shri Jambhaji Desai was present by invitation. The Secretary announced that the President, Shri Shambhaji Desai was unable to be present as he was ill in bed. Shri Vallabhbhai L. Shetye was elected chairman for the meeting.

The Secretary submitted the following report:

The accounts of the Board of Management to 31st October 1935 showed receipts from the Board of Trustees of Rs. 12,211-2-6 and a balance in hand of Rs. 2,222-2-11. In extension and addition to the plan-sheet, inquiry, working sheet, paper sheet and in continuation of a small list No. 104-2-4 were spent. Building materials costing Rs. 2,224-2-4 had been collected for the scheme.

18 ordinary members have been admitted since the last Board meeting of the 21st August 1935. One member has since resigned. Two agents have been appointed since the last Board meeting. Three agents have resigned. Two shops have been granted certificates since the last Board meeting.

Today on the roll there are:

- 423 Ordinary members
- 61 Agents
- 27 Certified shops
- 3 Affiliated institutions

A Pressman wheel has been installed at Nagpurwall for irrigation purposes.

Shri Shambhaji Desai's rough plan for the Museum was accepted and it was decided to request him to give up detailed plans. Messrs. Desai and Shetye, Architects, were appointed to give detailed estimates and specifications to put the plans into execution. They have been good enough to agree to give their services free and we have promised to defray the travelling and out-of-pocket expenses incurred by them on account of our work.

It was resolved that all certified shops should send in their dues along with their reports of accounts not later than one month after the closing date and a failure to comply will entail cancellation of the certificate. In the

ness of fresh applications for certification it was decided that the minimum certificate fee of Rs. 1 should be sent in with the application.

The question of starting a training school for village workers was considered, and after discussing suggestions from Sri Bhadrabhadra Jogi, Dr. Chaudhary, Sri Lalramdas Sankharam and Rajaram Anant Khar it was decided to open such a school and a sum of Rs. 4,800 was sanctioned for the following purposes:-

15 scholarships of Rs. 4 per month each	
to run for a year	Rs. 1,200
Salaries of Superintendent, teacher and servant	1,200
Equipment	500
Other expenses	100
Building	1,400

The President and Secretary were authorised to make the necessary detailed arrangements and frame the rules etc. for the running of the school.

DEENA SEVA SANGH

(By L. M. Gaid Sankharam)

The object of the Deena Seva Sangh of Bangalore is the moral and material uplift of the masses and their offering by means of settlements, schools, dispensaries and shops. The evils of drink, immorality, habits and conditions, intemperance and vice are explained to them by a band of willing workers who have been trained for this purpose.

The Sangh is composed of workers who have resolved to devote their humble lives to the well-being of the starving people in the slums of Bangalore city. Within a short period of five years it has given birth to settlements near the Mallawarswami Lalramdas' plot, near Bhadrabhadra Sankharam's Home, and in the Collegepet Mills Road. In all these centres the Ashram inmates live on the premises. Morning and evening schools are conducted for children, and night school for boys working in mills. Dispensaries, lectures before and classes shows on health are organised. Free medical relief is offered and slums are cleaned. Agents are recruited annually and prizes, caps and shawls are given away.

In such an environment it has been easy and pleasant for night school students for whom the Ashrams is their home. These students have made themselves into Sava Scouts, and take part in social service and mass propaganda. Poor students and orphan boys are admitted into the Ashram, and they are either sent out for higher education or for vocational education like carpentry, printing, mill-work, etc.

The day school is conducted in a rented building adjoining the Lalramdas' plot, Mallawarswami. It has 120 students including 45 girls. Beginning at 8 A. M. with prayers and Bhartiya songs and drill, it works till 11 A. M. and again from 1-30 to 4-30 P. M. Every

Saturday morning the boys are given soap-baths and are taught swimming.

There are also upper primary vocational classes, providing extra time for weaving and weaving. The Government Educational Department have agreed to the action being taken as new buildings are constructed for the purpose.

In the night school, 50 Lalramdas are given education, and some of them are given extra instruction at night. About 10 students sleep in the Ashram Hall.

There are also about 15 Sava Scouts who have their own drill and classes, and exercises on Sundays. They are particularly taught social service, organised Bhajans and programmes and propaganda work against drink, immorality and unhealthy living. There is also a co-operative society for the elderly students and teachers, made up of 30 members, with a students' store attached, supplying books, clothing, etc. Profound to the extent of Rs. 750 during the year was transacted and a dividend of 4½ per cent was declared.

The Lalramdas' Fellowship Settlement at Sub-Indrapuram consists of 175 students with 50 girls, and the average daily attendance is 120. There are a home for poor students and a dispensary and pharmacy. In the night school, there are 10 students, all of them workers in Industries. The Four Students' Home consists of 15 students leading a regular life, including Kartans, and living without distinction, 5 of them are in the High School, 1 in the Training School, 5 in the upper primary classes, 5 undergoing training in printing, forestry, dispensary, etc. In the class without section, a number of students in families, drunken habits and disease etc. are suitably settled.

Four workers are engaged by visiting villages and towns all over the State. They give single lectures before with pictures and charts about the evils of drink, immorality, etc. During the year 100 charts were given for propaganda purposes. On the whole the Institute is worth seeing for visitors to Bangalore who are interested in social service.

Sava Scouts

Scouts for sava have crop can now be had at Maganwadi at 2 annas per lb. postage extra. Sanitarians should accompany orders. Sava home grown in Mad can be had at 2 annas per lb. from Village Industries and Food Products, Powell Buildings, Cantonment Road, Bombay, freight extra.

Editor HARIJAN

Deputations have been sent to their headquarters when period of subscription expires with this month. The first issue of the next month, i.e. December, will be sent by V. C. P. to each of them when subscriptions are not received by that time, which they will kindly accept and ship.

Manager

AWFULNESS OF CHILD MARRIAGE

(By M. E. Gandy)

The Anti Child Marriage Committee has published a useful and instructive bulletin on child marriage. I copy the main paragraphs below.

"The Census Report for India of 1921 gives the following figures of the number of girls who are married under the age of 15 by age groups:

Age group	Percentage married
0 to 1	1
1 " 2	1.5
2 " 3	2.5
3 " 4	4.1
4 " 5	6.5
5 " 10	20.5
10 " 15	28.1

That nearly one girl in 100 girls of less than one year of age is married and the same terrible fact is repeated for all the other age groups under 15.

One consequence of this is the almost unbelievable number of child widows in the country. The figures are:

Age group	Actual number of widows
0 to 1	1,515
1 to 2	1,744
2 to 3	2,441
3 to 4	3,475
4 to 5	11,210
5 to 10	1,04,481
10 to 15	1,46,239

The evil of child marriage is often said to be quantitatively small and the comment is repeated, but even if the number of child widows provided in these figures is not taken into the account, figures on householders, police or Government will read a horror before presenting the horror of the misery in this connection but as the statistics that for most of these children marriage is impossible.

Another consequence of child marriage is the number of young mothers who die at child birth. 800,000 deaths in child birth is the yearly average for India. This works up to 12 deaths per hour, and a vast number of these deaths come to girls in their teens. According to Sir John Major, "if every 1,000 young mothers 200 are destined to die in child birth before they have bearing babies." We have no accurate figures for married mortality. It is estimated at 14.5 per thousand for India whereas it is only 4.4 for England.

Lastly, child marriage affects not merely the mother but the child and therefore the race. In India out of every 1,000 children born, 131 die. This is the average, there are places in India where the average goes up to 400 per 1,000. The very backward condition of India at the present is evident by a comparison of figures for infant mortality in England and Japan which are

60 and 124 per mille respectively. The horror is indeed great when we remember that the evil is a preventable one and it is the lack of an educated mind conscience which has allowed the evil to become established.

The more regrettable fact of all is that in all these horror figures it is clear even if it is obvious, for example, in 1921 there were 1,544 girls under the age of 1, in 1921 there were 44,444,—an increase of nearly 3 times while the population increased only by one-third. Again, in 1921 there were 110 widows under 1 and in 1921 the corresponding number was 1,418. The successive census figures show the most melancholy improvement. The population is increasing far more rapidly than the progress in measures to check these evils. The call for action says to eradicate them as thoroughly must repeat that even still the women's movement in India can have no higher or more urgent task than the removal of the conscience of the public and the Government in this matter."

The figures should cause us all to hang our heads in shame. But, that won't remedy the evil. The evil of child marriage is at least as extensive in the villages as in the cities. It is practically women's work. Men have no doubt to do their share. But when a man turns into a beast, he is not likely to listen to reason. It is the mothers who have to be educated to understand their privilege and duty of refusal. Who can teach them this but women? I venture to suggest therefore that the All India Women Conference to be true to its motto has to descend to the villages. The bulletins are valuable. They only reach a few of the English-knowing city-dwellers. What is needed is personal touch with the village women. Even when, if ever, it is established, the task won't be easy. But some day or other the beginning has to be made in that direction before any results can be hoped for. Will the A. I. W. C. make common cause with the A. I. V. I. A. F. No village worker, no matter how able he or she is, need expect to approach villages singly for the sake of moral reform. They will have to touch all spheres of village life. Village work, I must repeat, means real education, not in the town life but in opening the minds of the villagers to the needs of new life building thinking beings which humans are supposed to be.

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HARJAN

Editor: RAMANUJ DESAI

Under the auspices of The Harjani Society, Bangalore



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POONA—SATURDAY, NOVEMBER 21, 1932

[ONE ANNA

THE PROGRESS OF HARJAN WORK III

Reports of Harjan work have become scarce for some time past. Of the few that have been received the greater part is from S. B. E. Shandil, an inspector of the Harjani Social League, who is 'on an inspection tour in the Southern Provinces. He has seen across a few schools here and there which suffer from inattention, rather because the teacher has no heart in his work, or because the school has failed to attract a sufficient number of Harjan children or adults, or because the managers have been far away and have left the poor teacher to his own resources. Schools like these which may be found to have no chance to flourish in their present condition had better be closed down and the funds used for strengthening others which have proved their merit. It has been found that wherever there is even one man who has put his whole soul into the work, the school has been a great success and has made a marked impression on the life of the Harjani. Examining the Golden Colony near Madras, which seems to be a sturdy man's achievement, S. B. Shandil says: "It is organized on a co-operative basis. S. B. Shandil Narayan Iyer, a retired Yash, is the founder of the Colony. He purchased a plot of land in the name of the Co-operative Society and distributed houses there for about 30 families. They have to repay the loans advanced for house-building as well as the value of the site in small instalments. The whole colony is very clean and well kept. The cottages though small are well planned. No-leasing is introduced in the colony and provision is in a paying system. A plan to start some other cottage industries also is under consideration. Regular classes and night classes are being conducted. The H. B. E. pays Rs. 5 a month towards Shandil expenses. S. B. Iyer, who is assisted by his sister, has considerably improved the ways and habits of these Harjani. He is attempting a similar experiment but on a larger scale in Chapat Colony where the house sites are given by the Labour Department. S. B. Iyer has been interested with the work of developing the colony."

Turning from the pleasant sight of this model colony it must be pointed for anyone to move

among the slums of the city as it was for S. B. Shandil. Here is one of the pictures of 'poverty, hunger and dirt' that he witnessed in the very heart of Madras. "The colony is a real spectacle of inhumanity. People live in dark dingy huts built on private lands for which they have to pay ground rent of two to three rupees a month. Even in small huts more than one family are being accommodated, and very often there is a good number of children to share the meagre. I came across one family of three adults and about a dozen children who live in a hut not more than 8 ft by 8 ft, with a verandah of about half the size. The main streets are pretty clean but the by-lanes are horrid. Pools of dirty water with all sorts of things rotting in them are situated in least of every lot. Much of this insanitation may be remedied if there is somebody to clean their sanitary conveniences. But there again they have not got even enough of water supply to keep their persons clean, not to speak of their surroundings. Here is a picture of another locality visited by S. B. Shandil. "The colony is on a low piece of private land surrounded by a factory and on the other two sides by roads of a higher level. The Harjani residing here number about 100. They are mostly soldiers. The sanitary condition is very bad. It is with great discomfort that one can spend a few minutes there surrounded on all sides by night-soil, horse-dung and other rotting matters. There are two water taps near by. One of them which is close to the Madras quarters has been misappropriated by them. The other is about a furlong away on the roadside. There there is great difficulty for water. In fact an old woman complained to me with a blunt statement that there was no use to so many of us going and using their colony if even a tap could not be secured for them. We had no answer." Indeed, it is for the corporation of Madras to give the answer and remedy the evil. It is in these playgrounds that epidemics take their birth and spread to other parts of the city.

But the evil of insanitary housing is not restricted to the city of Madras or far that matter to any one place. It is widespread. There is a place near Bangalore in the southern corner of India. "With regards to the housing conditions of the masses of this town," says the Secretary

of the Assam Madras Sewak Sabha, "the Municipality has provided 42 cells for 211 persons. Out of these 42 cells are attached to public latrines. The rest are distributed over the town in three parts. In the Southern Bazar Road, which is attached to public latrines, the compounds made of corrugated iron sheets. The size of a room is 12 ft. by 12 ft. in which the whole family of a household is to live. All rooms have one door each and no windows. There are no ventilators. There is no verandah. There are no separate kitchen rooms. I have seen seven persons, including, besides the couple, children and old persons, living in such a room. The side of the house is very low. During the rainy season the whole plot is inundated with water. There is a heavy rainfall from May to the end of October. Thus these compounds live for six months in a flooded area. On their way to the towns they have to wade through water the depth of which is sometimes two feet. It is no wonder they fall easy prey to malaria, cough and various other diseases.

"The housing conditions of Nates Bazar House are on a par with those described above. The cells here are also situated near on public latrines. The only difference is that the size of a room here is 12 ft. by 12 ft. and the cells are not situated in a low-lying land.

"For the 12 families of drain-cumbers the Municipality has provided 12 rooms, 12 ft. by 12 ft., made of thatch. But these rooms are so dark and damp that one cannot reside, unless he periodically visits them, that human beings can reside there. During my visit I found that almost in every room there was at least one patient suffering from some disease or other, but I wondered how the others were well.

"Each house has got in its proximity an latrine for housing of refuse, and four or five cells for receiving sweepings and night-soil."

It is not an impossible thing that the Municipalities are called upon to do, when they are asked to provide better housing for these indispensable servants of society. What the Municipality of a small town like, e.g., Chaldighat has been able to do should not be difficult to achieve for any Municipality in this country.

C. E.

Saps Bazar

Saps Bazar can be had in Barpeta at the Village Industries Department of Assam. Valuable Pancholi Bazar, Barpeta Bazar, size of the rate of 1 man per ft. and 12, 5-10 for 5 ft.

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V. I. EXHIBITION AT PANDHARPUR

[By F. A. Moha]

In Maharashtra all roads lead to Pandharpur, and during the Ashadi Shukla festival the small towns down to small villages numbering up to two lakhs or more. At the last festival in Ashadi, the agents, members and honorary workers of the All India Village Industries Association working in the Shetkari Charkar gathered together at Pandharpur and for nearly a fortnight carried on an active campaign among the assembled pilgrims to propagate the work of the Association. Encouraged by the extent of the response these efforts evoked, they approached those associated with the work of the Association in Maharashtra to join together in organizing a similar campaign at the time of the Kartik Shukla festival and in holding an exhibition of the products of village industries and of the other activities which the A. I. V. I. A. seeks to promote. Not only did these local workers secure the support of their co-workers in other parts of Maharashtra but they were also successful in winning the active sympathies of the Ganika Nava Sangh and the Maharashtra Provincial Congress Committee. Two other bodies with separate aims also co-operated actively in the work of the Exhibition, these being the Pandey Pradhikary Health and Baby Work Association and the Congress Mandal of Pandharpur. The Exhibition itself was held in the open-air grounds of the Ganeshwar Bazaar of Pandharpur.

The Exhibition which was open from 16th November to 18th November attracted about ten thousand visitors. A fee of two paise per head was charged, otherwise the attendance might have been still larger. But what is more important than numbers is the attitude of the people, and from all accounts it appears that the bulk of the visitors retained keen interest in all that they saw and got good return for the entrance fee paid by them in the shape of inspiration in matters of health and education in the possibilities of village life.

Most of the Ganeshwar exhibitions that have been held in our country in recent times are houses for the sale of the products of crafts and industries rather than educational displays of the evolution and possibilities of indigenous industries. Though such exhibitions may be valuable for organized industries that mainly depend for their success on advertisement of their goods, they will be wholly ineffective from the point of view of the A. I. V. I. A. The products which the Association seeks to popularize may not make much of a glittering show, they may be somewhat unfamiliar by comparison, and yet they deserve to be presented for reasons which the exhibitions should seek to impress upon those visiting them. At the same time, there should be held demonstrations of the methods and processes of production, so that both the townsmen and the rural folk may

are for themselves how articles of daily use are manufactured, they may be induced by purchase of such crafts to utilize their own time profitably, and experts may advise how the methods and tools of production can be improved upon.

The premises of the Pandharpur Exhibition appear to have well understood this twofold purpose of the new type of exhibitions that the A. I. V. I. A. proposes to organize from now onwards. There was no pomp or pageantry at the Exhibition and no costly display of articles which are thrust upon our attention but some of which we can very well do without. The only articles that were sold at the Exhibition were khadi, particularly that produced by the Maharashtra Charkha Sangh, Ghangote or Khedkar and rugs made in the Malabar District, packages of sweetmeats made from gul at Satara, pickles from Malwan in Ratnagiri, footwear from Dhule, hand-made stationery from Jamnabar and Kanad, and hand-made glass bangles from Poona, all of these centres being in Maharashtra.

The major portion of the rural and health and welfare section consisted of a display of exhibits, models, charts, diagrams and posters arranged by the Bombay Provincial Health and Dairy Work Association. This section included a set of exhibits of all types dealing with pure food products, setting forth their contents, in terms of vitamins and other constituents. There were a few additional posters and charts on the same subject prepared by the organizers of the Exhibition emphasizing certain aspects of dietetics from the point of view of the A. I. V. I. A. The comparative advantages of hand-grounded unpolished rice, of hand-ground flour, of stone-ground oil, of gul, of soybean, were all well brought out by instructive charts and posters. And the value of them was enhanced by the presence of a body of volunteers, several of whom were specially trained for the purpose. To complete this section there was a latrine, suitable for villages, designed on the trench system, and special latrine sitting forth the advantages and the cheapness of this form of disposing of human excreta were distributed by a volunteer stationed at the place.

The demonstration section of the textile industry consisted of two handlooms, one for cotton weaving and the other for weaving coarse khadi. The latter is an important industry in Maharashtra, but the coarse products are in danger of being supplanted by cheap imported goods from Italy, unless some organized efforts are made to improve the methods of production. Thinking was done by three methods, by means of rollers used with the hands and feet and also with the aid of a hand-pedal. The processes of carding and spinning were demonstrated and a special feature of this section was a display of samples of yarn, made in all MH, produced by Congress workers from

the different districts of Maharashtra. There were 24 samples of the cloth produced out of the yarn turned out by some of these expert spinners. Among the samples of yarn was one of 30 counts, and the exhibits of cloth included a few specimens of fine cloth worthy of note.

Two interesting exhibits were a pham or oil-mill worked by manual labour and a grinding mill mounted on a stand which high enough to enable grinding to be carried out in a standing instead of a sitting posture. This is the method commonly in vogue in jails, but the grinding mill exhibited represented an improvement over the pattern used in jails. The comparative advantages of this method over the manual method were set forth by means of a simple poster and were explained in person to crowds of women visitors who verily besieged the place. Similar large crowds thronged round the furnace where bangles were made on the spot by a Marathi artisan, having originally from Chakrabarti Tarapur in the Thane District. The bangle-band ready sales and the demonstration attracted considerable attention.

Agriculture was represented by two stalls, one of which was in charge of a Highness of the Maharaja Taluka Co-operative Development Association. New varieties of sugarcane and rape suitable for cultivation in the neighbouring areas irrigated by the Nira Right Bank Canal were displayed attractively, as also improved types of seed for other crops, insecticides, fungicides and other reagents recommended by the Development Association for use by agriculturists. The other stall represented national handloom, and it contained the model of a village and displayed interesting charts and diagrams emphasizing the need for cow protection and cattle breeding and explaining the methods of treating diseases among cattle.

This description of the Pandharpur Exhibition will be incomplete without a reference to the simple but attractive charts and posters which were a feature of the Exhibition. The best of these was at the entrance which set forth what the Exhibition—and for the matter of that the village industries movement—stands for, the idea of saving to the average village of what he spends today in imported articles, some of which he can very well discard with others he can successfully produce in the village itself. The thirteen items enumerated involve a saving of Rs 7,2158 for an average village with a population of 500. The charts and posters dealt with a variety of subjects, illustrative of the activities of the Association and the possibilities of village life. Volunteers and A. I. V. I. A. workers gave freely simple talks or acted at the demonstrations and, in addition, cinema films were exhibited by the Health Work Association. The absence of noise and show, the effort made to educate the public at every stage, and the co-operation of a number of workers who have inspired the skill

of rural reconstruction, were the most noteworthy characteristics of this modest exhibition which was truly indicative of the aims and aspirations of the A. I. V. I. A.

HARIJAN

SATURDAY, NOVEMBER 24, 1933

FEAR COMPLEX

(By M. K. Gandhi)

Many workers are so frightened of village life that they fear that if they are not paid by some agency they will not be able to earn their living by labouring in villages, especially if they are married and have a family to support. In my opinion this is a demoralising belief. No doubt, if a person goes to a village with the city mentality and wants to live in villages the city life, he will never earn enough unless he, like the city people, exploits the villagers. But if a person arrives in a village and tries to live like the villagers, he should have no difficulty in making a living 'by the sweat of his brow'. He should have confidence that if the villagers who are prepared to till all the year round in the traditional unintelligent manner can earn their living, he must also earn at least as much as the average villager. This he will do without displacing a single villager, for he will go to a village as a producer, not as a parasite.

If the worker has the ordinary city family, his wife and one other member should be full-time workers. Such a worker won't immediately have the means of the village, but he will more than make up for the deficiency by his intelligence. If only he will shed his diffidence and fear complex, he would be doing productive work, and not be a mere consumer, unless he gets an adequate response from the villagers, so as to occupy the whole of his time in serving them. In that case he will be worth the consolation on the additional production of the village induced by his effort. But the experience of the few months that the village work has gone on under the watch of the A. I. V. I. A. shows that the response from the villagers will be very slow and that the worker will have to become a pattern of virtue and work before the villagers. That will be the best object-lesson for them which is bound to impress them sooner or later provided that he lives as one of them and not a pattern created amongst them to be adored from a respectful distance.

The question, therefore, is what reconstructive work can he do in the village of his choice? He and the members of the family will give some time to clearing the village, whether the villagers help him or not, and he will give

them such simple medical assistance as is within his power to give. Every person can prescribe a simple opening drug or opiate, wash a head, or wound, wash dirty eyes and ears, and apply a clean dressing to a wound. I am trying to find out a book that will give the simplest directions in the ordinary cases occurring daily in the village. Anyway these two things must be an integral part of village work. They might not to occupy more than two hours of his time per day. The village worker has to spend time as an 'eight hours' day'. For him the labour for the village is a labour of love. For his living, therefore, he will give eight hours at least in addition to the two hours. It should be borne in mind that under the new scheme propounded by the A. I. V. I. A. and A. I. V. I. A. all labour has an equal minimum value. Thus a worker who works at his low level at home and turns out the average quantity of work will get exactly the same wage that the weaver, the spinner or the paper-maker would, for the given quantity of their respective work per hour. Therefore the worker is free to choose and leave whatever work he can easily do, some being always taken to choose such labour whose product is really valuable in his village or the surrounding area or is in demand by the Association.

One great need in every village is an honest shop where commodities factually and other things can be had for the best price and a moderate commission. It is true that a shop, be it even so small, requires some capital. But a worker who is at all known in the area of his work should command sufficient confidence in his honesty to enable him to make small wholesale purchases on credit.

I may not take these concrete suggestions much further. An observant worker will always make important discoveries and soon know what labour is not to do to earn a living and be at the same time an object-lesson to the villagers whom he is to serve. He will therefore have to choose labour that will not exploit the villagers, that will not injure their health or wealth but will teach the villagers to take up industries to occupy their leisure hours and add to their tiny incomes. His observations will lead him to direct his attention to the village wastes including waste and the superficial material resources of the village. He will soon find that he can turn many of them to good account. If he picks up refuse waste, it is as good as working part of his food. Mahatma has presented me with a museum of beautiful needle-like stones which serve several useful purposes as they are, and I would soon convert them into house articles if I had labour and would give him simple tools to give them different shapes. Rukhsat had given to him small barbed waste that was destined to be burnt, and with a rule both he turned some of it into paper knives and wooden spoons both suitable in limited

possibilities. Some workers in Nagpurwadi occupy their leisure in making envelopes out of waste paper. Much on one side.

The fact is the villagers have lost all hope. They expect that every stranger's hand is at their throats and that he goes to them only to exploit them. Severance between landlord and labour has paralysed their thinking faculty. Their working hours they do not use to the best advantage. The working class must reach villages full of love and hope, feeling sure that when men and women labour collectively and remain unemployed half the year round, be working all the year round and combining labour with intelligence cannot fail to win the confidence of the villagers and earn life living honestly and well by labouring in their midst.

"But what about my children and their education?" says the candidate worker. If the children are to receive their education after the modern style, I can give no useful guidance. If it be deemed enough to make them 'healthy, shrewd, honest, intelligent villagers, say for sale to earn their livelihood in the home of their parents' adoption, they will have their all-round education under the parental roof and without they will be partly earning members of the family from the moment they reach the years of understanding and are able to use their hands and feet in a profitable manner. There is no school equal to a decent home and no teachers equal to honest vigorous parents. Modern high school education is a dead weight on the villagers. Their children will never be able to get it, and thank God they will never make it if they have the training of the decent home. If the village worker is not a decent man or woman, capable of conducting a decent home, he or she had better not aspire after the high privilege and honour of becoming a village worker.

A Great Social Worker

In the death of Shri G. K. Deshpande the country has lost one of its great social workers and an uncompromising and faithful friend of Hindians. He was one of the founders, members of the Society founded by Quaker. He was President of the Maharashtra Provincial Mahajan Sevak Sangh. There was not a famine or a flood in the country which did not claim the attention of this servant of humanity. Though he could easily become a rich man, he chose poverty as a life principle for a public worker. His tireless energy was contagious. He never spared himself when social service was demanded of him. His was a life of apostolic purity. He was the soul of the Poona, Nava Shiksha which he loved and for which he laboured so well that from a little thing it has today grown into an institution of the kind second to none in all India. I tender my respectful condolences to the family of the departed.

M. K. G.

WEEKLY LETTER

Our Village

There is not much to report this week, save one or two incidents indicating the temper of the village with which more acquaintance is being gained every day.

The other day a little puppy was found dead in the street close to a house. Neither the owner of the house nor anyone else had the suspicion to remove it or have it removed. They were all Hindians. They gave it a body in Marathi and requested her to arrange to have it removed. "How am I to arrange it?" she said.

"Through those self-appointed Marathi of course," straight came the reply.

"But why should they remove it? They do not belong to your village. You do not pay them simply because they are good enough to come and clean your latrines?"

They looked astounded, but the feeling was momentary, because as they followed Marathi to great gloom she went to the spot, knelt to the dead. "There it is," they said, pointing to the young man which the mother had already half buried in a pit she had dug herself with her paws. Marathi dug up the little corpse and put it into the basket and carried it to the rubbish pile we have made in a field. "But supposing I was not there and the self-appointed Marathi were not there, what would you have done?" Marathi asked them. For a while they were silent. Then some of them said: "The God would have removed it." God seems to be a Marathi deity whose function is to remove corpses. There is no knowing why a God was not summoned on this occasion.

Some continue to fall on the grass-grown every evening and so the public congregational prayer has had to be stopped.

The water problem is yet unsolved. Marathi will not resolve the water from them, unless she and her companions are allowed to draw it, and unless she has water, she cannot cook in the village. Food has to be sent her morning and evening.

In spite of all this, one may say that the language of her presence is slowly being felt. One of the Marathi comes one evening and says to her: "Ever since you came here, I have given up drinking."

"You will do nothing in a hurry," she said to him. "You will give it up when you are convinced that the dry lipid is poison and must be shunned."

The Education They Need

But Shri has situated some outside attempts actually. The professor of the newly started College here with a few students went there once and have now expressed their intention to do some social service work in the village. They came to see Gandhi the other day

Finding that they were thinking of opening night schools for adults and children, Gandhiji wondered whether they were agreeable to working under the A. I. V. I. A. or would chalk out their own path. If they did the latter he had naturally no suggestions to make. If they would work under the A. I. V. I. A. he would give them his own list of the educational needs of the villagers. "What they said," he said, "is not a knowledge of the three Rs, but a knowledge of their economic life and how they can better it. They are today working as mere automata, without any responsibility whatsoever to their surroundings and without feeling the joy of work. We are entirely responsible for this state of things, as we have had no intimate contact with them. We have indeed studied their politico-economic condition, as did the late Komach Chandra Dutt. But whilst we have been told of the state to which they have been reduced, they do not know how they themselves can partly or wholly remove their poverty. Now I think it is possible to show them how to double their income. You will say they are hardly literate. That they are, but I am not concerned with that problem at the present moment. Our present policy is to have all politics or politico-economic alone. You will therefore begin with a study of their social, hygienic and moral condition. You may use simple lectures slides for the purpose. You have to show them that self-reliance is an part of religion, and that the idea of superiority of status is foreign to any true religion. Just as a healthy man does not regard an unhealthy man as inferior to him in status, even so a teacher in a school may not regard a stranger as inferior to him. You have to teach them three fundamentals of religion and ethics. Then you will teach them geography and history—you will begin with the history of their own village. Now I would teach them the three Rs as a means for acquiring a knowledge of these things, but you do not need to make them multiliterate or graduate for this purpose. A knowledge of English may be a source of income in these days, but it is not necessary to add to the health of one's mind or body. All our energy has been sapped in mastering a foreign language and in reading tons of books which in no way help us to keep ourselves physically and mentally fit or to serve the villagers. You will find me where I belong in a knowledge of the three Rs. It comes in at the end, and at the long end at that, and not in the beginning, and then as a help to things permanent. You cannot wear woollen gear as long every night with them than by teaching them the laws of health, social morals, and the way of a strenuous life of our labour."

Day to One's Neighbor

In our country where the sense of individual citizenship is so low, one often finds corporate citizenship woefully lacking. I was

will perhaps keep his yard or enclosure clean, but in order to do so will not scruple to fling all his rubbish over the wall into his neighbor's yard or enclosure, without the slightest sense of guilt. In the suburbs, here; there and everywhere, even municipalities will not often take notice of them and bring the offenders to book. What happens in England in cases which would not seem like offences at all in our country may be seen from the following paragraph taken from a recent issue of THE CHILDREN'S NEWSPAPER:

"Not everybody knows that to leave the law if he permits weeds to grow and seed on his land. The Englishman's home may be his castle, but so is the house of the man next door, and if the farmer who keeps his land free from weeds has that land neglected owing to the negligence of his neighbor he has a grievance which it is the duty of the law to remedy."

"Statistics issued by the Ministry of Agriculture show that some 1,000 cases were reported to the county authorities last year. One of the farmers who takes a pride in their holdings feel that the law should be more sharply applied."

"One difficulty in the sudden passing of wastes for development into the hands of speculative builders. Going out of cultivation, the ground becomes a kind of waste, whose seeds are sown for and sown to farms and gardens. Builders, no less than neglected farmers, will have to be taught their duty to their neighbors when they extend their operations to the countryside."

The Glory of Work

Not for my friend Ethelred Mackenzie's beautiful Gujarati translation of Rabindranath's 'The Prophet', I should have mistaken a stranger to this great Indian poet. He was born in 1861 on Mount Lebanon and had his education in Belgium, France and U. S. A. where he travelled with his parents. He wrote numerous works in Arabic but began writing in English from 1895 and continued to do so until his death in 1931. These English works have been translated into all European languages. 'The Prophet' written eight years before the author's death is a foreword to the author's views on the permanent things of life—life, death, love, children, work, etc.—expressed in a language of Biblical poetry and haunting beauty. "I do not think," said A. E. writing about the Indian poet, "the East has spoken with so beautiful a voice since the 'Gita' of Rabindranath Tagore as in 'The Prophet' of Rabindranath. He is an artist as well as poet. I have not seen for years a book more beautiful in its thought, and when reading it I understand better than ever before what Schopenhauer meant in the *Paragone* when he spoke of the beauty of thought which exceeds a deeper enchantment than the beauty of form. I would

quote from every page, and from every page I would find some beautiful and inspiring thought."

But in the book itself, I will not attempt to take a number of extracts, but I shall quote here the whole section where the author speaks of Work. There are sections of similar length on twenty-five other subjects, which are of equal beauty and richness of imagery, but I pick out the one on Work which appeals to me most and which seems to be the most appropriate for the readers of *KARLAN*.

"Then a plebeian said, speak to us of Work, and he answered, saying:

"You work that you may keep pace with the earth and the soul of the earth.

"For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite.

"When you work you are a date through whom flows the whispering of the leaves unto the earth.

"What if you would be a root, dumb and alone, and join all the days together in silence?

"Always you have been told that work is a curse and labor a punishment.

"But I say to you that when you work you hold a part of earth's hidden dream, assigned to you when that dream was born.

"And in keeping yourself with labor you are at work being life.

"And to live life through labor is to be intimate with life's secret music.

"But if you at your post will think an afternoon and the support of the flesh a curse written upon your brow, then I answer that night but the reward of your love shall work away that which is written.

"You have been told also that life is darkness, and in your weakness you make what you need by the sweat.

"And I say that life is indeed darkness even when there is hope.

"And all hope is blind even when there is knowledge, and all knowledge is vain even when there is work,

"And all work is empty even when there is love.

"And when you work with love you find yourself in yourself, and to one another and to God.

"And what is it to work with love?

"It is to wear the cloak which shields dream from your heart, even as if your labor were to wear that cloak.

"It is to build a house with affection, even as if your labor were to dwell in that house.

"It is to sow seeds with tenderness and reap the harvest with joy, even as if your labor were to eat the fruit.

"It is to change all things you fashion with a breath of your own spirit.

"And to know that all the blessed dead are standing about you and watching.

"Often have I heard you say, as if speaking to sleep, 'He who works in wealth and feels the shape of his own soul in the stars, is wiser than he who ploughs the soil.'

"And he who makes the mistake to lay it on a child in the House of man, is wiser than he who makes the mistake for one first."

"But I say, not to sleep, but in the cross-silence of wealth, that the mind speaks not more readily to the great noise than to the beat of all the shades of grief.

"And he alone is great who turns the voice of the wind into a song made sweeter by his own loving.

"Work is how man creates.

"And if you cannot work with love but only with distrust, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

"For if you take bread with indifference, you take a bitter bread that feeds but half man's hunger.

"And if you judge the crawling of the grapes, your grapes furnish a poison in the vine.

"And if you say though as angels, and love not the singing, you make man's man, in the voice of the day and the voice of the night."

M. D.

UNDER THE NEW KHAND SCHEME

(By M. E. Keshish))

"It is therefore imperative that those who work for the production of khadi, whether as artisans, millers or otherwise, shall use khadi for their clothing requirements to the exclusion of every other kind of cloth."

The above is the third paragraph in the main resolution on the increase of spinning wages, passed by the A. I. S. S. on 12-13-1933. At a first glance, the workers at production centres as well as the general public will wonder how this resolution will be brought into force. The spinners and the khadi weavers have so far considered khadi as a source of income to them, they have thought themselves free to utilize this income in any way they choose. In many cases the spinning or weaving wages have been directly utilized by the artisans, within half an hour of the payment, for purchasing foodstuffs or essential mill-made cloth. Sometimes the workers appealed to the good sense of the spinners and weavers and asked them to purchase khadi for their requirements; but the latter always turned a deaf ear to these appeals and stuck to the principle of selling to the lowest bidder and purchasing in the cheapest way. In view of these facts many will think that it is very difficult to work and the foregoing resolution. I also had been of the same opinion until I visited the Bahawal and Tugader centres in the Mysore State in the last week of October.

It was a circular issued by the A. I. S. S. towards the end of 1933 that made the Bahawal

centre change its policy. The circular advice of production centres to find local market for their khadi, especially among the artisans who contributed their labour towards the production of khadi. After the necessary correspondence with the State officials the Bahawal centre was readily permitted to sell khadi to its artisans at cost price. Meanwhile studies the difficulties of the production centres which depended for custom on townspeople and also the necessity, reliability and propriety of the khadi being consumed by the producers themselves, was issued in November 1954 and distributed largely in the spinning and weaving centres. Some spinners and weavers who visited the offices of the working centres were shown the large quantities of cloth lying unused as the urban demand for khadi had been on the decrease. The spinners were also given to understand that there was every possibility of the centres stopping the purchases of yarn if the same situation continued. The artisans could see that if they rejected khadi work to be continued for their benefit, they should help the centre in disposing of the cloth by themselves becoming consumers also of at least part of their production.

Then the workers purchasing yarn in the centres were instructed to deduct one-third of the price of yarn brought for sale and keep the same as deposit against the future purchases of khadi. In most cases as soon as the deposits accumulated to the extent of six or eight annas per spinner, the spinner would ask for more cloth to be issued to her. In some cases the centre issued the required cloth, deducted the deposit from the price of cloth issued, and debited the balance to the account of the spinner. This balance was collected in every instalment by deducting one-third of the price of yarn brought by the spinner to the centre for sale. That this arrangement has worked smoothly and speedily is shown by the following facts:

(1) Though there is a small number of grannies among the spinners as there is everywhere, they have on the whole accepted the new arrangement willingly and readily.

(2) They have purchased saris, dhoties, dupattas, shawls, dhotis, shirting, costing cloth, etc., thus proving that whole families of the spinners are being clothed in khadi.

(3) The spinners have brought the yarn regularly to the centre and allowed the manager to deduct part of the price towards the payment of their balance. So after ten months' working, it has been found that the outstanding balance due from the spinners for the yarn of cloth is about 12 per cent of the total value of cloth issued to them.

(4) The total value of cloth issued to the artisans since November 1954 has risen to about

Rs. 5,000, i. e. about one-fifth of the total production, and it can be safely estimated that the purchases by the artisans will be doubled next year. The Bahawal centre has sold, about Rs. 500 worth of cloth to the artisans up till now, i. e. one-tenth of the production.

(5) It was feared that due to this arrangement many spinners would not care to spin any longer but fortunately the Bahawal centre is in a position to falsify all fears from the fact that the purchases have increased this year. In fact the spinners have appreciated this new method of clothing themselves by their own labour and are taking increased advantage of this better system.

It will be seen from the above that the Bahawal and Tugader centres will not find it so very difficult to carry out the directives in the resolution no. 2, the spinning of artisans.

For the benefit of the the khadi workers in other parts of Karnatak I am adding some interesting facts which should be noted by them.

(1) The spinners under the Bahawal and Tugader centres belong to the middle class of agricultural families and have not to depend on spinning for their maintenance. There may be about 15 p. c. of them that earn their living by spinning. The spinners in the Dharwad, Belgam and Nagpur districts also belong to families of middle-class agriculturists and have taken to spinning as a subsidiary industry. So, though the spinners do not depend on spinning for their daily bread, there is no reason to assume that they will give it up if they are required to purchase khadi by the better system.

(2) In the Bahawal and Tugader centres the spinners purchase their own cotton. Though the number of families that grow cotton is only 25% of the total number of spinning families, the spinners find it advantageous to purchase cotton-with seeds locally. They gin and card it themselves.

(3) The saris worn by the spinners were 1½ x 4½ usually woven out of 16 to 40 counts of mill-yarn. The khadi saris are woven out of yarns of 12 to 18 counts, the differences remaining the same. Though there was a few complaints that the saris were rough, they have found the saris had and the khadi saris more durable than mill-made ones.

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HARIJAN

2010

Editor: MANABDEV DESAI

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POONA — SATURDAY, NOVEMBER 20, 1935

[GIVE AIDA]

WEEKLY LETTER

Our Village

We had a meeting in Shadi the other day. The bulk of the audience consisted of our own people, not more than two dozen people attending from the village. But Jinnahbhai, whom we had invited, and others spoke explaining our object and appealed to the good sense of the people. The result, so far as the village itself was concerned, seemed to be nil, for none of the women, standing at the top of their voices with Mirdeen, the next day that they would not see Jinnah, if we put up any. But the people of a neighbouring village who happened to attend the meeting seemed to be considerably impressed and their came next day to Mirdeen with an invitation to go and work in their village.

This, however, has nothing to do with Mirdeen's decision to leave Shadi. She does not regard Shadi as a village, but a sham of Wadhwa and has been plying all along to go to a genuine village. Besides Gundhiji one day found out that the reason why she stuck to Shadi, in spite of her longing to be in some other village, was that she wanted to prevent Gundhiji (Jinnah) going to Shadi. He therefore advised her to find out a village after her heart and placed Sri Gyanesh Naik, who had been working in the village already, to her stead. Sri. Naik has now settled in Mirdeen's hut.

He finds the same difficulty about water. A potter living next door gave him two buckets of water but would not let him come near the well. But an opportunity came has promised to let him have water from his well which is worked by a pump. He is now having slight success. A professor from the Wadhwa College helps him. About a dozen women have been attending so far.

After nine months of converging in the village, we have found a man from the village wanting us to empty the night-soil in his field. One day he came and asked Gyanesh Naik whether the owner of the field in which we were depositing the night-soil was paying us anything. He was told that he was paying nothing. In that case he said he was quite willing to dig pits in his own field where the manure might be deposited. The recognition of the value of the night-soil is something!

Invincible Faith

Sri. Channabramhdeo Naris who was here for the H. S. S. Executive meeting had a talk with Gundhiji which revealed more than ever before the faith that sustains the latter. Sri. Channabramhdeo had just returned from our factory in Sakinaka and was evidently pleased with what he had seen there. But he wondered how work requiring continuous attention and undivided faith could go on for any length of time.

"That tried to change of the factory, you say, is working for a more pleasant. It is highly commendable," he said.

"He is a Brahman and a god-fearer," said Gundhiji. "He does not accept more than eight annas a day. His wife also works elsewhere the whole day for a bare living wage."

"Yes, All that surprises me, but I do not know how long this can go on, in this machine age."

"I have no such fear," said Gundhiji, "because I have the conviction within me that when all these achievements of the machine age will have disappeared these our hands-made will remain; when all exploitation will have ceased, virtues and honest labour will remain. It is because this faith sustains me that I am going on with my work. After all where is there any cause for despair? What are a few years in the vast stretch of eternity? A study of human history would carry us back to millions of years. Indestructible faith in their work sustained men like Stephenson and Columbus. Faith in my work sustains me, but there is also added to it the conviction that all the other things that seem to challenge my faith are doomed. Don't you see that if India becomes industrialised, we shall need a Wadhwah to find out other worlds to exploit, that we shall have to put ourselves against the moral and military power of Britain and Japan and America, of Russia and Italy? My head tends to think of these things. No, I am aware that whilst this machine age alone at converting men into machines, I am doing at refashioning men turned machines in his original state."

"I quite see your invincible faith," said Channabramhdeo smiling. "But you seem to forget in your enthusiasm that you will not be with us until eternity. You are getting old. Why not make large collections and spread your work over a large area?"

"No, I do not believe in collecting more than I need." ३३५

"But supposing you constructed twenty, even ten, model villages?"

"If it is such an easy thing, you might do so with your money. But I know it is not easy. You cannot bring a model village into being by the magic wand of money. And I believe in making a full return for whatever money I receive from the public. And then I am against raising any more central funds now. There are so many Harijan schools and schemes in Gujarat requiring an annual budget of Rs. 15,000. Why should I ask you for work in Gujarat? Is it not the duty of the Gujaratis to find money for the Harijan work in Gujarat? If they cannot find it, they had better close down their institutions rather than ask for outside help."

"Turn the Searchlight Inwards"

Jinnahji has called me to the numerous public institutions in Wartha which owe their existence to him, directly or indirectly. This one, though quite a humble one, has tender memories, and shows the spirit of the man who has believed in earning money for the benefit of the public. The Harijan Students' Feeding House, of which Mr. Ghanshyamsingh laid the foundation in Wartha on the 14th October, owes its existence to a donation of Rs. 4,000 made by Jinnahji in memory of the late head clerk of his firm. Government also gave a piece of land worth Rs. 1,000 on a nominal lease of Rs. 1 per year. Mr. Ghanshyamsingh is a most little speech referred to the difficulties of Harijan work in face of the age-old prejudice that workers had to contend against, and said that he could not but bow down his head in shame when he read in Harijan that people whom Mahatma had gone to save would not allow her to draw water from their wells. "The latest pronouncement of Dr. Ambedkar," said the speaker, "has moved us from our slumbers and many seem to be in a great hurry to do something to prevent Dr. Ambedkar from leaving the Hindu fold. I am afraid this is all empty misapprehension. Even if we could prevent Dr. Ambedkar from leaving the Hindu fold, how should we be able to prevent the millions whom the conduct of our countrymen might compel to do likewise in future? The pronouncement of a man like Dr. Ambedkar draws public attention because he is a great man, but what about the millions who are suffering and who may do likewise some day? Let us therefore turn the searchlight inwards. We began this morning's proceedings with a beautiful hymn which provides us with a suitable text for today. Our Faith is all right, it is superbly beautiful; the temple in which we have established that Faith is polluted and confused. Let us in the language of the hymn open the temple and cleanse it and beautify it and make it worthy of the Deity therein.

The whole policy and programme of the Harijan Sewak Sangh is one of self-purification. Our Faith is great and good, but we who have inhabited the Faith have to be worthy of that Faith, have to purify ourselves. Let this Harijan Feeding House, however humble in itself, be a step towards that purification."

M. D.

HARIJAN WELLS IN U. P.

A survey by Allahabad District has shown that Harijans in Mirzapur, Barabanki, Faizabad, Gorakhpur and Aligarh are suffering from real want of water. Although in a handful of places and in entirely inhabited by chauras, but they have no convenient source of water supply. They fetch water from the Ganges which is at a distance of about half a mile. During summer and when it is very difficult to get any supply of water. A well is under construction. The Harjans of the villages have pointed to give five hundred below. Nearly Rs. 100 have been spent and 100 more will be needed. Rs. 75 have already been collected.

In several villages of Banah and Sonah, this time, is scarcity of water for Harijans. Since it is not possible for the Sangh to construct so many wells this year I do not give more details here. The U. P. Sangh gave attention for repairing a well in Sakshat, a suburb of Allahabad city, and for making it public and deeper by 15 feet at a cost of Rs. 475. That work had to be suspended on account of rain. A well in village Nagarpura, a locality of Harjans adjacent to the Allahabad City railway station, is urgently needed. There are about 50 families of Harijans who have to depend for their drinking and drinking on the muddy water from the existing well. There are no municipal water taps or any other source of water supply for the Harjans. Some of the inhabitants of the locality serve as barbers and khansamas in the city; others are municipal employees.

In Rae Bareilly District eight wells are reported to be urgently needed. In village Raupura Khair Bara is a public well which requires repairs. There are ten families of chauras in village Bara, a poor locality; it has a well which requires clearing. Ghanshyamji is a noted chauras and poor locality, one public well is needed there. Ghanshyamji has eight chauras families. The Harjan well of the village stands in need of repairs. The Chauras in Bara well also needs repairs. In Sadiya, Mohanpur Gaur and Thakurhat Gaur public wells are needed.

The Charita Prakash Sangh and the Congress Committee had accompanied with the Lucknow branch of the Harijan Sewak Sangh in collecting information about wells. They have through the Secretary of the Lucknow Harijan Sewak Sangh submitted a list of the places where

wells are necessary: Putha, Dampura, Shavesh-pur, Bhadgaon, Kamalpur, Kaproth, Gaurahi, Malipura, Karamda, Gulapura, Nayat Natar, Thad, Kailasha, Sargan, Toraga, Balwa.

In Gomkripore city in June last two wells for Harijans were under construction. Thakur Bal Nath Sahai is the manager of our Harijan Panchayat at Gorha. He visited important Harijan localities in this district. He has submitted his report which shows that about 35 wells need to be newly constructed or repaired.

In District Chandel-Lakhimpur in these villages the district Sargah had wells sunk by the D. S.

In Cawnpore District a survey of water supply was carried out in 40 villages in Kairali circle. Two villages, Khatipura and Targora, are reported to be in urgent need of some source of water supply.

RAMA BHANJAN MISHRA

Jl. Secretary,

U. P. Harijan Sewak Sangh

KERALA ANNUAL REPORT

The Kerala Provincial Board have under it 4 district committees and 4 local committees. Sri Champakamthary K. Parameswaran Pillai continued to be the President and Sri O. Kunchanandan the Secretary of the Provincial Board.

Religious Harijans in Kerala enjoy regular weekly religious meetings where Harijans, men, women and children, as also other Hindus join in common prayer and offer prayer listen to religious and social uplift discourses. There is also Fairs and distribution of fruits and sweets at the end of the Purn. There were 1,000 such Harjans throughout the provinces at different times. The Provincial committee has during the last year led in this work by systematic organization.

Propaganda Considerable propaganda was done this year without much expense through public cooperation. 403 meetings were held throughout the province of which 128 were prohibition meetings, and 181 only in towns, the rest being in rural areas. Sri K. Kumar was whole-time propagandist under the Board and covered Central Travancore and the Malabar District besides addressing several other meetings with his magic lantern and slides. 4 important conferences were held during the year. The biggest under the patronship of Sri. A. V. Thakur was held at Aruvattur in March 1933 attended by over 14,000 men, nearly half of whom were Harijans. Dr. T. S. S. Rajan, M. L. A. presided over the Thampi Kottoy Conference in Trivandrum in July 1933 and also over the Nappallil District Harijan Conference. Dr. Rajakrishnan gave great help to our propaganda for temple entry and Harijan uplift. The Provincial President and Secretary toured South Travancore addressing general meetings and collecting Rs 626 as donations.

Education There were 68 day schools and 19 night schools of the H. S. S. in the province. Grants were given to 31 other night schools which worked under our general guidance. There were 1,248 pupils in our schools of whom 1,811 were boys and 337 girls. The expenditure on these schools was Rs. 1,338-04-0. Only 11 of these schools were in or very close to towns. Rs. 1,364 were given as grants to Harijan and aided institutions not directly under us.

Rs. 1,295-1-4 were given as scholarships and another sum of Rs. 1,394-1-4 as cost of books, clothes, etc. to Harijan children and students.

There were 4 hostels and 4 ashrams under the Board with 159 boys and 22 girls in them. The total amount spent on these institutions was Rs. 2,244-0-0. The Travancore and Cochin Governments gave grants to the Travancore and Kottarakkud hostels. The first group of Harijan college students in the province are in two of our hostels.

We did not neglect to recruit Kargan students to mission schools. During the year 345 boys and girls were so recruited. The total cost on education we incurred was Rs. 12,181-2-4.

General 345 villages plus 11,000 Harijan houses were visited by our workers and special camps for sanitation work.

Rs. 1,398-3-4 were spent on this line. Medical relief is becoming an increasing item at all our centres.

We ran 2 free sewing institutes and gave free training to 34 Harijan students in them. 42 Harijans were helped in finding employment under Government and local bodies. 1 boy was sent to Calcutta for training in tailoring.

1 wells were built and 1 repaired at a cost of Rs. 547-1-7. One small temple was thrown open, its shrine for the uplift of the Harijans was opened in the Hills of Nalukunang by a generous donation of land and buildings from the provincial president. The Harijans have begun to approach us in their social difficulties and we have done considerable work in bringing their grievances before Government, local bodies and the public, with success in many cases. It is no exaggeration to say that our work has inspired widespread confidence in the Harijans of Kerala.

Conclusion The total expenditure of the Board under Welfare, Administration and Propaganda is respectively Rs. 27,513-10-0, Rs. 1,726-21-0 and Rs. 272-0-0.

G. RAMACHANDRAI
Provincial Secretary

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HARRIAN

SATURDAY, NOVEMBER 30, 1935

AN INTERESTING POINT

(By M. K. Gault)

The Council of the Harjati Savak Sangh met last week at Wadhwa. In view of my article 'Caste Has to Go' some members raised the question whether in the pages of HARRIAN which was issued under the aegis of the Harjati Savak Sangh I was justified in citing my views on caste which might not please many members of the Sangh, or whether I could express views which went beyond the official policy of the Sangh, or lastly whether the Sangh could extend the scope of its objectives.

I gave it as my opinion that I was free as an individual to advocate in the pages of HARRIAN views which I may know to be contrary to the views of some members or may be in advance of the official policy of the Sangh. In my opinion, any member of the Sangh is entitled to the same freedom so long as his views do not in any way tone down the Sangh's objective. Its policy represents the highest common factor between the views of the moderate reformer and those of the radical. We have in the Harjati Savak Sangh both the sections well represented. There are Sanatanists who would resist removal of untouchability to the bare bones. There are others who would insist on its intermingling and intermarriage. The membership pledge lays down the maximum which every member has to subscribe to and practice in his or her own life. It does not prevent any member from going further so long as he or she does not advocate the advanced view as the policy of the Sangh. At its very origin all sections of Hindia had met and, in order to carry the largest number of Hindia with them, first representatives belonging passed a comprehensive resolution that would secure the hearty assent of the largest number present. The wisdom of the course was justified in that there was, thanks to Pandit Mahatmya, practical unanimity. It is obvious that if the resolution had contemplated the suppression of advanced views and practice by members voting in their individual capacity many members could not have subscribed to such restriction. But on the other hand not even a majority of the members of the Board could change the constitution as far as its objective is concerned. That can only be done by a general representative meeting of Hindia convened specially for the purpose. Therefore whilst the most extreme reforms may not secure about the fundamental policy of the Sangh, the extreme radical is in no way hampered in his advocacy, as an individual, of the

views which in his opinion may promote the purity and health of Hindia.

It may be mentioned, in passing, that the views expressed by me in the article 'Caste Has to Go' have been often expressed in these columns though under different headings. Moreover the article does not deal with the relations between Caste Hindia and Harjati Sangh. It deals with reform only among Casteless or Sanatan. When untouchability goes, untouchables will occupy precisely the same position as Casteless. And whatever rule or custom then governs Casteless will govern Harjatis who are no longer Harjatis. If, therefore, Caste remains as it is now, there will be no intermarriage and no intermingling between Harjatis and Casteless. But if caste goes in its present form, as it will some day, there will most undoubtedly be intermarriage and intermingling between Harjatis and Casteless as there will be between Casteless and Casteless. And if Force remains, as I hope it will, marriages will be restricted as they were in the past, intermarriage and intermingling will not be restricted even as they were not in the past. Whatever happens, it will happen not because of the activity of the Sangh as a body but because of other forces which the Sangh can neither exclude nor control. Its members as individuals will no doubt take their due share in moulding these forces according to their predilections.

Togo

A Harjati schoolboy aged about 14 requested me in writing during my tour in Assam for help for his study in the Middle English School in Pathabala village in Kamrup District. The letter began with the words, "I am a prostitute's son." When I read it I was dumbstruck. On enquiry I found that he belonged to the caste of Nais (barbers) and that the boy's mother was a prostitute, not by choice, but by the custom of her caste. Nais in Assam are a small caste, not even mentioned in the census report of the province for 1921, being confined to only three villages, two in Kamrup District, and the third in Lakhimpur. Their total number is about 124 families or about 1,120 souls. Formerly women of this caste were dancers before gods in the temples at Sadi, Hajo and Dargun, where only they made, but in course of time circumstances degraded them to prostitution. Many of them are suffering of this vice and taking to normal married life, disavowing even the name of their caste. This is a very good move. This custom corresponds to the custom of Devadasi of Madras and Mudi of Maharashtra, but is fortunately confined within very small limits in Assam.

The boy has been promised his school fees and other help. His story put me in mind of the Upasana story of Satyashankar Acharya.

A. V. T.

THE IDEAL AND THE PRACTICAL.

(By M. K. Gault)

Shri Gopabandhu Chaudhary writes:

"In the article 'Road for Khanna Cotton' you refer to a calculation that 'self-sufficing khadi will mean 3 yards of new cloth against 1 yard of wear by cotton etc.' Apparently this calculation is based on the fact that for the price of cotton and weaving charges the self-sufficing system will have to spin a little extra. Of course you admit that the spinner can also spin in other village industries for the income to enable her to purchase the cotton or pay the weaver. But the making of the article leaves an impression that the success of self-sufficing khadi entirely depends upon the sale of khadi. But is that a correct ideal? Is not the ideal of self-sufficing khadi, that that as a majority of cases the spinner will spin their own cotton or purchase their cotton and pay the weaver from their earnings from other village industries or agricultural labour?"

Moreover, when our aim is to make every home in the village self-sufficient, where will the extra new yards for extra sale produced by the system sell? Will the demand of the cotton be possibly so large?

It seems by making self-sufficing khadi as to the sale of commercial khadi we make the case for the former weak and give it practically a second say place in the world of khadi, whereas what you want is revolution. Self-sufficing khadi ought to develop independently on its own merits, as there is enough evidence had to give the cotton required and unemployed labour to spin the yarn."

The ideal no doubt is for every family to grow, spin, weave and wear its own cotton, just as it is for every family to own land and grow its own corn, cook and eat it. But we know that every family won't and can't realize the ideal, we know too that success will not attend the worker immediately he begins to produce the unconditional exchange of self-sufficing khadi. What Gopabandhu Bahu has himself suggested is itself an intermediary stage, that of a householder buying enough cotton, spinning it himself, having the yarn woven, and paying the charges from his savings. But there are millions who have no savings and there are millions who purchase their cloth without performing any of the processes. To spin for oneself and pay for cotton and weaving out of the proceeds of some other industry is an intermediary stage. To spin extra and from the proceeds of that labour to pay for weaving is yet another intermediate stage and perhaps the nearest both from the worker's and the weaver's point of view, to working out this stage we have readymade khadi centres. There the workers have to reduce spinners and other artisans to wear khadi if they are to continue to get work through the

A.L.S.A. system. There are many more things who depend for their maintenance entirely on their labour spent on spinning, weaving, carding or dyeing. There can only wear khadi if they work at producing enough khadi and command the sale of such produce. This might not be so difficult, if in spite of the rise in the spinner's wage the existing demand for khadi continues.

In practice all the stages will be worked simultaneously. What the new scheme does is to put the emphasis on the right spot and state what the goal is in unambiguous terms. Khadi workers will no longer concentrate on increasing sales and reducing the price of khadi. They are henceforth to concentrate on people becoming self-sufficing about their cloth requirements at least to the extent of spinning. They will have to establish personal touch with the artisans, befriend them, know their wants and help them, progressively to improve their economic condition by making the best possible use of their leisure hours consistently with equal opportunity for all. This ought to be a good enough programme for the most ambitious worker. The most difficult task will be on the one hand to open the eyes of understanding of the millions and persuade them to use their leisure hours for their own betterment and on the other to persuade the buying class — the city people and the middlemen — to realize that in the long run it pays them if they buy village manufactures even though their cost may be apparently somewhat higher than they have hitherto paid and even though the appearance be not quite what they have been used to. It pays them because it raises the material condition of the people and therefore their purchasing power. The new scheme is therefore calculated to draw the best out of the whole of the nation irrespective of 'caste, colour or creed'. The question ultimately resolves itself into this: Have we the khadi workers enough of the requisite purity, self-sufficiency, industry and intelligence?

An Experience

A correspondent who has for years been weaving khadi made out of her own yarn writes:

"This year I had 10 pounds of khadi of all colors with it cost me twenty rupees or round figures. People want my khadi at 14 or per yard, i.e. Rs 14 for the whole piece. That if I want to use 3 yards for myself I need to sell only 14 yards. If I have to export 10 yards and sell the rest, besides paying for my own khadi, I would make a profit of Rs 17.5."

I know this correspondent. He stands in an exceptionally favorable position because his yarn is fine, even and strong. Weavers weave it at reasonable rates, and the khadi being therefore strong and fire-lasting is greatly in demand. Everywhere having faith and patience may verify the truth of the statement by making the experiment himself. Strong, even and fine yarn is the secret of successful khadi.

M. K. G.

VITAMINS

(By Fyfeella Chamber Chaud)

1

Absence or insufficiency of certain traces of certain substances other than proteins, carbo-hydrate, fat and mineral salts present in natural foodstuff causes certain well-defined symptoms of diseases and ultimately produces death. These substances were called vitamins. The name was first given to an organic chemical compound isolated from rice polishage by Funk. That compound contained nitrogen, and as it was essential for life it was termed vitamin-B₁-amine. Later investigations on these compounds have shown that most of them (so far isolated) do not contain any nitrogen. So the name vitamin is a misnomer. But as the term was a current coin for a long time, only the terminal 'e' was dropped at the suggestion of Drummond and these compounds are now designated by the general term 'vitamin'.

Existence of vitamins was first recognized by the well-known principle of cause and effect. Even in 1915 McCarrison wrote: "Though these substances are essential to life and are builders of our bodies, we cannot see yet make them nor use them nor weigh them, as we can make, use and weigh the other constituents of our food: the proteins, the fats, the starches, the sugars, the mineral salts and water." But the painstaking work of researchers of vitamins during the past few years have altered the position considerably. Of the eight or nine vitamins known today four have been isolated in a pure state. These are vitamins A, the fat soluble factor of growth, B, the antiberiberi vitamin, C, the antiscorbutic vitamin, and D, the antirachitic vitamin. Not merely these four have been isolated, the scientists have gone further. Through their efforts vitamin C can now be obtained in any desired amount in a pure crystalline condition. It has also been synthesized. Vitamin D has been obtained in a pure crystalline condition by irradiating ergosterol present in animal and vegetable fats. "It is of interest to know that vitamin D purchased as pure crystals now costs only one-twelfth of its price in cod-liver oil and the daily dose can be bought for less than one-tenth of a penny" (10s). Although vitamin A has not yet been synthesized, its solution product Polyhydro-vitamin A has been synthesized. Of the four vitamins structural formulae can only be advanced for vitamins A and C, the credit for which is mainly due to Karrer and his co-workers of the Chemical Institute of Zurich.

With these preliminary remarks I shall proceed to discuss the four vitamins in detail.

Vitamin A

It was recognized that night-blindness and Xerophthalmia (a disease of the eye) occur when fresh green vegetables, pure good milk and certain other things are eliminated from

the diet, and they are cured when cod-liver oil is administered for some time. Previous administration of cod-liver oil also prevents the occurrence of these diseases. This indicates the presence of certain substance in cod-liver oil as well as those natural foods which is a preventive as well as curative for night-blindness and Xerophthalmia. It was also recognized that the absence of this factor inhibits the growth of the animal. It was designated as vitamin A. Although cod-liver oil is a very good source of vitamin A, it is present in such a minute quantity that vitamin A could not be isolated from it. It may be mentioned here that cod-liver oil contains 90% fat and of the 10% nonfatly substances vitamin A is only a minute trace. This shows what minute quantities of this vitamin we require for a healthy life.

It was only after the discovery by Von Koller and Karrer that certain fish-liver oils were found to contain 100-2000 times the amount of vitamin A present in common cod-liver oil that the isolation of vitamin A was possible. One such fish is Halibut. But fish-liver oils are much richer in vitamin A in summer than in winter. For instance, Halibut oil contains 30 times more in summer. This depends on the nature of food taken.

Vitamin A is a viscous light oil, containing only carbon, hydrogen and oxygen. It is a complex alcohol soluble as fat and is very little soluble in water. As it is a compound containing four conjugated double bonds it is readily oxidized.

Only the animal world contains vitamin A, but it is derived from the vegetable source which supplies carotene and similar other plant pigments. Therefore carotene is called Pro-vitamin A. One molecule of carotene is converted into 2 molecules of vitamin A in the animal and human system. Typical new carotenes and xanthoxanthin (pigment of the yellow maize) have been recognized as Pro-vitamin A. Carotene is present in all green leafy vegetables, peas and beans, carrots, orange or yellow fruits and vegetables. Excellent sources of vitamin A are fish-liver oils, butter, cream, eggs and cow's milk. But the vitamin A content of milk depends on the nature of food taken by the cow. An abundant supply of green fodder or to be assured in order to get milk rich in vitamin A. Of course it goes without saying that butter and cream contain more vitamin A than milk, but their vitamin content also depends on the nature of milk from which they are prepared. Generally term 'cream' milk contains less vitamin A as they get more of average time of green fodder.

But we are used to these animal and easily sources for vitamin A. It is interesting for use to know whether the vegetable world contains carotene or vitamin A, so long as the ultimate effect is the same. Let us quote from 'Vitamin' A survey of the present

knowledge" (1911 edition). "Natural sources of vitamins A such as milk-fat, eggs, mackerell-liver and cod-liver oil are expensive, but when it is remembered that this vitamin is supplied by all green vegetables and others which contain the yellow colouring matter carotene, the problem can be cheaply solved wherever vegetables can be grown. For example, green spinach and green cabbage (but not white) are weight for weight as good as the best New Zealand butter." We have in the *Annual Review of Biochemistry* for 1934 p. 394 also "Green leafy vegetables (spinach, kale, collards, turnip greens, beet tops, mustard greens) peas, asparagus and crop beans are economical sources of iron and vitamins A and G. Carrots, apricots and other coloured (orange or yellow) fruits or vegetables furnish vitamins A." Moreover, long-continued feeding of foods rich in cholesterol, vitamins B and Iota (eaten, cod-liver oil and other animal fats) may produce atherosclerosis in man.

Ripe mangoes and papayas contain a good deal of carotene. Sweet pumpkins which grow abundantly in many parts of India also contain carotene.

It is not essential to take every day the required amount of vitamins A as it is necessary to take carbohydrates for supplying required calories. When the intake of carotene is in excess of the requirement it is converted into the vitamins and stored up in the liver for future use, especially when there is deficient intake.

(To be continued)

SHRI N. C. KULKARNI ON CASTE AND UNTOUCHABILITY

TO THE EDITOR, HARMAN.

SIR,—In the HARMAN of 19th November, there appears an open letter to M. Ghandi written by Mr. Gervinase Madgeyev. In the main body of the letter he clearly states his own position as to the problems of Caste and Untouchability, and in the end appeals to certain persons, whom he regards as Hindu leaders, to "give a clear lead" and a "message-clear lead" on this vital question.

In this category of Hindu leaders Mr. Gervinase mentions myself along with Mahatma Ghandi and Pandit Madhavrao. But without pretending to be such a great leader of Hindu opinion as he thinks me, I feel bound to declare my opinions on the stated questions, because I hold that a man's views on public affairs can be regarded as public property, liable to be discussed on a legitimate challenge.

Mr. Gervinase demands not only a "clear" lead but also a "common" lead! What he lawfully means by this is obvious: I have no hesitation in accepting the challenge. I do not know whether the answer that I am giving him, in the following few lines, will be clear enough for his purposes. But I am prepared to stand or

fall by what I am stating. These opinions of mine have been held by me consistently throughout my life, and being a journalist and public writer, I had to declare and state them already on many occasions.

I do not believe in caste as divine, it is man-made and the product of social evolution under particular physical or material conditions. The view in the Gita about this should be quite clear in its meaning, even to a man of ordinary intelligence, *vijñāna* is an *aparigraha*. Here *vijñāna* does not mean caste by birth. The *gñā* of a man is a philosophical interpretation or description of his, *vijñāna* being tied to his mental and spiritual tendencies, taken together with the work which he does under the influence of those tendencies.

If *vijñāna* so defined can be called divine, it is only so much divine as every other thing created in God's Universe, and also only so much known from modification or mutation by human agency. Like Mr. Gervinase, I do not believe that Caste, as now understood and observed by orthodox Hindu opinion, was ordained by the Vedas. It is, no doubt, the product of human-made customs; but there is no custom which Hindu Society has no right to change, if it so will rationally. Our sense of the authority of even the Vedas is and must be limited by our sense of what is rationally good for us, that is to say, not particular individuals, but the whole Hindu Society. I do not think the present water-tight compartments of caste will remain, or ought to remain as they are, labelling or even intermarriage as between different castes is not, characteristically, either a sin against Hindu Religion or an offence against Hindu Society. As factual evidence of my own opinions held on this subject, I may state that I have (1) supported the Ban on and the Panchayat Raj, (2) openly joined Sahitya-samaj (Hindu society), (3) brought about intermarriages (in my own family) with a view to encourage fusion among the sub-castes of Brahmins.

I have faced inter-caste marriage, and even open unpopularity, for some of these things. But my action holds. I do not believe in untouchability, and hold that it ought to go and must be removed. I want this not only for strengthening Hindu Society internally, but also on grounds of absolute justice and fairness.

But while I hold these views essentially, I have different and want differ from extreme or revolutionary social reforms, who would like to accomplish all the stated changes and transformations by compulsory legislation. I cannot go in this matter beyond permissive legislation, so that progressive people may be helped to make an experiment of their favourite reform upon themselves, without suffering any undue injury to their civil status. Nobody I am opposed to legislation calculated to cover *untouchable* people to which all or any people to their

temple. I wonder if His Excellency knows that I have told, now for years, precisely the same view as he holds about making a distinction between the main building and the inner shrine of a temple. Without being spotted, I may state, though then almost the last in Mahatma's support list, as a compromise. My view is that upto a certain line, which marks off the shrine from the open hall, or where as it is called, all castes should be free to enter a temple, but that no person (excepting the sanctioned official worshippers) be allowed to enter the sacred shrine, even though he be a Brahmin among Brahmins. This compromise covers three things: (1) Satisfaction to the authorities of having *holy* shrines, if he really believes for that spiritual Hinduism, (2) Assurance to him that he is on the same level of rights or privileges with any other class, if what troubles him really is jealousy of the Brahmins, (3) Prevention of the sacred shrine from pollution due to Indian-Muslim entry.

I hope I have made my position clear on all the questions referred to in His Excellency's letter.

Yours sincerely,

N. C. KHEKHA

NEED FOR CARE

Apologies for my reproduction of Dr. Agha's letter on neem leaves and tamarind. The reader will appreciate the following further letter from the Director of Nutrition, Bombay. M. K. G.

"I think there is a certain danger in publishing small items of dietary knowledge apart, as it were, from their scientific context. Ignorant readers are apt to make hasty interpretations. For example, on re-reading the paragraph in my letter of November 15th relating to neem leaves, which you wish to publish in your paper, I think it might possibly give the impression that everyone should consume great quantities of this vegetable as a cure for all human ills. Actually, the small notes of analysis we have carried out to date show neem leaves to be somewhat richer in certain food factors than a number of other leafy vegetables, but it is only a question of degree. In a word, it would be better, for purposes of popular education, to stress the value of all green leafy vegetables rather than to single out one particular vegetable for special commendation. I should therefore prefer the paragraph, which refers to the latest analysis of neem leaves (*Androschima Indica*) to read as follows:

Question: What is the nutritive value of neem leaves?

Answer: "Neem leaves resemble other green leafy vegetables in composition. Both nutrient and tender leaves are richer in protein, calcium, iron and carotene than succulent leaves, cruciferous leaves, druse-like leaves, lettuce, marrow leaves

and spinach. Their composition makes them valuable as a supplement to a diet largely composed of cereals, and in this respect they resemble the leafy vegetables in general."

I append a table giving, as requested, the chemical composition of neem leaves, as far as we have studied it.

Composition of Neem leaves (*Androschima Indica*).

	Thick and medium leaves		Very tender leaves	
	grams per 100 grammes		grams per 100 grammes	
Moisture	69.44		67.35	
Crude protein	2.00		3.58	
Water-soluble				
Carbohydrate				
(sucrose only)	1.04		1.02	
Starch	1.10		2.61	
Cellulose				
(l by difference)	20.0		20.0	
Calcium	1.00		0.127	
Phosphorus	0.04		0.180	
Iron	0.05		0.070	
Calcific value per 100 grammes	114.0 calories		117.0 calories	
Carotene content	45.0 μ g per gram		—	

1. The paragraph relating to tamarind and leaves might be modified as follows:

Composition of Tamarind as compared to neem or lettuce.

"With regard to chemical content, tamarind and neem are roughly similar, except that the latter is richer in the antiscorbutic vitamin C."

Tamarind pulp, unlike neem, contains a food rich in organic acid—about 10%, the chief acid in neem is citric acid. Fresh tamarind, which is more acid than fresh neem, contains a somewhat higher percentage of protein, carbohydrates, and minerals than neem, in the dried state tamarind yields about 10% protein and 15% cellulose (by difference). Tamarind is noted to contain a laxative principle. I can offer nothing in support of the popular belief that it induces fever and rheumatism."

	in Kerala	in India	in field
Androschima Indica	—	—	—
Androschima Indica	—	—	—
Androschima Indica	—	—	—
Androschima Indica	—	—	—

The botanical name of tamarind, *Tamarindus indica*, is *Androschima Indica* in India or Kerala."

"I assume (a) = 100 milligrams or one hundredth of a gramme."

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[ONE ANNA]

MACHINERY AND UNEMPLOYMENT

(By T. A. Mills)

The greatest problem that faces the world today is the growth of unemployment among various classes of the community, compelling all governments, with the solitary exception of the U. S. S. R., to embark upon programmes of unemployment relief. Although in India the State has not yet introduced any system of unemployment relief, the problem of unemployment is growing in complexity. In two previous, committees appointed by the local Governments are at work to ascertain the prevalence of unemployment among the urban classes and to suggest measures for its relief. In rural areas, the spectre of unemployment has always been present, although it has usually been ignored; and, in addition, there is the problem of chronic underemployment. The Rural Commission on Agriculture in India which devoted some attention to this question observed that "by far the greater number of cultivators have at least two to four months' absolute leisure in the year." The steady growth of our population has only served to intensify the gravity of the situation. Our population which was computed at 22 crores in 1921 is reported to have risen already to 26 crores, and Colonel Bland, from his report on the Public Health of India for the year 1932, has no doubt that by the time the next census is taken the population of India will considerably exceed 40 crores. The question of providing employment for this growing population and of finding it becomes one of the major problems of national policy which must demand immediate attention.

Though the economic conditions of our country differ somewhat from those of other countries, we can learn much from the experience gained elsewhere in dealing with this problem. There are not wanting economists in India who recommend intensive, nation-wide industrialisation as the remedy for this social malady. They forget that industrialisation instead of solving the problem of unemployment has, often, done just the opposite to the number of the unemployed. In the issue for October 1933 of the AMERICAN FEDERATION, the organ of the American Federation of Labour, there is an article by Harry Collins and Frank Finney on "Why 22

million are on Relief" in which the writers examine the influence of the growth of machinery on the economic life of the nation. The United States of America have carried mechanisation to the highest degree of perfection that the human mind can conceive at present. The productive capacity of the people of the U. S. A. equals that of 14 other leading countries of the world, and the per capita production is 35 times that of India. But has this great productive capacity given the U. S. A. prosperity? The writers answer this question very emphatically in the negative. In the attempt to cut the cost of labour by the use of labour-saving machines, the manufacturers of the U. S. A. have reduced the power of the population to buy their goods. By the natural process of increasing more and more labour-saving machines the problem has been reached that there is very little work for anybody to do. And this is borne out by figures; statistics show that in the U. S. A. 32 workers now produce as much today as 100 did in 1929. And with what result? There are 45 million unemployed men and women in the U. S. A. and 15 per cent of these are thrown out of work by the introduction of this process of mechanisation. So that thanks to the new developments there are now out of work 13½ million people for whom programmes of relief have to be devised.

The application of human ingenuity to the improvement of the machine might have given the U. S. A., the writers admit, some advantage in the world market, when there were world markets to capture. There are no such expanding now to be conquered and the U. S. A. has to forget foreign trade and first to get rid of its troubles at home. The cost of unemployment relief for all the various public authorities amounted to 17 billion dollars last year, and this stupendous figure might increase still further unless some method other than the Government dol is found to cure this chronic unemployment. The solution that is propounded in the article is a social one. The writers divide into two categories the so-called labour-saving machines. Some of these are labour-cutting machines such as the typewriter, the radio, the hotel, the auto, the cinema, the automobile or the aeroplane. But type-writing machines, air drills, electric motors, steam shovels, tractors, textile machinery, shoe machinery, business machines and all auto-

such machines are deemed labour-destroying machines. If only a limited number of the latter type of machines were abolished, the writers claim, jobs could be found without difficulty for those who have been thrown out of employment, by the growth of mechanization in all parts of life, business and industry. Not only should labour-killing machinery be abandoned, but the suggestion is made that no patents should be issued in future to manufacturers of such destroyers of labour. It may be argued that this will spell unemployment among those who produce the labour-saving machines. The number of persons engaged in the manufacture of these types of machines is, however, infinitesimal compared to the large numbers whom this new device cut of employment. Further, the writers urge that the abandonment of this type of machinery will have scarcely any appreciable effect on the prices of commodities. The general experience is that the consumer benefits only very slightly by the lowering of the manufacturing costs which the machines bring about and the manufacturers appropriate most of the savings of machine production. And even if it were otherwise, the writers assert, whenever prices have been high people have had money with which to pay the high prices and business has boomed.

The conclusion to which the writers come is that scientific invention through a good tool is a bad master, and that it is the duty of the State and the community to ensure that the inventive faculty is not misdirected. No labour-saving machines should be encouraged that are destroyers of labour, and instead a regular campaign should be inaugurated under the aegis of the State to create artificial, as opposed to artificial, channels of employment. There is plenty of work in our country, the writers remark, for all and food for every hungry mouth and ways for the pursuit of happiness for all. If we would stop giving some of the work to labour-saving machines and give it instead to human beings. People should be induced to go back on farms and be taught how to raise all they need. And in addition, they should be made to leave the lost art of hand work in the industries where human beings working with their hands should take over machine work. That provides a more practical dependable way of living than our machine-oriented civilization has been able to give us. If in the United States of America that is the conclusion to which the growth of unemployment side by side with the growth of industrialization and mechanization has led social thinkers, India has yet time to try half before that twin process overwhelms her and adds to the miseries of her people. To meet the masses, a practical plan of action is needed, such as is being evolved by the All India Village Industries Association.

THE SCHOOL FOR VILLAGE WORKERS

A Training School for Village Workers will be started by the All India Village Industries Association at Maynawati, Wazirpur, on 1st January 1939.

1. The course will be of twelve months, of which four months will be spent in villages.

2. Hindi will be the medium of instruction.

3. Subjects of training.

(1) Casting and spinning and one more industry.

(2) Drill and physical exercises.

(3) Book-keeping.

(4) District and village administration and local self-government institutions.

(5) Village economics.

(6) Co-operation.

(7) Sanitation, health and hygiene.

(8) Evolution of language.

(9) History and constitution of the Congress and the working of the All India Village Industries Association and All India Peoples' Association.

(10) Hindi (except for those who know the language well).

(11) Methods of spreading literacy.

4. The students will be awarded at the end of the year by an Examination Committee appointed by the Board of the A. I. V. I. A.

5. Applicants for admission should be not less than 18 years of age and should possess an educational qualification of not less than that of the Vernacular middle course.

6. Applications for admission should be sent to immediately to the Superintendent of the Training School for Village Workers, Maynawati, Wazirpur (U. P.).

Admission will be closed on 31st January 1939.

The applications should be accompanied by two recommendations. A deposit of Rs. 10 will have to be made on admission. Tuition and lodgings will be free. The mess charges will be about Rs. 4 per month. The students will be required to provide themselves with their own bedding, clothes and eating utensils.

No one should come before receiving a letter of admission from the Superintendent of the School.

7. There is a provision for awarding a few scholarships of Rs. 5 per month each and they will be awarded only to very poor and deserving students. Each scholarship-holder will have to undertake to serve the A. I. V. I. A. for a fixed term under the scheme for paid workers.

J. C. KUMARAPPA
Organizer and Secretary

HARIJAN

SATURDAY, DECEMBER 7, 1933

EVIL OF CREDIT SALES

[By M. K. Gandhi]

While the whole policy of the A. I. S. A. about khadi is being overhauled, it is well to remind those who are in charge of the numerous khadi depots that the custom of selling khadi on credit has on the whole resulted in less rather than gain to khadi. The temptation to give credit to friends, acquaintances and aged men is no doubt very great. Often it happens that if credit is refused when they request, an ill-will is to be run. These good people do not realize that it is wrong to expect a salesman to make business distinctions. Numerous complaints are received from managers of khadi depots about friends and well-to-do men not discharging the debts incurred by them. To some processes of law for the recovery of debts is a tedious and expensive task and often means more worry than it is worth. Hence even at the risk of offending and even losing some customers the safe course is never to depart from the golden rule of "no credit sales."

Let the khadi workers realize that the solution of khadi is not to be confined to the mills, it lies to spread among the millions of villagers who are waiting to hear the call. We do not know how to reach them. We have hitherto tried the conventional way. We shall not find the direct and the true way in the vain attempt to draw ever-increasing sales in the form of city depots. Let them know that it is the surplus khadi that it is to find the way to cities. The vast quantity has to be made and used by the villagers themselves. The true way to reach the villages is to concentrate on them in their own cottages. City sales, therefore, can be no leader of the progress of the masses of khadi. Khadi statistics of the future have to show the progress made from year to year in the villages. If a large number of workers are to be freed for the spread of khadi in the villages, we must release our labour in the cities. One way of doing it is religiously to do away with credit sales and confine our attention to those who really want khadi and appreciate the virtue of cash payment. Credit sales inevitably mean increase in prices for they involve more work i. e. more expenses. Considered from all points of view credit sales have nothing to recommend them except the doubtful convenience of a few customers. But khadi exists not for the convenience of the few. It is intended for the benefit of all. In restoring khadi sales, therefore, to such institutions the A. I. S. A. seeks the welfare not only of the hungry millions but also of the city buyers of khadi.

WEEKLY LETTER

Our Village

The situation is getting queer and queerer in Khadi, Sgt. Duggan's fish getting water from a pump belonging to a neighbour's bathing from the U. P. He and workers from Maganwadi are looking to the general satisfaction of the village over and above scavenging, standing desks, drawing well-pictures and well-walls of rabbits and ducks and plants, making sack-rice, etc. Regular sweeping of roads is part of Sgt. Duggan's daily work and he holds night classes in the Haripur and Samarna localities. Having one common class for all the adults in the village, Haripur and Samarna, is well out of the question. The children are behaving better, taking part in the games that Sgt. Duggan has introduced, and we have begun learning talk-speaking.

People are also slowly being interested in diet reform, two families having agreed not to use salt-ground flour. Samples of unpolluted and polished rice, of good clean gram-ground oil and mild-ground oil, of pure and unpolluted ghee, and olefins, are maintained in our little hut.

Minister is trying to settle down in a village called Nagpur about five miles from Maganwadi.

Peace

A worker came with a number of questions which, though they had been discussed often enough, still continued to trouble him. "Why are we laying such an emphasis on khadi and wholesome foodstuffs, when you know that even before the advent of the British, khadi was there and our good foodstuffs were there, and yet we were in no better case?" was his first question.

"This question," said Gandhiji, "was discussed thoroughly in the columns of YOUNG INDIA and NARAYAN. If you read them, but I shall sum up the reply for you. We had khadi, but we did not know its significance; we were self-satisfied, but without realizing its necessity. There was little intelligence behind khadi and our handicrafts, and we little realized that they sustained us. Therefore, when they were lost to us we did not miss them, and today when an attempt is being made to restore them, some of us are wondering what use there could be in their restoration."

"Then that means that political education and propaganda is needed, and you have talked this."

"No political propaganda is needed to teach people the lesson of self-help, of reform in their diet, and of throwing off their inertia and making the best of their little house."

"My difficulty," said the worker, "is this, that though people in our villages are waiting for news from morning until night without

an hour's people they do not get enough to eat. And you are asking them to labour still more!"

"What you say is new to me. The villages I know are those in which quantities of time are being wasted. But if as you say there are people who are being overworked, I am asking such people to accept nothing less than a living wage for nothing more than 8 hours' work."

"But why not accept the machines with all its good points, eliminating the bad ones?"

"I cannot afford to keep our human machines idle. We have such an amount of human power lying idle that we have no room for other power-driven machines."

"Introduce the power-driven machines and get them to work for only as long as is needed for our purposes."

"How do you mean? Supposing X produced all the cloth we needed, in mills specially constructed for the purpose, and gave work to say three million men, also distributing all the profit between them, what then? Then these three million men will be having all the money that used to be distributed between 300 million a hundred years ago."

"No, sir," argued the friend, "I propose that men should not work more than is necessary for our purposes. Some work is indeed necessary for all of us, but why should we work any more than a couple of hours a day and not devote the rest of our time to pleasant occupations?" (The talk was all in English and I am giving the speaker's argument as best I can.)

"So you would be satisfied if our men were to work only for one hour a day?"

"That should be worked out. But I should certainly be satisfied."

"Well there's the rub. I should never be satisfied until all men had plenty of productive work, say eight hours a day."

"But why, I wonder, should you insist on this eight hours' minimum?"

"Because I know that millions will not employ themselves in work for the sake of it. If they did not need to work for their bread, they would lack the incentive. Supposing a few millionaires from America came and offered to send us all our foodstuffs and employed us not to work but to permit them to give vent to their philanthropy, I should refuse point-blank to accept their kind offer."

"That would be because the other would hurt your self-interest?"

"No, not only because of that, but especially because it strikes at the root of the fundamental law of our being, viz. that we must work for our bread, that we eat our bread by the sweat of our brow."

"But that is your personal view. Would you leave the organization of society to society itself, or would you leave it to a few good guides?"

"I should leave it to a few good guides."

"Which means that you are for a dictatorship?"

"No, for the simple reason that my fundamental principle is non-violence and I should not commit any individual or community. Guidance is not dictatorship."

The argument might have gone on to an unceasing length, but Gandhi had no more time and the friend had to be content for the day.

A Different Source

Aspects of this discussion, it may be worth while turning to Mr. L. P. Jacks' essay, the "Science and Art of Labour", where he shows what a difficult science and art it is, and how it is impossible to achieve both without mastering the science and art of Labour. Mr. Herbert Russell who considers ample leisure for the worker to be one of the essentials of a successful social system reduces the working hours to four per day — thank God he does not, like our friend in the foregoing dialogue, reduce them to an hour a day! But Mr. Jacks thinks that Mr. Russell simplifies the problem too much and fears that "the leisure of the best man would get considerably interfered with by the delays of others," for "we spend a great deal of our leisure in mutual habitation." "Moreover," remarks Mr. Jacks, laying his finger on the sorest spot, "scarcely has to be taken of the fact that men's idleness is precisely that part of life where Darwin's fittest life most promising opportunities. One can imagine the surprise in Darwin's quarters of the authors of the working hours were reduced to four per day." And then Mr. Jacks attempts a definition of "leisure" and defines it as "that part of a man's life when the struggle between sleep, anger and death for the possession of his soul goes on with the greatest intensity," and gives a few statistics "which may help us to form an idea of the way people nowadays distribute their leisure-time between the cultivation of their souls and the cultivation of something else." He takes these from a little volume called *Leisure* by E. L. Duffie:

"We are told that 115 million people in the United States attend the 'movies' theatres every week, and that in this way they spend as much money in three weeks as the entire population spends on books in a year. The total national expenditure on books is given as 180 million dollars per annum. The total national expenditure on pleasure-seeking in motor cars is 3,000 million dollars. The American public pays for books one half of one per cent of its annual income. As a result of elaborate

calculations. Mr. Duffin concludes that the 'average American' buys two books and borrows two from the library every year. From an official bulletin issued by the American Government we get the following: 'The national bill for books is 15 times as large as the national bill for books, for the movies 15 times; for the wireless 12½ times; for 'soft drinks' 11 times. The amount spent by the American on hard drinks is not mentioned. These figures, of course, require careful interpretation. Not all the books that are bought or borrowed can be claimed as leading to the cultivation of the soul. On the other hand, the leisure occupations indicated by the rest of the figures must not be set down indiscriminately as having no cultural value, though certainly there is not much in 'candy' on which Americans spend if there were what they spend on books. But when an allowance has been made for all that, the figures on the whole seem to strengthen my contention that just now Deutch is crying wrong at the leisure end of our civilization.'

There are American facts. As for England, Mr. Jaska gives an example from one of the Lancashire towns. "Outside an establishment devoted to the newly-lovered sport of greyhound racing there was an immense crowd waiting for the gates to open to the middle of the morning, and on making inquiry I was informed that the vast majority were the unemployed. Many of the mills in the neighbourhood had closed down, but the greyhound racing industry was doing a roaring business. Some days afterwards I met a gentleman prominent in the W. E. A. and asked him whether the increased leisure of the district had caused an increase in the demand for the classes and courses of lectures his movement had to offer. He said it had not. There were too many counter-attractions. And he mentioned greyhound racing as one."

As for India one may safely say that most of the riots and destructive activities that are in evidence at the present day are the work of those who have no work to do. A study is essential statistics would be most instructive from the point of view of the employment of leisure hours, but I am quite sure no one has yet been able to demonstrate the wrongness of the old adage that Satan always finds some mischief for idle hands to do.

M. D.

THE SHAKHIN ON DEMOCRATISM

[By Vidy Ganeshi Das.]

Gandhiji writes in the foreword - "He who sincerely studies earlier should be valiant this lecture - Pages 13+14. Since I am a Jew, I shall put few Shakhin Karyakya, Abanindranath Chatterjee (1)

To secure immediate attention, subscribers are requested to mention their No. in all their communications to the Manager.

RESOLUTIONS OF H. S. S. EXECUTIVE

The 31st meeting of the Executive Committee of the Shiksha Shiksha Sangh was held on the 2nd and 3rd of November at Wardha. The following members were present:

1. Sri. G. D. Bhat
2. Sri. Ramchandra Nalwa
3. Sri. Satish Chandra Dastgiri
4. Mahadevi Prasad Poddar
5. G. Ramchandra
6. A. V. Thakur
7. S. R. Mathani

The following resolutions were passed:

1. The Executive Committee of the H. S. S. tender its heartfelt condolence to the family of the late Mr. G. K. Desai, President of the Maharashtra Provincial Board and the Secretary of India Society, and hereby gratefully acknowledge the sympathy he showed and the active help he rendered for the uplift of the Harjians.

2. The Executive Committee of the H. S. S. tender its heartfelt condolence to the family of the late Dr. Kalyan Prasad, President of the Indian H. S. S., and hereby gratefully acknowledge the sympathy he showed and the active help he rendered for the uplift of Harjians.

3. That the Gandhi Peace Fund should be obtained only in districts in which it has been collected, but whose efforts at organizing welfare work have proved fruitless and the Gandhi Peace Fund has remained unutilized, the unutilized or unspent part of district peace funds shall be utilized by respective provincial boards after obtaining of welfare work have been prepared and approved by the Central Board. Peace funds not utilized by a district committee or by a provincial board within three years of the date of the collection shall lapse to the Central Board.

4. That a sum upto Rs. 4500 (including Rs. 1000 already paid) be given by the Central Board on behalf of the C. P. Mandal Board as a loan without interest to the Gram Sava Mandal, Wardha, for running the library at Nalvati which will hereafter be owned and managed by that Mandal. The loan shall be repaid within a term of ten years from the date of issue, and in case of liquidation or mortgage the Central Board shall have the first claim on the assets of the library. That a copy of the resolution be forwarded to (1) The Gandhi Shiksha Sangh (2) The Gram Sava Mandal (3) The C. P. Mandal Board for information.

5. That the copy of the draft-leave rules submitted for approval by the Joint Secretary be accepted with the suggested alterations and be circulated among all the branches of the Sangh for observance from 1st October 1934.

6. That Sri. Lakshmi Narayn Bhat be appointed treasurer of the Shiksha Shiksha Sangh in place of the late Sri. J. P. Mandlik.

7. Read and accepted the report of Sgt. G. Ramachandran on the Industrial Institute, Kottamkulam, and resolved that the Secretary, Sgt. R. V. Sastri, be requested to prepare and submit a final budget as per the modifications suggested in the above report.

8. That one of the Secretaries of the Central Board should be requested to visit Agum and settle the Madras and Mysore cases referred to this Committee by the Executive Board.

9. Read the note prepared by the Joint Secretary regarding Harjan Industrial Home, Delhi. Resolved that the buildings for the accommodation of 25 inmates be erected according to plans prepared and that provision be gradually made for the organization of the following cottage industries in consultation with the President and the General Secretary.

- (1) Fruit and vegetable gardening
- (2) Tailoring
- (3) Carpentry
- (4) Shoemaking
- (5) Weaving
- (6) Printing by hand machine
- (7) Book-binding
- (8) Paper-making by hand.

10. That a sum of Rs. 500 be sanctioned for the construction of a Harjan hostel by the Gandhi Ashram, Thiruvengadam, and be received only after an equal sum is collected by this object locality.

11. That a sum upto Rs. 500 be sanctioned for expenditure during the Indian Kanchha Week at Alibabad provided the local committee or Provincial Board subscribes an equal sum and submits a suitable scheme.

12. That direct grants to the following Harjan institutions be renewed for the year 1935-36.

	Rs. per.
(1) Cheap schools, Gundlupet	25
(2) Co-operative Petty Hotel, Madras	8
(3) Co-operative Colony, D. M. S. Trust	15
(4) Nandamurti, Chikankhann	120
(5) Harjan Hostel, Madhav, Ponn	15
(6) Ad Durrin Sankha Samadhi, Madras	50
(7) Appaswathi Weaving Institute, Vengaloor	15
(8) Ananda Bhairav's Vidyalaya, Papanoor, S. Thanjavur	10

13. Read and considered letters of the Tamil Nat. Congress, Dhur and Madhavathir Board on budget for 1935-36. Resolved that the report of the Sub-committee consisting of the following be accepted and forwarded to respective provincial boards. General Secretary, Joint Secretary and Sgt. G. Ramachandran.

14. Read the letter of Dr. T. S. S. Rajan, President, Tamil Nat. Board, re his resignation. Resolved that the President of the Harjan Board Singh be requested to correspond with Dr. Rajan to persuade him to kindly continue as the President of the Tamil Nat. Board as his services to that Board are invaluable.

15. That the third annual meeting of the Central Board be held at Delhi after the first week of February 1936, the final date of the meeting to be fixed by the President in due season.

16. That provincial boards be requested to prepare complete lists of properties owned by them or their branches and submit such lists to the Central Board with a view to the formation of provincial trusts for the preservation and management of such properties.

17. That further work be organized among tea garden laborers and cotton-garden laborers settled in Assam and among the aboriginal tribes settled in the valley of the Brahmaputra. A reliable scheme should be prepared by the General Secretary for this purpose with a budget not exceeding Rs. 500 a month and work should be started as soon as a competent worker is secured.

18. That the President of the H. S. S. be requested to address a letter to H. H. the Maharaja on the occasion of his Diamond Jubilee congratulating him for the sympathy he has shown and the active help he has rendered to Harjians in Kancha State during his long reign.

19. Read and passed the annual statement of receipts and expenditure for 1934-35 and the balance sheet as on 31st October 1935.

20. That the Harjan Wells Fund collected by the Central Board shall be utilized for the sinking of new wells or the improvement of existing water supply and for that purpose definite proposals should be invited from various provincial boards. Grants not exceeding 50% of total expenditure may be sanctioned as long as the Harjan Wells Fund lasts. Provisions like Mad, Kachikond and Gajpatt which have collected separate Harjan Wells Funds are excluded from obtaining any grants from the Central Wells Fund.

The Executive Committee further requests that a deputation of Sri. Ramachandran Mohan and Sri. Sankar Chandra Dasgupta should tour in various parts of India for raising additional donations to the Central Harjan Wells Fund and also help in local collections for general work.

21. Resolved that a scheme of work sanctioned by the Mysore Secretary re: the abolition of the Banasi System (that of collecting Harjians for prostitution) be approved and that a grant not exceeding Rs. 500 a month be made to the Mysore H. S. S. on 50% basis for the year for the above work.

22. Resolved that the application of Tamil Nat. Provincial Board for grant from Purna Fund on 10 basis instead of 50% basis for the following eight districts be sanctioned for special removal and limited strictly to six months only from 1st October, 1935: (1) Tirunelveli (2) Karaikal (3) S. Arcot (4) N. Arcot (5) Chingleput (6) Salem (7) Madurai (8) Pudukkottai.

23. Resolved that Rs. 100 be sanctioned as an emergency fund to be used at the discretion of the General Secretary for meeting sudden examination fees of Harijan students.

24. Resolved that the Madras Bazaar Committee at Pondicherry in Madras State proposed to be handed over by the District Board of the same place under a trust for management etc. be taken over under conditions arrived at mutually and that a special trust be constituted accordingly.

25. In view of the Regional Trust contribution sanctioned for secondary school and vocational scholarships having been reduced from Rs. 400 to Rs. 100 a month from 1st January 1934, it is resolved that the scholarships on the present basis (of about Rs. 500 a month) be continued upto the end of April 1936 only. The question of further payment of these scholarships later will be considered at the next meeting of the Central Board at Delhi in February 1936.

HANDMADE PAPER

[Shri Yashwanth S. Chaudhary is a paper expert trained in Germany. He has prepared the following notes showing how handmade paper is prepared in Mysore, Mad. S. E. C.]

Paper Made from Waste Paper

I. Process of making pulp.

(a.) Materials and implements—(1) Printing press—either hand-driven or any other waste paper (2) vat (bared) (3) candle soda (NaOH) (4) hot steam boiler.

(b.) Process—The waste paper is carefully sorted and freed from foreign matter such as threads and brown paper and is kept under water in the barrel for two days. Mix the wet paper with candle soda in the proportion of 100 to one (i. e., 100 lbs. of waste paper and 1 lb. of soda). After 24 hours it is to be broken under foot. Rub the stuff on a rough flat stone with the hand, or stick is better.

II. Washing the pulp

Material—washing soap and shade or sheet.

Process—

(a) (or washing) Mix 1½ lbs. of washing soap in 1 lb. of water and boil it. Mix the boiled soap with the pulp. After 4 hours rub the pulp on the stone.

(b) Two more sheet kneadings in the water with the aid of the distal knotted round their waste. The sheet is dried with pulp and rags down into the water. Stir up the pulp in the sheet.

End washing—its done with 1½ lbs. of boiled soap.

III. Testing whether the pulp is ready for forming the sheet.

Materials—2 Glass pot and a stirring rod.

Process—Take a spoonful of the pulp and dilute it in the pot. Stir with the rod. If small lumps are visible, continue to rub the pulp and test till the lumps disappear and the whole is a consistent mass.

IV. Sheet-forming

(a.) Implements—(1) wooden frame 24" by 36" (2) one 24" by 36" (3) a wooden plank, napkins, vat or barrel and a sheet.

(b.) Process—Stretch the vat (or sheet) over the wooden frame. The vat is kept straight by placing sticks one at each side. Dip the frame into the vat. Withdraw the mould from the vat in a horizontal position. The water on the tray will drain off, leaving the vat covered with a thin film of fibre. The vat covered with the thin film of paper is shaken off from the frame and turned over a standing wooden plank covered with a napkin. Roll away the vat leaving the film of paper. The process is repeated and then after this laid down one sheet another forming a pile. Put another plank over a pile of 100 sheets and put some weight over it. The water drains away. Keep this for 4 hours. Separate the napkins and put on mats to dry in the sun or put it on wire to dry. When dry the sheets are taken off the napkins. The whole process requires considerable skill.

V. Testing

Material—1 Wooden tray (2) Glass (3) Vat

Process—Weigh the sheets. Take four times the water of the weight of the sheets. Add 4% alum and 1% glue. Roll it out and put it in a tray. When cool pass this sheet at a time through the solution and put them on a wire to dry.

VI. Glazing

Implements—Paperweights and big barrel: cutters wooden plank of distal box or round wood.

Process—Rub the sheet with paperweights till it gives a paper glass.

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HARJAN

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POONA — SATURDAY, DECEMBER 14, 1902

| ONE ANNA

WEEKLY LETTER

Our Village

Sgt. Gajanan Naik is quietly plodding on with his munging and other work. He is dolly coming in closer touch with the villagers, introducing them to diet reform and sanitation and subsidiary occupations. The night classes in the anti-Harjan schools are being held regularly, but the one in the Harjan quarter has had to be dropped for want of pupils. 'For three or four consecutive nights,' says Sgt. Naik, "I sat expecting them to come, but no one turned up."

The man who is receiving the night-school for munging his field has now sown beans in his land which is irrigated by a well, and is prepared to try better seeds and improved or "fixed" methods.

Gajanan Naik goes from house to house talking to people and ascertaining the conditions in which they live. He has been able to get into touch with the Mungs whose four families have 12 members. Their only occupation is mung-playing on festive and occasional occasions and a party of five mungers to earn two to three rupees on such occasions. These occasions are not very many and they spend the rest of the days in idleness. One very noticeable feature in the life of these women is that they act as village midwives and their services are requisitioned even by high caste Brahmin families. They are admitted regularly for a certain number of days right into the room where the women lie confined, and this admission apparently does not offend their sense of modesty, at any rate, during the postnatal days in which their services are needed.

Practical and Precept

But reason plays very little part in some of our daily details of life. We yield willing obedience to custom and forget our convictions. It is nothing strange that unsophisticated villagers should do so, when even educated men cannot stand up to their convictions when the crowd demands. Sgt. Akram of More, that true servant of the Harjans, says in a letter that a well-known Hindu Sahib, who certainly does not believe in untouchability really gave his bride in a temple where entry is forbidden

to the Harjans. But he also says that two other women, well known for their devoted learning and for their status as Brahmins, refused to deliver their lectures at Arjuna in that temple and preferred to speak outside where Mangam had an equal opportunity of attending them. The Hindu Sahib was in defence of his action referred to the plea that though he had agreed to address the religious audience in the temple he was going to ask them to treat the Harjans as equals. But he would not adopt the most effective way of proving equality. The other woman loudly said: "As we work among Harjans we are Harjans ourselves and if Harjans have no right to enter this temple, neither have we. Jesus was a son of God, and it is the privilege of all who men to share in it. Not to allow anyone to take part in it is to deny oneself and our's Mother."

A Story from China

In connection with the question of precept and practice, a missionary from China narrates a truly story about the visit of Miss Mabel Lester to his land. "I send you a pleasure," she says, "of Miss Mabel Lester who is working a lecture at the edge of a canal in a Chinese village. I am a Christian missionary very much interested in rural reconstruction, though very inexperienced. Mabel Lester gave me much inspiration and practical help while visiting the land, but when I live and a village class which we were holding in a farm house this autumn. In one word almost every one helps with domestic work and all the tasks are supervised by a health committee as we seek in this way to give practical lessons in rural home hygiene. Well, — or not so well — it happened that one of our preacher-teachers could not call his horse or control his dignity to help in house work. That kind Mabel Lester's enthusiasm to give us a practical lesson. She asked immediately if there were any ladies to be chosen, and grabbing the nearest one marched triumphantly down to the water's edge to scold it, to the laughter and amusement of the villagers as you may see in the snapshot."

Rural reconstruction

But there is nothing surprising in Miss Mabel Lester wearing a saris, as she is the head of a settlement where everyone believes

in doing everything with her as her two little ones shuffling still in the story of the sand-bar which the friend has built in a spirit of real romanticism. "I came to China," she says, "five years ago, but continue never to be satisfied while living within compound walls, making a big American style house my home and headquarters, for my work was among peasants and my standards of living were barriers between me and my people. Two years ago I lived in a basement, but in spite of all December's 'Fascist Waterways', I still felt I was not really reaching the folk. I was still a foreigner—as the outside, peeping through the cracks into their homes and hearts. So a year ago I built an white house like those of the houses around me, costing less than many of their houses, in a tiny village. And I have been amazingly happy ever since. We (a Chinese girl evangelist and I) have no servant, and nothing is the better in beyond the means of the average farmer of this district, except a electric (gramophone) and a sewing machine such as is in in our work as farm implements to them. The floor is earthen, but of an improved sort and so hard and even that it is often taken for cement. The roof is of thatch but it boasts a simple glass skylight, unknown in these villages. The walls are mud bricks which I helped to make—but they are white-washed inside and out, a gleaming hygienic shabber white! And we have 14 windows instead of the one or two of our neighbor. The windows are all covered, also the doors. Glass appeared with vegetable oil is double and for less expensive than a complete set or wire screening which would be beyond their means. We have attractive but cheap pictures on our walls, paper-covered books on cork shelves for all our villages to read, and the house is airy, sunny, filled with flowers and children's glad laughter from morning until night.

"We have learned to know the problems of the rural people and in a small way to meet these problems whether in hygiene, or mental or spiritual life. We have proved that though poor, one can live healthily by keeping out flies and mosquitoes, balancing meals, washing dishes hygienically even without soap, boiling one's drinking water, and by labor-saving devices even the poorest can find time to read and to cultivate and pray. Our star pupil, a farmer of desperate poverty, started at the age of 22 to learn to read and in two months learned and reached 700 characters. Last week he told me he started to read a book at seven o'clock one evening and the next he knew it was 1 a. m. Oh, this is thrilling work!"

An Experiment—More Details

I am thankful to a correspondent for the correction of a slight error in calculation. In *GoodLife* note headed "An Experiment" in the issue of November 26 there is an error of cal-

culation in the statement of the correspondent quoted by *GoodLife*. "Then if I want to use 2 yards for myself I need to sell only 12 yds." He should really have 8 yards and sell 1 to balance his balance (20-4 an equal to 16-00 an). But the other calculation is quite all right and unaffected by this error.

We have now a few more details from the original correspondent, which will interest every *GoodLife*er. His average speed is not more than 200 yards of good even yarn of 22 counts and he regularly spins a hank of 540 yards a day. This spinning he did during spare hours, and as a result produced 60 yards of thread worth Rs 24, bringing him a net profit of Rs 20, i. e. Rs 3-4-0 per month. Let me add that the correspondent is a well-educated man who gave up a lucrative business some ten years ago and now gives all his time to national work. He does not only not think it below his dignity to add Rs. 3-4-0 to his income by doing productive village work during his leisure hours, but does it as a matter of religious duty. Why should not those who are very much in need of this addition to their income do it as a matter of economy, if not of duty?

Another Example

Worthy of being placed side by side with the foregoing example is that of the husband of an Indian near Bangalore, Mr. A. Narayanaiah (an M. A. and an expert) is in charge of the spinning which has been his avocation for the last eight or ten months. He and his companion, all well educated, have been spinning the cotton, on a daily account, from 10 to 12-00 and have obtained a half-hourly speed which is almost extraordinary. The steady progress they have made during a period of some six weeks will be apparent from the following figures:

Spinners	Spind on the days			
	August '36		September '36	
	19th	21st	24th	26th
Dr. Narayanaiah	120 yds.	122 yds.	140 yds.	170 yds.
Mr. Narayanaiah	170 "	170 "	170 "	160 "
" Narayanaiah	160 "	160 "	160 "	160 "
" Narayanaiah	160 "	160 "	160 "	160 "
" Narayanaiah	160 "	160 "	160 "	160 "
" Narayanaiah	160 "	160 "	160 "	160 "

I wish the record of the yarn in each case had also been given, but if we assume that it was in every case 22 counts, each of the spinners would easily get 25 yards of cloth by spinning on their table for an hour each day, and 25 yards is double the average cloth consumed by an Indian. If we make one more assumption (which is by no means absurd), viz. that the cloth produced was of quality and texture of the cloth produced by the correspond-ent in the foregoing paragraph, each of them

could keep 15 yards for himself and sell 15 yards and have thus the 15 yards free of any cost. If only every one of us had the will needed for this!

M. D.

IN PRAISE OF GROUNDNUT CAKE

[A friend sends the following opinion of Prof D. L. Sahasrabudhe, in praise of groundnut cake. It certainly deserves a trial.]

M. K. G.]

There is a good deal of preaching done to encourage the use of soyas beans as a food material, while groundnut which is extensively grown in India is not given the consideration it deserves. Groundnut is a very valuable oil-seed and food material. Groundnut itself is not easy for digestion and many times causes digestive disturbances. This is, however, due to the presence of a very high proportion of oil—50%. If the oil is extracted from well cleaned seed, the residue left behind is a highly nutritious food material for human consumption and does not cause any trouble. The following is the average analysis of groundnut cake and soyas beans.

	Groundnut cake per cent	Soyas beans per cent
Moisture	8	—
Fibre	45	45
C.hydrate	34	30.4
Pro	35	26 $\frac{1}{2}$
Fibre	4	5
Mineral Matter	5	4.5

The groundnut cake compares very favourably with the soyas beans. It is actually better than soyas beans in the essential constituents, namely the proteins and the mineral matter. Further, the groundnut protein is better than soyas beans protein in essential amino-acids as shown by the following figures:

Essential Amino-acids	Groundnut Protein Per cent	Soyas-beans Protein Per cent
Tyrosine	1.4	1.08
Arginine	11.5	9.25
Glutamine	1.48	1.59
Lysine	4.38	9.71
Threonine	0.95	—

If at all any ill-effects are caused by groundnut cake, use of a small quantity of purgery or a little castor-oil-cake will be a good preventive.

The groundnut cake has a very good taste and its keeping quality can be improved by heating and keeping the cake in a properly closed vessel.

Seeds and ordinary articles of food can be prepared from groundnut cake. Attempts must, therefore, be made to spread the knowledge about the usefulness of groundnut cake. It is certainly equal to and even better than soyas beans.

Notes

The Late Sp. Thakur

In Sp. Ganesha Thakur, who died Jan. 4, 1934, at Nagpur on Tuesday the 18th, Nagpur and the whole province have lost a worker whose place it is impossible to fill. He was a railway contractor before the days of Non-cooperation and earned enough by dint of his integrity and shrewdness. He burnt his boats long ago and threw himself heart and soul into the movement for freedom. He was a steady and silent worker and he utilized his brilliant business talents for carrying on constructive work. He had such a passion for spinning and hand-spin that two days before his death when his daughters were crying in front of him, he gently admonished them and asked them to sit turning the wheel so that their spinning might comfort him. There was no work in the constructive programme in the province—Harijan work, village industries, khadi— which did not depend on him, and he really spent himself in the service of the country. He was here quite hale and hearty ten days before his death to discuss the details of the exhibition to be held in Nagpur early next year, and even after his illness took a turn for the worse his thoughts and talks were preoccupied with the exhibition. We extend our heartfelt condolences to his aged mother, his widow and his large family of brothers and children.

The Late Sp. Deep Narain Singh

Please excuse the death of Babu Deep Narain Singh whose pain was always open for the tears of the poor. There was an important public work for which Babu Narain Prasad approached Deepdin in vain, and he would know that they had a master who never wanted to exploit them, but who always wanted to see them happy and contented. In him the Assembly has lost a staunch patriot and the country and the province a great philanthropist. We offer our heartfelt condolences to Shri Mahi Lal Singh.

M. D.

Cow vs. Buffalo

The average period of life of a cow, a buffalo and a bullock is 14, 18 and 15 respectively. The average yield of milk in a year by a cow and a buffalo is 87 mazas and 48 mazas (pails) respectively. The expenses incurred during a year on a cow are Rs. 125, and the corresponding amount for a buffalo is Rs. 284. In the Jalindhar District a cow can be had for Rs. 38, a buffalo for Rs. 60, and a pair of buffaloes for Rs. 100.

A. K.

To secure immediate attention, subscriptions are requested to mention their A/c. in all their communications to us.
Bhopal

H A R I J A N

SATURDAY, DECEMBER 14, 1935

THE PRICE OF LABOUR

The question of minimum wage for spinners and weavers is engaging the attention of the provincial branches of the All India Spinners' Association and they are all busy preparing estimates of the minimum wage calculated according to the amount of money that will buy each of the workers a balanced diet. Conditions in different provinces necessarily differ, so we should realize that they would differ in different seasons and times also. The forthcoming meeting of the executive of the All India Spinners' Association, in which Gandhiji owing to a sudden breakdown in health may not be able to take part, will be called upon to consider the wage estimates submitted by all the centres and to discuss the question in the light of further facts collected by the workers.

In connection with this discussion of the minimum wage for workers it will be interesting to recall a chapter from the history of the village labourer in England where politics in England were the politics of a small class of privileged persons enjoying unchallenged power sustained by the masses. Mr and Mrs. Hammond have given a vivid picture of the condition of the Village Labourer between 1790-1830, the money, power and want in which he lived, of the food, rate of the housework, of the repeatedly unsuccessful attempts at reform, and of the labourer's last revolt which ended in savage sentences on those who were in the least concerned with the crushing of the resistance and liquidation of the labourer. As early as 1788 the policy of the minimum wage was considered and attempts after attempt was made to pass into law some kind of a Minimum Wage Bill. All these, of course, failed. But what interests us is a most instructive document of the time drawn up by the labourers themselves who were still "enslaved by a sense of dignity and independence". Mr and Mrs. Hammond reproduce a writing from a Norfolk newspaper containing the minimum demands of the labourers couched in language worthy of those whose sense of dignity had not yet perished. These demands were drawn up in the form of resolutions by the day labourers in a few parishes of the county of Norfolk who met "in order to take into consideration the best and most peaceable mode of obtaining redress of all the severe and painful hardships under which they have for many years so patiently suffered." Here are the resolutions which seem to lay down for all time the principles on which the wage of the labourer whose only capital is labour should be determined.

(1) "That the labourer is worthy of his hire, and that the mode of increasing his earnings, so both been lately the failure, by selling his time under the market price, and thereby rendering him an object of a parish rate, is not only an infamous insult to his lively and honest character but a dishonest mode of relief, and in every way prejudicial to a rational system of the inevitable failure of the minimum rate."

(2) "That the price of labour should, at all times, be proportioned to the price of wheat, which should presently be regulated by the average price of that necessary article of life and that the price of labour, as quoted in the annual list, is not only not calculated to make the labourer happy, without being injurious to the farmer, but it appears to be the only rational means of securing the permanent happiness of the valuable and useful class of men, and if adopted in its full extent, will have its immediate and powerful effect in reducing it. It does not entirely coincide, that agricultural and domestic tax on the public—the Poor Rate."

(How follows a graduated scale of the price of labour proportioned to the price of wheat, thus when wheat shall be £ 14 the price of labour shall be 1 s. 3 d. per day, when wheat shall be £ 15 the price of labour shall be 1 s. 4 d. per day, when it shall be £ 16 the price of labour shall be 1 s. 4 d. a day and so on.)

(3) "That a petition to Parliament to regulate the price of labour commendable to the House, be immediately adopted."

Then follow a number of resolutions providing for the best and easiest mode of getting the petition signed.

"This," say the authors of the book, "is one of the most interesting and instructive documents of the time... It shows that something of the old spirit of the commoner still survived, but there is no equal to this incident. This great scheme of a labourer's representative resistance, it passes like a flash of summer lightning. What is the explanation? The answer is to be found, we suspect, in the Times and Political Acts that Mr was carrying through Parliament in the very month."

It will be noted that the resolutions reveal a remarkable spirit of non-violence, and if the minimum demanded therein had been gratefully offered, the country would perhaps not have had to wade through blood to reform them. In our country the labourers and artisans are as inarticulate as those in England towards the end of the eighteenth century, but they think the same thoughts, have the same feelings and experience the same pains of want and hunger. They have for their representatives two organizations which have adopted the scheme for a minimum wage. It is for the people to give it their practical and substantial support. It will mean one more step in the march towards freedom of the people through non-violence.

M. D.

HAND-POUNDED RICE

The following is a summary of the first annual report of the Greater District Hand-Pounded Rice Association sent by Earl Collapudi, Hyderabad:

Production Center: During the period under report there were 15 groups working in 11 villages of Nellore, Tenali and Sagartha Taluqs. Four villages that worked last year discontinued their work and two villages have newly joined.

The eleven villages produced over 2,400 bags of rice. Wages paid were over Rs. 3,500. The number of workers was 30.

As compared with last year, production has decreased by 400 bags, one village has gone out, but workers have increased by 5.

Sale Center: The sales this year have been effected through 18 sale centers amounting to 3,700 bags through eleven workers.

The sales are less than last year by 500 bags and workers are fewer by three, but the villages have increased by one.

Last year the whole marketing wage was paid in kind, but this year we changed it to cash. The reason is that the price of paddy has increased and consequently the payment of wage in kind has increased in terms of quantity and increased the sale price of rice. The purchasers did not tend to our appeal and began to show difference in amount of business price. As market wages were better than complete stoppage of work, we told the workers about the change of the wages from cash and with difficulty induced them to accept the change.

As in last year we collected the Madiga Vitha, Nallu. It amounted to Rs. 60,120 of which Rs. 18,114 have already been utilized for their benefit. This year we have collected Rs. 4,600 more than last year.

There is a difference of Rs. 10 per bag in the price of mill rice and hand-pounded rice. We tried all possible ways to cut it down. The husk and the dirt in the paddy were sold, the straw was changed and the output of rice was increased, but the difference could not be brought down. The reason for this is the constant fluctuation in the price of paddy and our inability to purchase at cheaper prices and keep up sufficient stocks.

The workers engaged in this movement belong to the middle classes.

Amongst the hand-pounders there are more Saravara than Madiga. Every laborer in this movement gets a wage of 3 annas per day, and this is sufficient for the commoner day provided by Mahatma. The number of Madiga laborers is 4,700 and Saravara 12,150. (These figures represent the total of daily attendance in all centers.)

In 1,500 were diverted from the towns to the villages on account of the work done this year.

The capital of this Association is Rs. 572-7-11 and the guaranteed amount advanced as an addition to the capital by workers in the Association and sympathizers is Rs. 1,10,974.

With the above amount business has been carried on to the extent of Rs. 60,000, i. e., there was a greater outflow than during the last year. The turnover was 25 times the capital. The chief reason for this is that the producers worked with their own capital and sometimes helped this Association itself.

There is a great necessity for developing this Association. It is necessary to approach every consumer of rice, even in the most remote villages where the wheat has district at least, and explain to him the deficiency in the milled rice and bring him to him the availability of the hand-pounded rice and supply the same. For such extensive propaganda and even export, our business paper capital is required. There is a scope for reducing the margin of expenses as sales increase. Every rich man who sympathized with the relief of unemployment of the poor and the protection of the health of the rich and the poor alike should invest at least a small portion of his money in the business and extend it.

As in last year the Association and its producing and selling agents are working with a small margin. It had to spend large sums on transportation. Therefore, in spite of the large business, it could not, even say profit but incurred a loss of Rs. 30-0-0. From this, please the profit and loss statement will realize that this Association has not been started for profit-making, that it has not earned any profit, that it has not changed any interest on the capital, that the workers are not paid simply, and that the extra charge of Rs. 1-0 per bag is just sufficient to cover the ordinary expenses. This extra charge of Rs. 1-0 is completely managed by the consumer by its extra volition and its extra feeding capacity.

This industry provides work and food for more laborers than can be employed in the rice mills. The work turned out this year has given one meal to about a lakh of people. From these figures it is obvious that although the community a greater sale. Only Madiga laborers have a market in Madras. It is clear that all the hand-pounded rice is used up by the wealthy people and the educated classes. If the ordinary people had taken to hand-pounded rice, Channarayana which is largely cultivated in this district could be hand-pounded, but the middle classes and the professionals have not yet discovered the secret of hand-pounded rice. Their indifference is regrettable.

Out of the quantity sold, Guntur towns used up 1,800 bags and the other portion of the district consumed 610 bags, and 610 bags were disposed of outside the district. This hand-pounded rice has compared the gold fields of Kolar in the Mysore State. The opinion of

operation is extending but the patients are not increasing as rapidly as one would desire.

This Association has been affiliated to the All India Village Industries Association and its business is subject to their supervision and is conducted solely for the welfare of the people. Special efforts are made for introducing hand-spun cloth among the poor people. A hundred bags were sold at prices current for mill cloth, after deducting one rupee from the cost price, and the Association incurred a loss of Rs. 100 on this account.

MAHARASHITRA REPORT

(For the Year 1924-25)

Education.

Schools.—The Sangh conducts 14 day schools and 7 night schools distributed all over the province, and attended in all by 475 boys and 85 girls. The Sangh has spent Rs. 1,511-4-6 on the maintenance of these schools. Besides, the Sangh helps a few other schools by grants which come to Rs. 111-5-4.

Scholarships.—During the year under report the Sangh granted 117 scholarships of the total value of Rs. 1,234. These can be classified as follows: Primary 10, Secondary 31, College 8, and vocational 6. Out of these scholarship-holders 1 are girls.

Hostels.—The Sangh runs five hostels in the different districts of Maharashtra. The total number of boys and girls in these hostels is 65 and during the year Rs. 1,257-18-11 was spent on their maintenance.

In addition to the hostels under the direct management of the Sangh there are several others in Maharashtra managed by Harjans or by caste Hindu volunteers. The Sangh has given several grants to some of these institutions, the details of which are given below:

1. Shree Chhatrapati Shriwar, Nashik	} Rs. 408-12-0
2. Harjan Hotel, Mumbai	
3. Chhatrapati Shriwar, Nashik	} 125-0-0
4. Rajaji Ashram, Mumbai	
5. Rajaji Hotel, Poona	55-0-0
6. Karmacharya Shriwar, Ahmednagar	15-0-0
7. Expanded Chhatrapati Shriwar, Sholapur	200-0-0
8. Barch Shriwar, Sholapur	75-0-0
9. Karmacharya Shriwar, Poona	55-0-0

Total Rs. 774-12-0

Books, stationery, etc. of the total value of Rs. 1,682-5-5 have been given to 60 boys and girls. Rs. 150 have been given as examination fees to students appearing for University examinations.

General

Clothes and soap worth Rs. 700-0-0 were supplied to school-leaving Harjan children.

The Sholapur City Sangh has built a bath room in the Harjan quarters where about 60 women and children daily take their bath.

The Sholapur Medical Relief Association maintains a free charitable dispensary for

Harjans. During the year 1925 Harjan patients were treated free at the dispensary at the average cost of half an anna per patient. Medicines worth Rs. 115-21-4 were distributed at this dispensary. Besides Harjans were treated free at Pail, Chhapra and Barch—the total cost of medicines being Rs. 25. The total amount spent on this item is Rs. 401-12-4.

Mixed social functions on the Maharashtra day were held in Poona, Ahmednagar and a few villages in Ratnagiri district. Harjans and Caste Hindus freely mixed and distributed Ghee to one another as a mark of love and brotherhood during these functions. Harjans and Caste Hindu ladies also joined together and celebrated Rakhi-banahan functions. A Sanyasargay was performed in the Harjan quarters at Madhwal village, Ratnagiri District, where Caste Hindus joined the functions and took part in the Sanyasargay. In Ahmednagar a school procession was taken out by the local Sangh during the Mall festival. Leaders of Caste Hindus and Harjans cleared the dirty localities of the city and advised people not to follow the old customs ways of observing the festival. In Sholapur mixed Rabh sports were organized.

The Sangh employs 7 Harjan teachers in its schools. 18 Harjan workers get employment in the Amalner Mill through the effort of the local Sangh. The Chhapra Sangh secured employment to 5 Harjans in the local Municipality.

The Poona City Sangh runs three libraries and has spent Rs. 125-14-4 over them during the year. The Chhatrapati Vajiraji Mandal of Poona has been given an annual grant of Rs. 25.

The Secretary of the Ratnagiri Sangh with the aid of other workers delivered 12 lectures before the Harjan villages on cleanliness, value of milk and milk-eating, and village sanitation.

The third Sahasrabudh Yajna conference was held at Talasgaon on 2nd March 1925. Mr. V. M. Vaidya, a pioneer of Purand, presiding. About two hundred Harjans and many prominent Caste Hindus attended the conference. Resolutions requesting the State Chief to give facilities for education, provide for drinking water supply, and to admit more Harjans to services were passed.

The Board has appointed one stipendiate worker in Pail Talasgaon on Rs. 10 p. m. who spends daily about 2 hours in the Harjan locality. He teaches them cotton spinning and weaving work of great growing in abundance in this part. The male were exhibited in the Poona Industrial Exhibition held in March 1925. The Harjan boys have spun about 15,000 yards of yarn.

The expenditure during the year was as follows: on Administration Rs. 1,731-4-4, on Propaganda Rs. 330-0-0, and on welfare Rs. 12,754-0-0.

E. J. MANNERY
Provincial Secretary

ON THE WAY TO GRAMSEVA

(By Satish Chandra Dasgupta)

Round about the Atrial Base of the Bengal Relief Committee self-planting was introduced some time ago. In those villages there were spinners who were spinning for wages. They were asked to spin for themselves and not for wages. They were reluctant to do so at first but Hemprabha Devi induced them to have a trial. As some women got cloth in exchange, their enthusiasm grew. When they earned wages they had to part with their money to men. But now they were independent in the market of cloth. They started whole families out of cloth. Checked an exchange of part upon by them. The effect upon others was wonderful. More whole are now daily in demand for self-planting.

It was time now to extend the work. The Government was made with eight villages. Now 11 villages have been taken in hand. Statistics have been prepared to enable us to check out a programme of all-round constructive work with spinning as the central activity. The statistics enable revolutions of which members we saw the workers from the village themselves had any idea. For study and analysis of the figures obtained in the survey, we shall take one village, Bandark which is 4 miles from Atrial and 1 mile to the east of "gharapur By Station.

Population. There are 70 families in Bandark, 30 in Hishu—all Mahatras. The total population is 336 of which 16 are children.

Land. Land under cultivation is 1,121 bighas. A bigha is nearly one-third of an acre. The Mahatras own 475 bighas of land per head and the Hishu 14 bighas per head.

Income. Income from land and other sources aggregates to Rs. 1,141. The Mahatras have an average income of Rs. 38 per head per year and Hishu Rs. 18 per head per year. This income is gross. Out of this income the mill-vat has to pay a rent of Rs. 1-4 per bigha and the area showed in tax.

Spinning. Of the 34 Mahatras families 11 have one charkha each, whereas out of the 36 Hishu families 11 have 52 charkhas. In all, out of 70 families 44 families are on the way of being self-sufficient in cloth. The other families also want wheels which will be given to them when the present harvesting season is over.

Cotton. Some 300 cotton was planted years ago. The Hishu family has 110 plants and the Mahatras family 8 plants. 300 cotton has proved very productive. In this area, Warlik and many other Indian varieties of cotton were tried. The selected being high the plants grew to a good height, but became lanky and gave little cotton. But 300 cotton is a great yielding. Several of these plants were examined critically.

One plant of 3 ft diameter has at the present moment 4,000 pods. 30 pods gave 3 tolas of ginning yielding 1 tola of cotton. From all the 4,000 pods 100 tolas or 14 sars of cotton will be gathered. The plants give two crops a year so that in the year the cotton yield will be 14 sars. This report was confirmed by the statement of the owner of the plant.

There are in this village still larger plants having better yield. It is a sight to see there well-developed round-topped bowl-like plants with tower and laminae, opening and broad pods.

In our high of land 144 such plants may be grown yielding an annual income of Rs. 164 per bigha or Rs. 411 per acre. Even if one-third of this amount or say Rs. 93 per bigha is secured, still 300 cotton planting will be the most paying thing for raised plots of land in this area.

From actual facts it is found that a self-sufficient family of 5 men 10 yards of cloth per annum or 12 yards per head. The family included 3 children. On this average one person will require 14 sars of cotton per year. In Bandark, with a population under 400, cotton consumption is estimated to be 100 sars to be obtained from 300 plants. There are already 110 plants in the village. If 300 plants more grow to full size, the village will be self-sufficient in cotton. In fact any village can be self-sufficient in cotton in Bengal on the above basis. 300 plants for 70 families will mean 4 plants per family. But plants will require three years to attain the full size. We quarterly meeting the need for cotton. If 4 or 7 plants are planted in each house-yard, it will serve the purpose. Systematic planting of 300 cotton has begun in the ring of the 11 villages of which Bandark stands foremost in the matter of cotton and spinning.

Paddy Raising. Paddy raising is the only other industry in Bandark. 10 houses out of 70 have got shikha. The villages took their own paddy and some took it for sale in the market. The demand is small and all who want some additional income from shikha cannot get employment. There is another difficulty. Soon after harvest most of the surplus paddy, from those who have any surplus, is sold away to obtain cash. After a time it becomes difficult to get paddy within the village. Then again even rice has become a speculative article, the price being regulated by imports of paddy and rice from Bangladesh. Occasionally it so happens that the rice produced brings just enough to pay for the paddy, the labour being lost. Occasionally even the cost of paddy is not realized from rice, causing a positive loss to the farmers owing to competition by local mills and imports.

Attempts are made to create a market for the shikha-baked rice, which will be beyond

the competition of the mills. Without a protection of this nature, there has no chance of competing against mills. The rate now charged by the mills is nearly half of what you have to pay for disinfecting. Disinfecting costs eight dollars per hundred of rice whereas mill-laundering costs four cents per hundred.

[To be continued]

VERMIN-PROOF PAPER!

I have received the following delightful letter from Nagji, which I am sure the readers of HARBAN will be glad to share with me:

"It was extremely pleasing, your interesting interview about paper in the last HARBAN."

But I have a memory in the various stages of my long existence, that the insectal verminoids is quite common, though again and again considered by the angry scholars in busy judgments, and that the real danger of having a come other, has been known. You should strengthen, and if what I say is right and true, not by action, write in HARBAN a request from the farmers from you have condemned the verminoids in it would be so wrong for our colleagues to look upon this thing with them as an enemy, as a villainous as it is for our greatest village-folk to kill all sorts of innocent and useful supplies, thinking them to be enemies of man's life because they creep away and hide themselves like guilty ones.

Again do you think it's good to let paper be used with anyone, just to prevent our backs against vermin? Is it necessary that all our worthless letters and correspondence of all kinds involving this kind of man should be answered against the wings of such-creatures and prepared for better materials? A copy of our mails comes in when I am writing, and I keep a lot of white paper in envelopes (just a lot of one side) ever to keep the flies off from sharing my thoughts, and I take the chance of other serious poisoning? Yes (and other Yes all over the world) have a habit of putting off things in their little mouths, for that is the principal reason that has convinced them with the other world, which they have just learnt to use well, and enjoy the process. So you want them all to suffer or take risks for the few anti-verminoids' sake? And you have the young experiment, taking up the careers of his last wish and longer as he takes the leaves over by examining some entry, whose risks we have not been able yet to reduce. You have also the idea that just a paper plaster over rats and houses. I think vermin for such a thoroughly useful article as paper is worse than yellow phosphorus for matches. You can't use poison in the hope that men will be careful and shy, and use a for x and y for y. You must ever

ask them to be all shaly, but take precautions all the more against house flies, mosquitoes and cockroaches.

If insects were good, they ought to eat it and would be using it even for machine-made paper. It is not as if this thing material could be monopolized only by lumbermen that the price has dropped out of paper manufacture.

If all means let us support and plead that the village which should be good and the village verminoids destroyed, not let us not fight for freedom, especially, or let the leaves be checked, or the judgments be blamed, or children be persecuted. Machine-aided them must not be left for the eyes and our village share a percentage of long life in order to prefer the latter. Such little food and is actually superior to the disfigured one for us to support the former. That food and is superior in all sorts of outdoor ways, if we ought to prefer it to white paper, says I that that food is definitely bad for people with a disposition for sickness and deterioration in health, and white paper says in better. But all the same I have put it good for the village balance, and factory paper is good for the capitalist that throws an introduction and interest have to their companies and draft goods and articles of attraction, and has business from the village folk that have have to make good. I have also that good is never for the sake that white paper.

Yes perhaps you had a better version, and I am the subject. Please use for this journal both in the name of the A. I. V. I. A.

Every reader of HARBAN will give with me in wishing that we had many more notes of this kind which would not disturb but only enrich the minds of village industries.

V. G. D.

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[ONE ANNA]

WEEKLY LETTER

To the Reader

The reader will kindly bear with me during the time Gandhiji is forbidden to attend to his correspondence and to undertake any kind of mental and physical strain. The present breakdown in his health is the result, so far as we can see, of continuous overstrain, and he will have to clear his heavy schedule of sleep and rest before he can undertake his normal activity again. Maybe he may have to revise his own estimate of his strength especially for physical and mental work. For several months he has been in the habit of starting work at two o'clock — sometimes even earlier — in the morning and carrying it on until eight or nine in the evening, with very brief intervals of sleep or rest. Even these have often been cut out and he has been obliged to carry on serious conversations during meals and his morning and evening walks. In fact, very often the intervals of these walks are pre-arranged for the discussion of some strenuous topic, so that even this time for exercise has failed to give him the exhilaration and relaxation that it should normally provide. All this has got to be revised, when he resumes his activities.

Let me the reader know the good signs borne by his delicate experiments for this breakdown. His age and life view, now twenty years old, of confining himself to only five articles of diet during the day, are serious handicaps in these experiments, and his other activities have hampered upon the time and care needed for these.

Those who have looked to him for comfort and advice and have not hesitated to approach him for advice on any and every occasion will have to learn the virtue of self-control and will have to co-operate in earnest in order to give him the rest he needs.

In the meanwhile let the reader of the Harjan bear with me. There has not been up till now a line in the Harjan, but has borne the burden of his mental work, and no more that has gone without an article over his name. The last week's issue had to go without both, and the reader will have to wait there for some more weeks. I trust he will bear with the inevitable shortcomings of this and the other writers in the Harjan.

A Letter

But there are things which we can not trust to the goodness of God to lighten his load. There is much in the atmosphere around him — that atmosphere is so vast, it should be somewhat, as India, say as vast as the universe — that taxes his nerves. The fall of communities or groups of human beings affects him less than the fall of individuals. We can, as I have said, trust to the goodness of God to save us from those falls and lapses.

To give what perhaps was a telling lay a typical instance. A Harjan had from a far-off place in South India was to have come here for training. The day before Gandhiji had this breakdown, or rather two days after he had the first warning, when the doctors' advice was not strict about not following Gandhiji with correspondence, I told him that there was no likelihood from a friend in South India that the Harjan student would arrive the next morning by a certain train and that he expected the boy to be met at the station. I took note of the thing and yet I failed to ask someone to go to the station. Normally I should have gone myself, but in the midst of my worries I failed not only to go but even to ask someone to go. The mood passed that evening was at its highest and the next morning Gandhiji was copying the rest of letters imposed on him by the doctors. I was otherwise busy until 11 A. M., and when I appeared before him, the first question he wrote down was about the Harjan boy. "What about that boy? Did anyone meet him at the station?" I could make no answer for shame. I had forgotten all about him! I went home to find out if he had come. He had come all right, had already found a newspaper talking his mother-tongue, had had his meal, and had become a member of the household. But Gandhiji had him called, "Ask him when he arrived here." "This morning," said the good boy, so through nothing had happened. "Ask him what time he reached this place," was the other question. "This morning," replied the boy smiling. "No, at what hour? How long did it take him to get to this place, and who directed him here?" "I came straight from the doctors," and the boy. "There was no difficulty in finding out the place?" "No, someone directed me to the place." "How

did you manage to speak to the man who directed you? Do you speak Hindi?" "Yes, just a little." "Ask him if he has brought a note from Shama." The boy produced the note and the fruits and the honey he had brought. "Now, take him to—and ask him to take him and give him whatever he needs." Everyone disappeared from the room, there was nothing more that Gandhi could do. But his silence was the silence that withered us more than his speech would have done. There was no doubt that my negligence had deeply galled him. A Harjan had, hardly out of his house, knowing no other language but Telugu, and who had never ventured out of his place, deputed to be met at the station much more than, say, the Singer or the Ford V8. The lesson was borne into me, but at the end of some time in his latest presence, I am sure,

The Pilgrims

That was an accident for which the doctors ought to have asked me if they knew it. But they would not, even if they knew, and they asked me for an incident for which I am sure I deserved no credit. That is because the doctors have yet to know their patient. I should not, they said, have admitted the four hundred pilgrims from Ellice who came for Gandhi's doctor. Well, I think in admitting them I was right for I knew Gandhi's taste. For one thing they were not coming without notes, though I must say that the notes received about a fortnight ago had dropped out just one dot from 400! Then they did not want a talk with Gandhi, they simply wanted to see him. "We want to see Harjan, to Harji and to other places. Now we come North India. In North India no one but Gandhi," said one of them in broken English! They might have gone back from North India, had even want to them not to come, but the telegram never reached them. How could I turn them out?

And what did they do? Their train arrived in the morning but they agreed to wait until the evening prayer when I said I could admit them to the courtyard in front of the veranda where Gandhi rested, and where for their sake the prayer would be held. They came, not exactly in an orderly way, some a Harjan as two, took part in the prayer, collected Rs. 154 which they gave to Gandhi, and disappeared without even one of them wanting to have a talk. They stayed the next day and spent the two days in making purchases of things of which they bought something like Rs. 50 worth. It was a sight to see these hundreds of pilgrims march through the streets of Wardha and it was a silent propaganda too. Jinnah, who knew not one of them, invited them to dinner in the evening. They accepted the invitation most heartily and grasped the opportunity of contact with him, and were

happy to Jinnah's family tongue when Harjan knew few sentences.

In Balance of Santa-Cruz

In the same of 1925, October I happened to comment on the condition of latrines in Santa-Cruz, a Sunday school, looking the accounts on a letter from which I quoted a few passages. A friend who is a responsible member of the local Municipality has sent me a spirited reply in which he has described the conditions prevailing some years ago and the improvements since made, and has also tried to point out the difficulties of making further improvements, in the absence of a satisfactory drainage system. The correspondence, from whose letter I took extracts, directed to the method employed for emptying cesspots tanks attached to latrines, a method which he said was filthy in the extreme and resulted in soiling the floors and clothes of the poor scavenger women. My friend now writes: "The cesspot water now cannot go inside, as the passage in the garden is not broad enough in any direction.... We tried experiments of having a big pump and using suction methods and spent, I think, about Rs. 200 or 300 upon this. Unfortunately this did not work. The only course open, therefore, if the cesspot tank has to be cleared is that men or women employees of the Municipality should empty the cesspot tanks or carry the water in due to the waiting outer use. It is not as your correspondent says, a good idea, but as long as the bucket system is there, it is in no other course so far as one can see. So long as we do not have drainage, we shall have to put up with things as they are. My experience of even big cities is that wherever the bucket system exists, there is no other practicable possible."

Well, I said in my note that conditions in other towns and villages were even worse, but I must say that the present conditions could be improved. May I venture to make a suggestion? Why should the women have to carry drums of filthy water on their heads? Can't they have pails (known in Gujerati as *Ellah*) supported by poles or baskets at each end? This would be a decidedly cleaner and even quieter and safer method and would certainly not cost the Rs. 200 spent on the suction pump.

While my friend admits the necessity of giving working uniforms to the scavengers, he puts home on one of the remarks in our correspondent's letter: "We shall have to give our scavenger brothers, i.e. those who will undertake voluntarily to do the job, the right to dispute to us the conditions under which they will serve us." To this my friend says: "If so, the next condition will be worse than the present condition. I am afraid that this sort of loose talk, without keeping about an agreement in other directions, is likely to lead not to the betterment of things but to a worsening." If

my friend had not been known to be a stout champion of the Barjans' cause, this reply would be likely to create a misunderstanding. My friend having realized it has ventured to give a summary of the reasons taken by the Santa-Cruz Municipality to improve the economic condition of its savages. Nevertheless, I am afraid that he has entirely missed the point of our correspondent's remark. The very next sentence in his letter showed what he meant. "They should," he said, "have the right to tell us what kind of clothes and workmen's uniforms we should provide for them, what kind of latrine we should construct for them, etc." I do not see any lacuna here. In constructing our latrine we have paid attention to our comfort and convenience and our sense of decency or propriety, and none at all to those of the men and women who do the dirty job. This is but too true in regard to the construction of the latrine of the suburbs of Bombay. Some of the defects are so patent that if every householder was obliged to clean his own latrine for a couple of days, he would himself discover them. For instance, he would never touch the dripping bamboo basket, which is usually placed for receiving the night-soil. He would certainly see that the latrine was so constructed that the liquids flowed not into the cesspits but into the ground, but into a pit or placed on a higher level and provided

it a cover, so that the contents need not be emptied by plunging a basket into it, but by placing a basket under the cock. Then, again, he would quickly see that the distance between the receptacle of the night-soil and the seat and the length and breadth of the seat should be so adjusted that the whole of the matter would go straight into the receptacle, without splashing and soiling anything but the receptacle itself. He would pay some attention to the size and form of the basket used. But all these things do not occur to him. The reason is that the lack of cleaning it never falls upon him and those who have to perform the task have not the intelligence and will have the courage to tell him how these things ought to be done. If there were intelligent volunteer scavengers, they would no doubt debate to us the conditions under which they would work, and we should be none the wiser for the discussion.

M. B.

Intelligence has been sent to three subscribers whose period of subscription expires with the month. The first issue of the next month, i. e. January, will be sent by V. P. P. to each of those whose subscriptions are not renewed by that time, which they will gladly accept and oblige.

Manager

ON THE WAY TO GRAMSEVA

(By Satish Chandra Dasgupta.)

(Continued from the last issue)

Crops. Only one crop is raised from the land, either paddy or jute. There is no winter crop. The cultivators know that a winter crop may be raised. They know too that the value of this crop will be more than the value of the rice crop, so that their income will be more than doubled thereby. Still they do not do it partly due to inertia and mainly due to the fact that seeds are not found after harvesting the paddy and no single cultivator can protect his crop from attacks from the birds. Joint action is necessary and this is impossible of achievement.

This task of growing a second crop has been taken up. Demonstration patches of 20 bighas are being cultivated in 4 selected fields, after a proper propaganda of what is going to be done. The demonstration fields will be protected by voluntary and paid labour. As fields are being cultivated it is creating great and agreeable emotion. If the demonstration is successful this year, then next year the whole area will be raising the second crop. The 11 villages will increase their income by about a half of rupees.

Indebtedness.—Barabheria's annual income is Rs. 2,124 and its indebtedness is Rs. 2,985. So with other villages. Those who own land were indebted to the extent of the value of their land. Now land prices have depreciated by 20 per cent. The indebtedness is therefore not covered by the land. In a sense the land does not now belong to the small holder but to the mortgagee. Occasionally the mortgagee confabulates land in two of part arrears and settles the land with a new holder or gives the land back to the same holder on large system or on condition that the tenant will cultivate the land at his own expense and get only half the yield, the other half going to the mortgagee.

Cows. Barabheria has 121 cattle of which 80 are cows. Some of these cows are used for the plough and may therefore be regarded as having no value as milch. The milk yield is practically nothing. According to figures on this head from Barabheria have not arrived. We shall consider the case of a similar village. Thakurhat close to it from which figures have arrived. Thakurhat has a population of 811 in 114 families. There are 153 children under ten. There are 370 cows, a number of which are used for the plough but about half of these are not so used. At present there are only 13 cows in Thakurhat and the total yield of milk per day from these 13 cows is ten pounds. Even if we allotted the whole of this quantity to the 153 children of the village, they would still get nothing. One can say that there is no milk and that cows are kept simply to torture them.

(Continued on p. 154.)

HARIJAN

SATURDAY, DECEMBER 20, 1936

AN INSPIRING EXAMPLE

When Girdharji wrote his article 'On His Last Legs', he said that it was Narayana reformers who introduced the Harijans, largely and gave it an all-India importance, and that it was an occasional worker in Kachha who had put up the Harijans to assert their rights. We have now a letter from that 'occasional' Narayana worker who has given a history of the fight for the removal of untouchability in Kachha and its vicinity which affords an inspiring page in the history of the Harijan movement.

Sh. Nathubhai was a teacher in the Government Vernacular School of his village. He threw up his job during Non-cooperation days and became a national worker. He interested himself in khadi work and, particularly, in the removal of untouchability as he saw with his own eyes the harassment and suffering the Harijans in the village were subjected to by the men of his own caste—Bhagats. Nearly seven years ago he was asked by a conference of his own community to show means why he should not be discouraged. He agreed he was heavily and his opponents had to throw up the sponge. The community gave him up as a bad job and sarcastically labelled him "Narsinhka Mitta"—Narsinhka Mitta being the famous high-caste Brahmin saint of Gujarat who freely associated with the Harijans in defiance of his community. In 1930 he was again asked to account by his community for having contacted three balls. He was fined Rs. 5, and the fine was recovered from his relatives. In 1935 he was sentenced for Civil Disobedience to a year's imprisonment and a fine of Rs. 100, for the recovery of which three of his ballbonds were attached and sold. He was again sentenced in 1935 to a term of imprisonment and a fine of Rs. 100 which was recovered from his banker. A third time he was convicted with his elder brother and his father aged 75 and only had to suffer a year's imprisonment and an aggregate fine of Rs. 1,000. Part of this fine was paid after the suspension of the movement.

It was very pious of the old man to have served imprisonment, but he would not have done so had it not been for the son. The old man can go with his son to any length, it seems, except in the sphere of reform. His brother had his wife fifteen years ago and would not marry again, on account of his impotence, but the old man cannot compromise himself in this. He himself leads the life of a recluse which too is more than the old man can bear. Perhaps he takes the same attitude

as regards the Harijan movement but he believes in suffering passively rather than make a show of it.

But Nathubhai is not fighting his battle alone. He has with him eleven other families prepared to march under his banner and suffer with him according to their capacity. He entertained Harijan workers at his place and fed with them in Harijan quarters and has sent his daughter to the Harijan Ashram where she boards and lodges with Harijan girls. The twelve villages where his community predominates met in conference and decided to impose a fine of Rs. 100 on each of the 11 Bhagat families of Kachha for "sympathising with Harijans", and a fine of Rs. 50 on those who would have social relations with them. Nathubhai was not fined, but circumvented.

None of the twelve families paid the fine and have been consequently boycotted and are under a social boycott. For four or five months they are doing without the services of the baker, the potter and the carpenter alike. One of the bakers has now come back to the Narsinhgadi families.

And he has not fought an altogether unsuccessful battle. The Harijans may not be able to send their children to school today, but with the help of the indefatigable Nathubhai they have been able to get rid of many an illegal restriction and forced labour to which they used to be constantly subjected. This is the result of their fifteen years' labour. The Harijans have not only helped themselves, but have helped Harijans in the neighbouring villages to throw off illegal restrictions and forced labour and to bring offenders against them to book.

But Nathubhai knows that complete removal of untouchability is a hard job. The village is notorious for crime. Desperadoes have scared away good agriculturists, blacksmiths and tailors from the village. No wonder Harijans should often have to cover holes stones. But Nathubhai is not discouraged. "I have learnt much in the school of suffering and hope to learn much more," he says. He has now with him a true Harijan who are prepared to risk everything.

Let it be remembered that Nathubhai is only an agriculturist, and a village school master, but he has not known defeat. He is a Bhagat and a Kachhria in the true sense of the term. He knows that he must suffer for the cause, because it is our duty and our promise. He also knows that there is not one Kachhria but hundreds of Kachhrias in India and that Nathubhai and thousands will have to wipe themselves out before the stain on Hindustan can be wiped out. He, therefore, perseveres to help and does not mind even if he were alone. He is an inspiring example for many of us who are more educated than he but who are of little faith.

M. D.

ON THE OUTSKIRTS

It had been a long busy day that morning and I began to wonder when I should reach the village I was seeking. But just then, as I turned out of a long lane into the open fields, I beheld the village perched up on a rocky hill, overlooking the river. It was such a perfect picture to the evening twilight that an involuntary exclamation of joy escaped my lips. I hastened my steps. Two or three open fields, a brook, and then right at the foot of the village a veritable hill of deep henge, human movement, and life with pigs and chickens wandering about, and three women performing their morning functions. Putting my ear before my nose I dashed by and entered the village. Climbing up to the Panch's house I found a beautiful view looking out over the river below to the blue range of hills far away across the fields. Down by the river bank there were numberless women washing clothes and some were washing their cattle. "And do the people also use the river bank as a latrine?" I asked. "Oh yes," came the reply. "But I see people in the river filling their vessels of drinking water!" I said. "Yes, we have no wells in the village. All our water, for every purpose, we take from the river."

It is odd in the early mornings before the sun has risen and I walk about west of the first well or two as I hasten along trying to get warm. Today the way is through open upland country and the farms are huddled in the woods. There is the little village I am seeking far far in the distance, tucked up against the side of a hill. There has been a bad outbreak of cholera in it just recently and I am anxious to see if there is any visible reason for the cholera. I am surprised on entering the 'stink zone' to find so bad smells or signs. Inside the village too things are better than usual. "Where do you all go for your functions?" I asked a friend in the village. "We all go to the hill at the back," he said with pride. "But all the water for your wells comes through the well from the hill, and by drilling the hill day in and day out you have drilled all your wells. No wonder the cholera has come!"

It is the last spur of high land to the south side of the River Ghaggar. On it stands a little white temple and the village center below. The sun has just risen and the world is bathed in the golden light. Let me go up to the open land round the temple, there must be a heavenly view from there of the northern hills. Up I go and heavenly view there is, but there is also a hellish stink, for the whole place is dotted with people excreting!

My first efforts in England are all concentrated on sanitation, and I pray God to help me find the way!

It was already late when I set off from Wazirka and there was every possibility of my being benighted in the hills, as the moon was not due to rise till long after the sun had set. As I hurried along I kept glancing back at the sun to see how soon he would dip below the horizon for once he had given the night would be upon me to my terror, and the footpath was winding and rough.

"Karyanayana, Karyanayana," is my hand a prayer began to sing. "Oh glorious One, Lightener of our days, and banisher of our lives, let thy rays chase just a while that I may find my way home." Thus came the thought into my mind. What is this I am saying? If the Sun should reject His gaze for even a second, the whole Universe would go wrong. People say it is useless appealing to the Sun or Moon, for the Universe is one huge Machine. The voice of Great Karyan then came into my head:

- And that sacred land we call the sky
Whomsoever craving saved us from and do,
Let not thy hands be at his help, for it
Is his responsibility as to them or I."

But no, the morning would return—Karyanayana was already withdrawing. Kise-Ki beheld the hill, I turned to Him—first mounted in the Sun. "Who am I to reason out as to whether you act or don't do a thing? The glory is His, wherever there whither thou want to." Then as I sped—If I would cross His help I must do my part too—and behold, instead of darkness coming there came a very light across the land. The Sun had gathered above His setting head a delicate veil of cloud, scattering for us into the sky and on to this. He cast His rays brighter, and brighter became the glow—where I had expected to be groping in the dark, I was walking bravely by a radiant light. My heart throbbed with intense thanksgiving. Gradually the light faded. As I slipped across the last brook, the stars were already twinkling over the white tower of the little Harjjan temple. But the glow was still with me even till I reached home.

It is a beautiful night, hills, hills all around, I stop as my way ends and sit down. The air is still. The stars stand silent and the tall palm trees are motionless, silhouetted against the sky. But there is a thrill in the atmosphere, as if a life, vast being and the Earth holds me as to her breast.

India, Oh India, it is in such moments that I truly know thee!

ON THE WAY TO GRANGEVA

(Continued from p. 347)

by letting them starve. As I write I have a cow from Thakshel before me. I wanted to see her. She was brought by the owner from another place for Rs. 24. She was lactating then and was giving 120 tolas or 3 pounds per day, an exceptional yield in this area. She is now dry for a few months. She is not well at all. She can hardly walk, being a bundle of bones only covered over with a thin layer of skin. She has no disease—she has been starved. There are thousands like this. They sell for Rs. 3 to Rs. 4 each in this condition. When the workers, themselves aware of such evils, were recording figures about the number of cows, many would ask what was the use of counting and registering them when they had no value?

The area is a *hi* area, which is 4 months under water. Paddy grows in this low land. Houses are built on plots of land raised out of the neighbouring low fields, and the villages are more or less clusters of elevated houses. These little patches of high land are cropped with rice and some vegetation of trees having mostly fuel value and by bamboo groves. Each house is surrounded with its cluster of useful and useless trees shading out sun and air. The huts need protection against the stormy wind which sweeps over these vast *hi* areas. Little of vegetation can be or is grown. There is no pasture and the cattle rarely know what green grass is. They are fed exclusively on rice straw which the cultivators do not even care to cut to pieces but give them whole after soaking it in water. The cows are more skilful, starved and weak. Starvation is the normal cause of their death unless some epidemic appears. The skeleton of full-grown (but starved) cattle weighed only 14 lbs. The skins weigh about 4 pounds or even less. Improvement of land is a remote thing. The important problem is famine.

It is a wonder that the cattle at all manage to live and give work. Except for a handful custom more would be dead every season. There is hard frost or old algalgaon near by. There are water lands. People from the *hi* area, complete ploughing and sowing by May before monsoon. Then they lead the cattle to the water people for six months when the *hi* area would be under water. The hard wintering commences with monsoon. They keep the cattle and feed them well for 4 months. With harvesting of paddy they return the cattle to the owners, getting five cowles from them only at the cost of maintaining them for 4 months. The *hi* people get back their cattle and starve them till they are sent away next season. Thus all the starved cattle in the beginning of the monsoon outright and lay about in sties, A starved cow or bullock would fetch Rs. 3 to

Rs. 4 each, whereas the same animal, if well fed, would fetch Rs. 12 each.

If the villagers found about 1000 cows to come to sties the cattle, some method of feeding them at a cheap cost is to be hit upon. A great deal depends upon the success of the experiment to make a second crop, a portion of which may be raised as fodder.

THE GITA IN VILLAGE WORK

(By Susha Wadia)

Regular readers of *Survey* are conscious of the great work which is being done in our villages. Of the many aspects the most important is the spiritual. Helping others or mending their own livelihood or doing both— and he who does both is rendering greater service to the Motherland— according to ideals held out and instruction given in *Survey*, young men and women are not only reforming the village. They are reforming themselves, experiencing the birth of a new consciousness within their own hearts. Very helpful hints and suggestions come to them in these pages. Finding advantage of this *Survey* may I plead for a systematic propaganda for a study of the *Bhagavad-Gita* as an aid to right living by these persons?

One can well imagine the use of the mental discipline of a city man who has become a village worker. Also, in his new endeavor to contain the rest of earning a livelihood and serving his fellow-men he will use, guidance of a particular kind. For his own individual study by which he can shape spiritual energy to maintain control over himself and radiate energy to sustain those who come in contact with him, what better text can he have than the living words of Shri Krishna? Every village worker is bound to feel dependency, as is clear from the record of experience work by work in *Survey*. Also, he is bound to feel himself like Arjuna between the two armies—his friends and colleagues at Wadia and other places claiming his faith and loyalty, and on the other hand, Durgachand, proud possessor of evil, cunning and suspicion, leading him in every village, pushing him to become angry and tempting him to become greedy. He will feel Wadia's Bible far away to guide and help him hour by hour. Moreover there is always the risk of becoming other-dependent. Further, every village worker will need protection against the mischiefs of helping others in village life. No one would do this deliberately, but unconsciously to ourselves we are, and what better protector is there than the advice, education, suggestion and encouragement which the *Gita* offers?

If the *Gita* were to be adopted as the daily guide and teacher, the great consciousness which might be effected in a few years in India would be as gigantic as the Russian Revolution, and its influence more boundless. Not only would the mighty change be effected without

thoughtful, but it would be agonized in frustration and pain in keeping with the hostile genius of ancient Aryansara, the Land of the Nobles.

While economic uplift and social education are most necessary, these without a spiritual basis would bring neither solace to the heart of the individual, nor vision to the mind of the community. Further, India would not be able to fulfil her mission to the world. The world would not accept her socio-economic programme any more than it has accepted Russia's. Any scheme of life and government without the correct spiritual basis is bound to fail, if the Russia is but one example; India would be another.

In a very real sense the village worker is like Jesus—he has to fight the battle not for himself and his brethren only, but also in the Cause of Duty. The people of the Kingdom were awakened by the grand of Sargodha supported by the unfatigued Bhikshus, who carried out and led the people to the village. The division of the people into the House of the noble and the House of the poor have awakened our village life. The village worker is "Jesus's favored child," who finds a ready field of duty, but he will need knowledge of psychology and of philosophy. Not the greater minds of the modern West can

be seen that which the Old does in us and a life, in it we find the philosophical thought encompassed by the great field — and more, also the ethics, simple and beautiful, attributed to Jesus — and more. The Old is simple and complete, studied, and not merely read, every day, the instructions prove useful here by hand.

The ideas and the influence of the Old would make the spiritual atmosphere vibrant as the physical, social and economic work is continuing the physical village. Not only would a life of physical well-being result, but a high standard of social-life also would be established. The moral conditions, without which wealth and comfort cannot human nature, would mature, and therefore into modern India come the dignity and nobility which make life sacred. The Song of Krishna heard in the village would be heard to become popular and even fashionable, the church would come well; it would become so fashionable and compelling that it would travel to other places and the peace and the enlightenment now experienced by a few would become the heritage of the many millions.

The village worker should pursue the light of the Old and establish it in his own heart and mind. Then he will be able to let it shine forth dispelling the gloom of ignorance in which both the people of ignorance and the darkness of pain. All who come in contact with him will feel the richness and the gain from.

OUR EXHIBITIONS

(By J. C. Karmacharya)

At this time, when many organizations and persons are actively engaged in getting up exhibitions to celebrate the Congress jubilee, it will be well for us to spare our ideas as to what we need, what we should aim for and how we should go about it, so that we secure the maximum benefit by channeling the available forces into the most useful channels.

Exhibitions can be made to serve many purposes, according to the motives and ideals that urge the organizers. The commonest aim made of it under Capitalism is that of a glorified shop window. The articles are set out to attract custom. The passer by sees the goods at their best and makes his selection. This one is purely commercial and exhibitions organized on this basis are utilitarian and often are the means of exploitation as it forces some persons at a time when they are least prepared to make any temptation. Many a person goes to an exhibition in the spirit of holiday-making and has frequently fallen in the temptation of carrying goods on the installment plan which is only a form of hiding one's future income. The industrial exhibitions of the West have done a great deal of harm by inducing people, by high pressure advertisement, to live much above their means. With education, even on this plan, furnished with plausible arguments and often, slowly got up 'theorists', take down the addresses of likely victims who do not share and then proceed to their well-timed introduction to their wares. By their 'follow up' programme they get more cases of their patients. The main purpose of such exhibitions is to bring together the supply and create an artificial demand to absorb it, by this means or kind. This is the outcome of laissez-faire policy and laissez-faire economic theory. Such exhibitions are really organized as we need only appeal to the vanity of businessmen who will do the job well in their own interest and, at the same time, bring us a revenue in the shape of stall rent, etc. Here we are up against the great temptation of taking the easy path, to cut down the real native force—the will of creation—is hidden by an apparently white purpose in the land-rite of patriotism. The cry of 'Buy Indian' goes forth and people do not stop to think in the turmoil where the largest money goes ultimately.

If we start to broaden our outlook to one of universal brotherhood, before we can reach the advanced parts of the march, we have to make a start with our near-by neighbors. In our country our 'neighbors' is the poverty-stricken village. His welfare should be the concern of all true patriots. Let us start our eyes to the starving machine-turned Jew and listen to the low groan of the hungry and too dying. How



HARIJAN

Editor: MANMOY DESAI

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[ONE ANNA

WEEKLY LETTER

Our Village

I had been rather out of touch with Shikar for some time and made a point of going out one early morning with the venerable company of scavengers who go out to the village every day. With us for a constitution game, I found it where it was, if not worse. But one appreciable branch has been made in the wall of property. A farmer who has seen the value of human manure has trenches in his field, which are now used by himself and his sons. They are the first people in the village to cover the field with earth. He has also consented to produce this manure from us if we will carry it all to his field. Indeed he purchased two cartloads of it so much and now offers Rs. 1 a month if we will empty all the deposits in his field.

on which it is a very great advance for him, it is a pretty stiff proposition for us. From the northern outskirts of the village his field is over a mile, and we are hard put to it to carry buckets up and down that distance. But we have provisionally found a middle way. We will go on emptying our buckets in two big pits in the north and south and will then sell the manure each month by cartloads.

Another branch. The friend who allowed the use of his well-pump has been frightened, he says, by his ignoramus stopping the use and our workers have been told off to fill water at the pump as more. But a Brahman has now come forward and declared his well open for the use of any of our workers who may need it. Our workers did him a spot of service in the shape of cleaning the surroundings of his well — in which, he it said to his credit, he participated — and he has sportingly offered the use of it, even by us scavengers!

'Primitive Masterpieces'

While the struggle is thus going on in Shikar, Minchen is now encamped in her new hut in Begosa, a village about five miles from Maraswad. The hut is the simplest one can imagine, a small wattle and daub structure, on the walls of which Minchen has made in relief pretty figures of a peacock and two bullocks and a couple of palm trees to support the little window. Even the doors are made of wattle — the wattle here being the phalsa branches of the date palm which grows in the

vicinity. This is Jemadajji's village and as Minchen is going to find here few of the difficulties she found in Shikar. The hut has been made of her coat — a matter of something like Rs. 25 — and he has also consented to pay for two months who will be engaged to work under her supervision. She has quite a number of plans of work in the village, but more about them when they have matured. In the meanwhile the following remark from her will give an idea of the peace and life she is trying to create out of her surroundings. If the feeling described therein is a passing mood, it is a precious possession. The handling of the top of this note is here, not mine.

"In London or Paris — places regarded as world centres of culture and art," she writes, "one will trail all the way to the National Gallery or the Louvre in order to refresh one's eyes and gain artistic inspiration, while those who can afford it will gladly pay thousands of pounds in order to possess 'masterpieces' and hang them on the walls of their own houses. But here in Begosa, at my very door, I have a vast and ever-growing array of primitive 'masterpieces'."

"With the dawn come a series of exquisite landscapes, first tender and poetic, then aglow with colour. Next come the pastoral scenes, with the cattle trampling out through the lanes and fields to the distant pastures. And now we will have grand 'caravans' of village life — the blacksmith at his anvil, the carpenter sanding his tools and wood, the children playing in the morning sun while the old folk sit at their doors and look on, with a sweet dream of their own childhood lighting their features."

And here the well and the water carriers, the beauty and grace of which holds our attention too long, and many of the other pictures have to be passed by. Then if we will, we may have a look at the 'interior'. With the evening come again the 'pastorals', and then, when the dusk spreads her mysterious veil, come the 'masterpieces' — the mother suckling her baby by the light of a fire created lamp, the three farm labourers gathered round the hearth with the listening flames lighting up their honest faces as they sit talking over the day that has gone. And what of the starry

vest of Heaven, and the golden moon as she comes up out of the East, feeding the landscape with her still, purifying rays. There are 'pictures' which utterly surpass the art of man—and all the money in the world will not enable you to buy them to hang on the walls of your city home.

"To me the city is the business, and the village is the stream of life and beauty."

Village Children's Party

To balance the foregoing, I take the following actually from the mouth of the ladies of the village where Miss Mary Barr is working. The shade or the metaphor struck her so much that she has passed it on to me.

"On return to the village after an absence of some months two small boys of about five or six years of age accosted me with the question, 'When are you going to teach us to make clouds again?' The next day the request was repeated and for two or three days I could not think what they meant. Then one of them explained more fully: 'You know, we used to make clouds out of cotton like this—' and he demonstrated with his fingers the action of pulling out cotton. Then I remembered that last year when our Son began to be picking, I had allowed a few small children (as a special privilege!) to take the cotton off the seeds while one or two of the regular spinners made it up into yarn. It was evidently a much appreciated occupation, and as the seasons grow duly more urgent I have had a day in the week, even though not nearly all of our little cotton crop is ready yet. This sort of importance as part of the surprise and joy and privilege of their work. 'Making clouds' is becoming quite a local joke and, you will agree, a pretty one. Who but a little child would have thought of such a metaphor and spoken of it in all confidence?"

The Peace of Life

To balance both these, I shall take a leaf or two from the diary of a fitted sister who is also working in the village. She too indulges in poetry no less, and indeed she has begun with a description of the hut a farmer has built for her, and of the hills spreading out (the landscape in all directions, of fields like emeralds and so on and so forth, she writes as a small town but a farmer has built her a hut a few miles away where she went to spend a week. She went with two of her companions and the two made up a little saloon there with morning and evening prayers, with spinning and grinding and cooking as a few imported out of three stones, with sweeping the village lanes and reading out and explaining the *Darshan* and *Uda*. They hatched out to the neighbouring village with beams and baskets, shearing the lanes and outcrops of cotton and silk for two or three days and on the fourth found that there

was no work for them. "Why not? Who has done all the shearing today?" they asked the people. The people said: "Hardly we have some some of shears. When Brahmin girls come and sweep our streets, can't we do it ourselves?" And they began doing it every day. The Brahmin girls now went to their fields, worked with them, and the areas with them, and returned with bundles on their heads. This captured their hearts and they lavished them every day in their fields, gave them a few supply of vegetables, providing if any money was offered. The women would come and help the three girls with their grinding and other household chores. They went to another village where they had an admirable surprise in store for them. The leader of the village said to them: "Don't expect to share us by sweeping our lanes. Our village is with weeds of you can see, and we have been looking after our affairs for over a year." And indeed the village looked quite neat and trim. It had its green paddocks, everyone looked happy, they had made their own roads, and the much-larger assembly made with a few distances from the village. The lanes and roads were exceptionally clean from silk and people went far out in the fields for their daily functions. One of the men from the village who had migrated to Bombay made a little fortune there and had now built a set of houses and given it to the Local Board. There was a number of Harjan houses but no recognisability. There was just one thing wanting. There were no spinning wheels. Our sisters spoke to them on the ground of spinning and they agreed to send people to learn spinning and spinning of their cotton.

"But," says the sister, "there was a different scene awaiting us when we returned home. They were determined to be told by the villagers who had come to the town that these Brahmin girls had gone and so all everywhere with the Harjans, cleaned their lanes and done all kinds of dirty jobs. There was a terrible loss and cry. Our work seemed to them to be all right as far as the town was concerned, but they were shocked at our having persecuted the village! Odd as it may seem, it is quite true."

The Miracle of Unpolished Rice

Where rice is the staple diet, and there are hardly other articles of food like wheat, to supplement it, the miracle that unpolished rice can work within a few weeks of its taking the place of polished rice is apparent from the following cutting from THE *Watanpalle*, the monthly magazine of the Watanpalle Theosophical School.

"The introduction of brown rice in the hotel has made a great difference in the weights of the bags. In the first two months, July and August, one added nine pounds, one eight pounds, one seven pounds, four added six pounds,

three added five pounds, four four pounds, four three pounds, six two pounds, and six one pound. Four remained as they were, two lost one pound, one lost three pounds, and one who was extremely fat lost a superfluous five pounds.

"Nearly all the men were new during August, when only the brown rice was served. Many who lost weight in the first month, when brown rice was alternating with white, more than regained the loss in the second month. Some have lost again in the bullocks, but those who stayed here in the mansion mostly continued to put on weight largely.

"1. In the first month, under mixed rice of 50 per cent. and 50 per cent. in the whole hotel (mixed) section:

"2. In the second month, under brown rice, only 2 lbs. were lost and 100 lbs. were gained.

"These figures should convince all save the most superstitious believers in the devilhood and bewitched 'Nallian' rice. It is noteworthy also that those who on their own will have been allowed to have the ration card sent away themselves after a few days returned to the hotel and appearing brown and, that its popularity even among the College students is growing daily. One day in October when the supply ran short, there was even talk of a strike among our section against the 'Nallian' of white rice."

The teacher who conducted these experiments is Mr. Duncan Goodwin who takes a keen interest in diet reform. The confidence with which the experiments have been made and the results recorded is commendable and I hope other hotels and boarding houses will follow this example.

M. D.

HARJAN WELLS IN TAMIL NADU

Harjan in this province being confined in many cases to a corner of the village and in many others away from the village, the question of their being admitted to public wells and tanks does not arise except in a few cases where the Harjan live close to the Caste. Though in a few cases Caste-men have renounced the claim of the Harjan, many have not yet realized its justice. At Ramanthalam public tank Harjan are allowed to draw water by means of ropes but they cannot get down into the tank themselves. 2 tanks and 10 wells including 3 private ones have been thrown open to them in the districts of Salem, Namakkal, Dindigul and North Arcot. The Mula Arcot tank in Tiruchirappalli though a public tank is still not open to them.

It therefore remains to us to seek new wells for Harjan in order to relieve them from acute distress of water supply, though we are aware that this is not an ideal solution of the problem. Indeed their places of abode being away

from caste quarters, no other alternative is left to us. We have made a survey of a number of estates and till now have been able to find out nearly 20 places where wells are absolutely and urgently necessary. We have sent a list of these places together with all other details as to their estimated cost etc., to the Central Board. We are making further investigations.

We have tried our best to provide as many wells and taps as possible during the last three years, and so far we have been able to construct 68 new wells and repair 30 old ones, including those from the Harjan Wells Fund, and the rest we have financed as far as them in Rs. 1,200 including a sum of Rs. 1,700 from the Harjan Wells Fund. Besides these, 7 wells have been sunk from local contributions in Ramanthalam and Madurai districts by our Board and 20 wells have been constructed by the local landlords and Labour Department at our suggestion in the various districts. This year we have expended for Rs. 1,200 out of the Purna Fund and Rs. 1,400 out of the Wells Fund for the sinking of wells in all the districts.

In this connection we cannot but mention the distinction of high and low among the Harjan themselves. In a place where there are three different classes of them, 1. a. Pallans, Parakas and Chakkils, the first class always exclusively own the other two, and the second own the third, and all of them refuse to take water from a common well though all suffer from want of water. Though in some cases we were able to prevail upon them to use the well in common. In other cases we failed and had to dig the well in the quarters of the lowest among them.

Many Caste Hindus are not so much opposed to the use of tanks, wells and roads by Harjan as of the temples. Several of them are sympathetic and have also helped us in different ways of our activities.

L. K. GORANAGRAM
Secretary

NOTICE

Subscribers have been sent to their subscription when period of subscription expires with this month. The first issue of the next month, 1. 1. 1935, will be sent by V. P. F. to each of them whose subscriptions are not renewed by that time, which they will kindly accept and oblige.

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HARIJAN

SATURDAY, DECEMBER 26, 1931

THE REVOLUTION IS OVER

(By G. Rajagopalachari)

The Indian National Congress is celebrating its Golden Jubilee. The use of a powerful and irresistible weapon to enforce right against might,—the popularisation as a ready choir of suffering for a right cause,—this is the outstanding feature of the Gandhian Era in the Congress. This life-giving assertion marks not only the political movements of this period, but is the distinguishing characteristic of even the social reform movements of this era. Of course the method of suffering is not new,—it is as ancient as Religion itself and the whole of human progress is based up with it. But the emphasis and release exclusively and consciously placed on it under Gandhi's leadership makes it almost a new discovery.

"What have you achieved?" some men ask. We have achieved nothing less than a new birth for the nation. With a new birth there is a total loss of memory of our previous life. Something like this has taken place with most people about previous conditions in India, political or social. Men have wholly forgotten the state of affairs before the initiation of the great movements of the Gandhian Era. All standards are new. There is no much difference between what we were before these movements and what we are, as between a cow and a man. Our aims, our ideals, our work and our dreams are all different. Every description or disconnected notion of the nation, if they but share their memory a bit and recall what was and compare it with what is, can appreciate the magnitude of achievement during the last twenty years.

Unresting is not yet given. But the revolution is really over, and what remains is but the removal of the debris. The monster has been killed. His corpse is big and remains there like that of Dandabati. Maybe the next generation and many other generations than the Congress, and even Government ministers, may claim the credit of removing the debris, but History will still date the great revolution as having been accomplished in the Gandhian Era of the Indian National Congress. When all thinking men and women among a truly skilled and plain people have admitted a thing to be wrong, the revolution is really over. The impetuosity of British leaders and Caste Hindu reformers is the work, and only proves the intensity of the change wrought. The Southern Ranks of the revolution is, as to say, over, I +. Harman has discovered this and gives a good insight to those that hold her in prison, and the vast mass know the details

the issue of it all,—Karnam is bound to perish.

The revolution in regard of respectability in India may because of its bloodlessness be lost sight of as the under-typed pages of so-called History books, but true History would record it as no less glorious than the deliverance of the slaves in America.

"Well, will the Harijans not be oppressed under British?" our critics will ask.

Let us Englishman's words written in 1811 answer this question: "A nation that will follow Gandhi is not likely to be found anywhere anywhere." Gandhi and Congress have not changed but given more proofs of their own character since 1811.

But then Gandhi will not govern India; others will be in power,—the politicians, not the saints. Oh, Wedgwood may answer even here: "Even F. Gandhi does not rule, a nation which can produce the self-satisfied and life-devotion to social service shown by the servants of India Society is as fit as any other nation to look after those who cannot look after themselves." And when these words were written fifteen years ago, the spirit of humanitarian service has deepened and spread wide. There is no reason for doubt or fear.

CHANDRANATH OF FARIDPOR

[I am grateful to Acharya P. U. Ray for sending a translation of his article in *Samak* service. The magnanimity of space have compelled me to make it in parts. I hope the good Acharya won't mind it. M.B.]

Nowhere like my has gone back—Back to the village, but the experience of this stage are under-lying lawmen, who are used to kill in their very hearts, look at the world through coloured glasses, and distract themselves in long-drawn-out dissertations and articles based not on direct personal knowledge of things, but either on hearsay or on notions, and draw upon their imagination. But how for this can solve the actual problem of rural reconstruction is a debatable question. Who is there that would do this vital work of rural reconstruction and restore the country to its health and wealth of old?

With these few words of introduction, let me cite a concrete example of how real reconstruction of the village can be taken up and done by the villagers themselves. Some two years ago I was an eyewitness of how Sri Chandranath Das of Faridpur, popularly known as the "Gandhi" of the country around, by his selflessness and unflinching equality caused great enthusiasm and activity among the villagers. Some four to five thousand acres of water-logged land had become useless for all practical purposes of agriculture. But the rough work of Chandranath and his fellow workers has

transformed it into a land of smiling crops. It was a sight for the gods to watch Hindus and Muslims, I Gode Hindus and 'untouchables' reaping almost equal and equal in hand. They looked, every look, so many practical men thoroughly alive to the fact that the interests of both communities are identical, in fact the Muslims are more vitally concerned of the two, the population of East Bengal having a preponderance of Muslims. The more the country spread to all of modernity, the better lands retained and real mass education imparted, the more it will benefit the Muslims; for by reason of their numerical superiority they have naturally a larger share of the crop always.

I shall now present the report of the Secretary of the Improvement Committee, Sri Mahendranath Chattopadhyaya of Durgam.

"The question of the reclamation of the Bahkamat-Chaudra-Bordhal Canal has been hanging fire for the people of Parganna Malsidhapur for a long time past. In those old of memory there used to flow a canal through the Chaudra Rd. In course of time, however, the Canal gradually silted up with the result that the only means of drainage for the country around was poor; communication became more and more difficult to the detriment of all local trade and commerce, the fields became much too waterlogged for agriculture, and I was led by the stagnation of water over and the poison of misery. Driven almost to despair, the villagers cried themselves hoarse in their demand for the silt-clearance of the Canal. The Civil Engineer realised the urgency of the Canal, and a scheme was framed, the cost being estimated at Rs. 50,000. But nothing ultimately happened as no funds were forthcoming. But just when we were trembling in the darkness of despair, the Lucknow check of the day. Circumstances came to a head, as it were, to demonstrate beyond any shadow of doubt the well-known adage 'Haroon helps those who help themselves.'

"Peasants and masons all getting abed, one eye was at last opened to the necessity for self-help. While the people were thus taking such a naive already and imperceptibly, by the biggest combine stood up Chandramath before the people as a born leader of men with God's blessing in his hands as it were. A meeting gathering met on the 26th January last in the premises of the Bahkamat H. E. School, and a proposal for the improvement of the canal was unanimously adopted in the midst of great enthusiasm. Brick collection work went on in the villages and much propaganda done to popularise the scheme. Men of all castes and creeds met in their thousands in temples and mosques and took a solemn vow by the gods that they would do the silt-clearance by their manual labour.

"It was agreed on all hands to commence the work under Chandramath's guidance on

the 14th February following. Chandramath undertook to turn up on the scene of action on the appointed day in the meanwhile he asked us to procure provisions and materials which included, among other things, the following: (1) Rice—20 Maunds (2) Pulse—25 Maunds (3) Turmeric—15 Maunds (4) Raisins—1,000 (5) Flax—1,000 (6) Spades—17 (7) Fishbone—100 (8) Rope—40 yds. (9) One measuring rod (10) One measurement (11) and (12) a permit from the village headmen authorising their willing support to the silt-clearance of the canal. A number of the local school composed an action song calling the attention which, when sung to tune, evoked great enthusiasm. It would be worth while giving an English rendering of the song.

"In, the day-dream come to pass!
The stream will gush by through the silt waste,
And the long-fet legs will free to pass,
Men will work upon with water
As soon do ply their way
Then the soil waste
Stretch your past hands,
Give your men,
For the stream will gush by
Then the soil waste
a a a
Come all ye, come equal to hand,
Fall to and dig away,
Dig the canal deep—
Then the village free,
Enough to dig
Flax have with the harvest,
And yield the peasant's aid
Which there is hard to find
That would set every
Comfort to his richest heart!
Stretch your past hands,
Give your men,
For the stream will gush by
Then the soil waste "

"Muslims and Hindus of high caste and of the so called depressed classes marched in procession singing through the village streets with a huge flag and Chandramath's 'politeness card' at the forefront. People freely contributed rice and pulse and the other materials mentioned in Chandramath's list. Unprecedented enthusiasm flared up wherever we went. On the 19th February the workers accorded a royal reception to Chandramath. It was a sight for the gods to see Chandramath march at the head of the procession, flag on hand, like a veritable general. Numerous meetings were held on the day all over the countryside. As day dawned on the 19th February Chandramath took a solemn vow in the presence of the workers assembled and set out for the scene of action. Hoisting flags and singing the song to the accompaniment of music, the workers proceeded to Chaudra Rd. By 4 a.m. over upon 14 to 15 thousand men assembled at the place. Chandramath now picked the big flag at a certain spot and marked out a length

of lipids, and the spider rose and fell in the accompaniment of music.

"Thanks to the excellent leadership of Chanderbani a canal 3 miles long has been dug and a well-wooded roadway of equal length runs through in the course of an incredibly short time. Operations had to be suspended, however, with the setting in of rains to be resumed in the next winter months."

That a canal has been dug in the interior of Faridpur is not news by itself, but it is a significant development how much concerted action can achieve in the line of rural reconstruction. The darkest side of the whole affair is that this Chanderbani is almost innocent of the so-called higher education. He has never been within the precincts of a university nor can he speak or write English. Had he been one of our 'educated young men' he would have thought twice before throwing himself heart and soul into voluntary service which not only put him to great hardship and end strain, but also called for great personal sacrifice. The economic and sanitary conditions of our villages have come to be so abominably distressing that the future of the country is doomed unless something is done to improve the situation. Take for example the water hyacinth pest. This can easily be eradicated if concerted action is taken after the manner of Chanderbani and his co-workers who demonstrate and petition authorities in the District Boards and the Government cannot being about, can be done by self-help. The day when our Chanderbani will stand up for every village our rural areas will be restored to their former prosperity. It is no good telling the boy 'Back to the village' in a vague sense. We must take a leaf out of Chanderbani's book and work for the reconstruction of the villages even now.

P. C. RAY

MORE ABOUT SOYA BEANS

[A friend who is now in America has brought together in the following article information about soya beans collected by him from books and various institutions. M. D.]

SOYBEAN & SOYBEAN-PRODUCTS FOR TABLE USE

Soybeans, fresh or dried, may be used for the table in the same ways as the other beans and peas are used, and in many other ways besides. They are more nutritious than the others, however, not only because they are richer in fat and in protein, but because the proteins of soybeans is proved to be of higher quality. The following table is taken from the analysis published by the United States Govt. in the *Journal Of Industrial And Engineering Chemistry*, 1918:

	per cent		per cent		per cent
Oil	18	Water	41	Protein	25.5
Fat	25.5	Sugar	44	Carbohydrate	1.9
Fibrous	1.5	Wax	3.5	Cellulose	1.8
Acids	1.5	Resin	3.5	Cellulose	1.8

The above analysis clearly proves the Soybean to be a most considerable food product. Since the composition of the Soybean has been understood, it can be useful in diets for children because they are comparatively low in starch. The small amount of Resin and sugar may be easily removed, when necessary, by parboiling.

Green Soybean and Their Varieties

In the United States of America nearly a thousand varieties of Soybeans have been tested by the Department of Agriculture and some twenty varieties are at present time being handled by growers and seedmen here. The Green and Yellow varieties are best adapted for food. The Black and Brown are chiefly grown for soya-bean, shelled, make a most palatable and nutritious green vegetable when the beans have reached nearly full size and are still green and succulent. Of the field varieties tested here, the one called Danfield is recommended for use as a green bean. 'Danfield', according to the report received from the Agriculture Department, was introduced here from Farmington Station, North Minnesota, in 1912. This variety is said to be highly suited for the quality of soil which the seed requires. Its plants are stout, erect, bushy, maturing in about 115 days; pubescence gray; flowers both purple and white, 45 to 48 days to flower; pods 1-2-4 seeded; seeds and straw yellow with light brown hilum, about 1,175 to the pound, green yellow, oil 19.4 per cent. Farmers in India will now find out the same in Black. I know they have got many varieties of Soybean.

Of the Garden varieties tested here, the HATO and the HATO COOK are considered to be most desirable. 'Hato', according to the report of the same Department, was introduced here from Wakamatsu, Japan, in 1912. It is commonly known in Japan as 'soya killer', and is said to be used boiled in green stage. Its plants are stout, erect, bushy, maturing in about 115 days; pubescence gray; flowers purple, 45 to 50 days to flower; pods 1 to 3 seeded; seeds yellowish green with black hilum, about 1,200 to the pound, green yellow, oil 19.4 per cent.

'Shangai' was introduced here from Shanghai, China, in 1914. Its plants are stout, erect, bushy, maturing in about 115 days; pubescence gray; flowers purple, 45 to 55 days to flower; pods 1 to 3 seeded; seeds and straw yellow with brown hilum, about 1,300 to the pound, green yellow, oil 19.2 per cent. It is especially suitable for food on account of ease of cooking. Dr. Holmes of Bureau of Economics U. S. Department of Agriculture says that the well cooked Soybean is easily digestible, and is

an exceptionally wholesome article of food, superior to most other legumes.

I have received many requests from the Bureau of Home Economics, Washington, D. C., using fresh garden Soybeans as well as their products. I have not yet been able to prepare all of them for myself owing to the scarcity of places here but they are worth trying and I like them. I, therefore, give some useful recipes here which I would try to prepare myself as soon as I find a little kitchen for me. In some fresh garden Soybeans are not available, the dried soybeans can be used after soaking them in water over night.

1. Soaked Green Soybeans: 3 cups Green Soybeans (or dried soaked soybeans), wash 3 cups fresh milk, 4 tablespoons butter or grease, 4 tablespoons wheat flour, one teaspoon salt, pepper to taste, one cup buttered bread crumbs.

Soak or boil the beans until tender. Heat the milk and thicken with the unsalted grease and flour. Add this to the beans with the seasonings. Place in a greased baking dish, cover with the bread crumbs, and bake until the mixture is heated through and the crumbs are brown. Tomatoes served with this dish make a good combination.

2. Soybean Salad: One cup soaked Soybeans, one third celery or Mock in Onion, 1 cup hot cottage cheese, 1 cup sliced carrots, one teaspoon finely minced onion, 1 cup heavily prepared tomato paste. Chill thoroughly and serve on crisp lettuce or cabbage.

3. Baked Soybeans (I have done this at a friend's house and I found them very tasteful.) Wash and soak the beans overnight, then drain and spread them till they become dry. Fry a small amount at a time in deep butter or grease (I prepared in butter) at 350° F. for 5 to 10 minutes. Drain on absorbent paper and sprinkle with salt while still warm. Here I used the same variety "Bayonet."

4. Soybean Vegetable Soup: (I took this soup at one of the Cafeterias in Washington, D. C.) 1 cup chopped celery (we use one spinach), 4 tablespoons chopped onion, 1 cup water, 1 cup fresh tomatoes, one tablespoon salt, pepper to taste, 1 tablespoon wheat flour. Cook the celery in spinach and onion in water for about 15 minutes. Add the tomatoes, the soybean pulp and the seasonings. Mix the flour with a little cold water, stir into the mixture until thickened and boil for 5 minutes longer.

Soybean Sprouts: (I am supplying them on every other day with my lunch.) Soybean Sprouts may be used either raw or cooked in salads. I am informed by a Chinese friend living near here that Soybeans are used to a very considerable extent for this purpose by the Chinese, as Soybean sprouts are larger and firmer than those of most other legumes. In China Soybean Sprouts are said to

be used as a house winter vegetable, for the dried soybeans are soaked early in a short time under proper conditions of heat and moisture. Under the proper guidance of my neighbors I prepared Soybean Sprouts in my little room here and from two days after that I am now supplying these sprouts every next day as a part of my delicious lunch. The Soybeans can be soaked in a flower pot, or any tin-tub which has holes in it for drainage and which can be covered in case of strong sunlight or snow. The container should be large enough, for as the beans sprout they swell so at least on three clear sprout days soak them over night and next day put them in the container, cover, and leave them in a warm place. I plant mine (a flower pot wide enough to contain about two dozen sprouts) close to the clean-linen in my room, and in the window when it is available. The beans must be watered at least twice a day during the sprouting period which will be 4 to 10 days. But fully grown sprouts will take nearly 15 or 20 days. I have always been impatient to eat them early. There can be another method of sprouting these beans which can be tried. They should be spread one layer thick on a wet cloth and then should be covered with a heavy wet dark-colored cloth which should be kept damp by frequent sprinkling. Dr. J. Myers of the Bureau of Plant Industry of the U. S. Dept. of Agriculture gives the following composition of the Soybean Sprouts:

	per 100		per cent		
Water	—	87.60	Starch	—	12.70
Fat	—	2.70	Carbohydrate	—	87.6
Mineral Salt	—	2.60			

Dr. Kolberg in one of his books on Dietetics says that soybean sprouts are especially useful in the winter season because of their richness in vitamins. "They have been much used," says the doctor, "in combating beriberi and other deficiency diseases."

Soybean Flour: Soybean flour is made by grinding either the whole bean, preferably yellow seeded varieties, or the French-kind after the oil has been removed from the beans. The U. S. Department of Agriculture informs me that in Brazil and India different Soybean flour has been used for many years in the United States, although as yet it is not a common commercial product. Extensive tests of the Bureau of Home Economics, Washington, D. C. show that the Soybean flour can be successfully used in making of Bread, Muffins, Biscuits, Cakes and pies. About one-fourth Soybean flour and three-fourths wheat flour is the proper proportion. "This addition of Soybean flour," says the Scientific Food and Nutrition Division of United States, "gives a more nutritious article of food with a rich nutlike flavor." When a special food of low starch content is desired, as for diabetic persons, a larger proportion of Soybean flour is used with some form of glucose substituted for the

what does. The report of the Farmers' Bulletin 1817 of the U. S. Agricultural Department is that on account of its high food value, as well as the valuable products made from it, Soybean milk is finding increasing favor as a foodstuff in North America and Europe.

Soybean Beans. "Soy or Soya Beans is a dark-brown seed prepared from a mixture of cooked and ground soybeans, roasted and pulverized wheat (wheat is sometimes used), salt, and water. This mass is fermented with a culture known as *Mes. ferment* (*Aspergillus oryzae*) and left from 4 to 16 months in vats or casks to ferment. Soy Beans is largely used by Oriental people in cooking, as a thick or condiment to increase the flavor and palatability of the diet, and as an aid in the assimilation of food." (FARMERS' BULLETIN page 5.)

Our history in the United States manufactures Soy Beans from domestic-grown beans and has found a large commercial outlet throughout the country. Those who have used this Soy Beans say that in shape and taste this mass suggests a good quality of sweet almond.

Soybean Milk. Dr. E. J. Knapley of the U. S. Food Nutrition Division writes that Soy bean milk, although not equal to cow's or goat's milk in food value, may be used as a beverage or in any recipe that calls for milk. Where there are few dairy animals, Soybean milk is an important food for children and practically the only substitute for milk. It is said that in France and England Soybean is quite extensively in use. In America attempts are being made by some food specialists to manufacture Soybean powder in commercial scale. It is one of the chemicals recently issued by the Bureau of Home Economics. It is announced that Soybean milk contains most of the same food substances as that of the cow's milk but only one-fourth as much calcium, less fat, and no lactose (milk sugar). Its protein, though more "digestible" than any other vegetable product, is less in quantity and not equal in quality to the protein in milk of natural origin. Soybeans contain more water, and therefore less solids than cow's milk. Soybean milk according to Adoff and Kleng, has the following percentage composition:

Protein	=	4.0	Fat	=	1.0
Salt	=	0.6	Water	=	94.0

The composition of the milk will vary, of course, with the amount of water used in its preparation. From the above composition it is clear that it has no sugar and is very poor in salts, containing only half the amount of salts found in cow's milk.

Yellow seeded varieties of Soybeans are the best to use for making Soybean milk and there are two methods of making this milk that I have noted here—

1. Wash the Soybeans and soak over night. Remove the skins and grind the beans very fine. Put the ground beans in a cheese cloth bag. In a bowl of lukewarm water, using three quarts of water to each pound of dried beans. Wash thoroughly with the hands for 1 to 10 minutes. Wring the bag of pulp until dry. This milky substance thus obtained should be boiled on a low fire for 10 minutes, stirring frequently to prevent scorching. Add sugar and salt to taste. Keep in a cold place.

2. Wash the Soybeans. Let them dry thoroughly, crush them, then grind them fine. To each pound of beans add 3 quarts of water, and soak for two hours. Then boil for 10 minutes, stirring constantly, then strain through a cloth. Add sugar and salt to taste. Keep in a cold place.

After separating the liquid from the solid material, the residue is still very rich in nutritive substances and can be dried and used for cattle food or made into flour for human food.

Soybean Curd (TOYU). This cheese-like preparation of Soybean milk: I found in Chinese and Japanese restaurants here. It is called TOYU. The method of its preparation is as follows:

Prepare Soybean as described above. When it is boiled add magnesium or lactic acid or one half per cent solution of Citric acid in proportion to one-fifth of the volume of a 1%, stirring all the time. This curdy substance is because a grayish white curd which should be strained through a cloth to let out the yellowish water liquid. Then dip the cloth in cold water several times to wash away the excess acid. Drain for about an hour and press out the remaining liquid. Soak with salt and store in a cold place until firm enough to eat. TOYU is used in soups and salads and in other great varieties of Japanese and Chinese cooking. The TOYU is considered to be a valuable thing for the diabetics. Adoff and Kleng give the following percentage composition of TOYU:

Protein	=	10.0	Fat	=	1.0	Salt	=	1.0
Sugar	=	4.0	Water	=	84.0			

(To be Continued.)

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HARIFAN

Editor: MANAGERY DEBARI

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POONA — SATURDAY, JANUARY 2, 1938

[ONE ANNA]

WEEKLY LETTER

Our Village

A number of friends paying a visit to Wardha during the last week expressed a desire to see the village about which I had been talking in these columns almost endlessly. I said there was little in our credit that we had to show there and I warned them that if they came, if our dirty work did not scare them away, they would have to lend a helping hand to us. I am glad to say that the friends said they did not expect to find anything very great there and that they would like to handle the bucket and the hose. Dr. Patra, Assistant Director of Public Health in Bengal, expressed great confidence in doing the work and discussed various suggestions he had to make. Mr. Edithson, who was here as a member of the International 'University', took part in our work, as though to the manner born. When he was told that some of the spectators would not see a lecture when one was planned for them, on the ground that it interfered with their freedom to sit where they liked, he said there was nothing surprising. "We in civilized America believe no better. Don't you know that the color-void-Whites rule the cry of intercommunal with their liberty to drink? There is not much to choose between the liberty to drink and the liberty to lead public work. Only here the people are ignorant, there there is not the excuse of ignorance."

On Rs. 5 a Month

I told these visitors that we were not tired of plodding on humdrum as our work, if it had some little fire in our village, had become fresh in other villages; and that as soon as we could put a worker to stay in the people's midst for all the twenty-four hours he had been able to make an impression. It was no job for a poor village to offer Rs. 5 a month for human services — services which only a little while ago he would not touch with a pole of lingo. And our method was bound to be slow, as it was the method of non-violent conversion. There is a very bold report of work by one who is passing with us Rs. 5 a month and smiling in the joy of service. "I have been here now seven months. Two months were spent in getting acquainted with the village-folk. During the remaining six

work of street cleaning came to a standstill, but I dealt with a dozen or more latrines I had been able to persuade the people to put up. For reasons known to themselves there were removed by the authorities, and people have again begun using the open space. My main work after the morning has been repair of the roads, filling up of pits, street cleaning and sweeping. My work I must say has been easier than your work in Nadi, perhaps because among other reasons I concentrated in the beginning on winning the affections of the people. When I now go to the houses and streets of the village, which I am afraid is too big for me like myself, women rush out to meet their own countrymen and converse with me. They often carry on helpful conversations with me and are friendly. They have seen with their own eyes the work that is being done elsewhere through compulsion, and hence appreciate my slow method of conversion. I should have preferred to settle in a smaller village without a school and with a predominantly Hindu or predominant population. The size of this village of 8,000 souls frightens me, but I do not attempt the impossible. My joy lies in the fact that my work does not repel these people. However much I may try to look a full-blooded thing, they do not show me as they do the poor man who is loaded with untouchability. But that helps me to drive home the lesson of removal of untouchability. Though I visit all the lanes and streets of the village and clean them, I have reserved a day for each of the seven parts in which I have divided the village, for thorough intensive cleaning. As a result the sanitation is very much better than it was when I came, the roads are even so much cleaner. There is an average attendance of 45 boys in my night school to learn the rudiments of sanitation, hygiene, good conduct, and general information on the topics of the day. There is another class for women. In this I read to them from some religious book and attract their eyes and ears and attentions. I should love to have a special class for the folk who labour in the fields and harrows. But this has not been possible for they leave the village early in the evening to go and sleep in their fields. But I tell you that this work is after my heart and I find it most profitable joy."

Another Worker's Experience

Another worker working from a village where he has to work among the Mussulmans narrates very pleasant experiences. He has been trying to popularize the truth tales. The Mussulmans did not in the beginning take to it, but the giftay offered by this shifting tribes has appealed to the Mussulmans women and it has become very popular, and when the time used to be shared with BHA, this tribes is being readily made use of. Of course it has got to be kept close by our worker watching careful supervision over it. Spinning has become popular and a number of Mussulmans have gone in for spinning wheels and spindles. In this connection he tells a pretty little story which is well worth recording. "Umamah is a little girl of six. She caused her father into purchasing a cloth for her. But who would read for her? She slipped upon old muttons as her cotton and made vain attempts to pull a thread out of the cotton. When she failed she came to our workshop she would beg a spinner or two from every master, spin them and be extremely happy! But this could not go on every day. She implored her father to read for her. The father was busy taking the harvest and all her entreaties fell on deaf ears. But she was not to be defeated, she would follow her father to the field, to the barn, to look wherever he went, and implored him again and again to read some cotton and make her a few spindles. After days of them entreaties the father yielded. He came to our workshop to learn spinning, learnt it in two or three days, and now cards and makes spindles for his daughter. Umamah is now proud to spin spindles made by her own father. She makes a point of attending our truth class and already spins 50 to 60 yards."

Good-Wishes in Christmas

It is a sign of the times that some of those who send Christmas cards and the women's greetings to friends should have chosen handmade products. Two such received by Goodwill had attached together with prayers, first, with the picture of a farmer at the plough printed on the top leaf and two lines from Tukaram printed on the lower leaf. Another card received by Goodwill is printed on beautiful bookwork from Kashiua, and was on handmade paper on which the sender has written in her own hand our shloka, verse within beautiful borders of her own design.

Quite unconnected with Christmas but worth mentioning in this connection is the *Marathi History of the Indian National Congress* printed on the eve of the Jubilee. It is published by the Maharashtra Congress Committee and they were so proud in their work that the Marathi translation was the first to come into my hands, but my surprise was heightened when I found the whole book printed on handmade *Jumar* paper,

I think this was a presentation edition, of which only a dozen or less copies have been printed, but it is a thing of beauty.

Samyaks

It was extremely considerate of the Council of the International Fellowship of Friends to favour the pleasure of having a talk with Goodwill. They came and attended our prayers, gave us hymns, but would not ask for interviews. Even on the morning they all met Goodwill, they graciously gave him a little press for the Harbans and told Goodwill that they did not expect him to speak.

It was also good of them to have invited their last or least to take full part in their deliberations. By far the most challenging, and yet soothing in his humble handling, was Jambhik's speech, who put a few questions to the Council, which were shrewder than or less. He was the only person to speak in Hindustani, but his simple direct Hindi had such a charm about it that it became almost a refreshing feature of the lot of speaking in English that the rest of us did. He said he was not going to apologise for speaking in Hindi or Hindustani because it was their duty to know it if they were really aspiring after creating a true fellowship of friends in this country. He also said that he had been a business-man all his life, and that he had not studied different faiths nor was he versed in books of his own faith. The only meaning religion had for him was the expression of it in action, the conduct of the followers of a particular faith towards followers of other faiths and towards humanity in general, and he said with some pain that Christian conduct in India disappointed him so less than the conduct of his own *evangelists*, and gave a good deal of ground for suspicion of the methods of Christians in general and *evangelists* in particular. He covered a lot of political ground, which it is not possible for me to do in this non-political journal, but he did present the Council with partly still poems which were never answered.

Similar was the poem put to them by Sri. J. C. Karmarkar who spoke more with pain than with bitterness, concerning the perjuries of a Christian to save his *evangelists*. "What we shall be judged by is not the number of people we have added to the Christian fold," said he, "but by our conduct towards our followers." "For I was so hungry, and ye gave me no food, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not; sick and in prison, and ye visited me not." He referred in connection with this text to the *dharmas* who had suffered in prisons and courts in this fight for freedom, and asked if those who had come to save India had ever protested against the oppressor, much less suffered with the oppressed. As regards conversion, he seemed to ask them in the language of the

Edin, "Have we put on the new man, which is renewed in knowledge? Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free but Christ is all and in all, Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, lowliness of mind, meekness, long suffering; Forgiving one another, and forgiving one another: And above all these things put on Charity which is the bond of perfection." Again he answers

Conversion

The same time when the Council of International Fellowship at Padua was meeting in Wexford the Catholics were having their Congress Session in Niagara. We had thought that the language of claims that the old-fashioned missionaries used to indulge in had become a thing of the past, indeed that in the claims of some of the present day missionaries. But here is a gem from Mr. Joseph's speech: "I do not want anybody to be ruler or guardian; but there must be perfect clarity of perception that the Missionary is here because the country is steeped in Populism which is false, and that which is false should give place to the Way, the Truth and Life." He speaks to his Catholic brethren to adopt a "vigilantly hostile" attitude, and there is no wonder that his speech "divided" one with hostile perceptions, but the vice actually of this trade everything else he has said: "We were told that part of Hindu Dharma consisted in persuading followers of other religions to fulfil their religious duty as conceived by them—not only persuading them but also assisting them. One would, therefore, have expected that Hindu leaders would have regarded it as part of Hindu religious duty that Christians should be helped to fulfil their religious duty even though it involved the conversion of Hindus to Christianity." Fancy a band of demons or warlocks being engaged by the mild power of a non-violent community which they were threatening to crucify or smother! Our friend would want the community to help in the process.

It is not worth while taking of all seriously the definition of conversion presented by one like this friend. But there were friends in the Council who asserted their rights to convert and based them on a definition which did not support their claim. "Turning round to God from a life which was done without God," is quite an acceptable definition of conversion, but does it in any way justify one in converting individuals or communities to one's faith, as another by what means? According to this definition conversion should be an essentially subjective process, and it was meant to be nothing else in that great text which appeals to all to put on the garments of children, which is conversion: "Except ye be converted and become as little children ye shall not enter the Kingdom

of heaven." The great prayer in the Gospels is also a prayer for conversion: "From Untruth lead me on to Truth, from Darkness lead me on to light, from Death lead me on to Immortality." It is God alone who can work this conversion, and individuals to the little extent that they can help, can do so only by leading a life of truth, light and immortality. That is why Gandhi wrote to the Convention of the World Fellowship of Faiths: "What message can I send through the pen, if I am not sending my through the life I am living? Let me for the present try to live the life as it may please God."

M. D.

MORE ABOUT SOYA BEANS

[Continued from the last issue]

Soybean Oil. In addition to their food value, soybeans contain a valuable oil which is utilized to a very considerable extent in North America. In Manchuria, it is said, the soybean is largely grown for oil and meal and is always rolled upon by the Manchurian farmer as a cash crop. There are different processes or methods that can be used in the manufacture of oil from the soybean. Here in America, I have heard that the oil is extracted from the ground beans by some chemical solvent such as Benzol, Naphtha or Ether. But I should think that the same methods of oil extracting that are used for cotton-seeds and flaxseed will do in extracting the oil from the soybean too. Soybean oil belongs to the group of drying oils in America. It can be used as a substitute for other flaxseed or cotton seed oil, especially in compounding. One of the Bureau's Bulletins published by the Department of Agriculture has written that in the manufacture of web rope, soybean oil serves as an almost complete substitute for flaxseed oil, but when it is hydroponated it can be partially soybean cotton-seed oil in the composition of hard rope. Here in North America paint manufacturers are using soybean oil as a substitute for part of the flaxseed oil in certain kinds of paints. It is said that one of the principal uses of soybean oil in China is food. Other kinds uses of soybean oil, in America, are in the manufacture of varnish, printing ink, paints, candles, waterproof goods, and for lighting, lubricating and rubber substitutes.

Soybean Cake. Soybean cake, after processing the beans for oil, is considered here in the Agriculture Department to be a most valuable product and has the widest usefulness. It is said that in European countries and in North America soybean cake is used almost entirely for feeding purposes. It is considered to be highly concentrated and nutritious and is utilized by all kinds of livestock. In China, I am told, it is used very extensively for fertilizing purposes and is also recognized as a valuable food for working animals and for

feeding stock. Like cottonseed cake, soybean cake contains some phosphorus and protein, a large proportion of which is available, but the principal value in fertilizers is as a source of nitrogen. I give below the composition of the soybean cake with reference to fertilizing constituents and a comparison with cottonseed cake. This analysis has been furnished by the Bureau of Chemistry and Soils of U. S. A.

Product	Constituents (per cent)			
	Nitrogen	Ammonia	Phosphoric acid	Protein
Soybean (April)	5.51	5.86	1.36	1.80
Soybean Cake	11.6	9.7	1.36	1.80
Soybean Cake*	11.8	9.7	2.07	3.00
Cottonseed Cake	4.76	5.54	5.53	5.7

* This analysis is of the solvent process cake.

HARRIAN

SATURDAY, JANUARY 4, 1934

MUTUAL RESPECT IN ACTION

The Council of the Federation of the International Fellowship of Friends met at Wardsla during Christmas. They were to have met at Madras, but as they wanted Chaudhri to assist in their deliberations they decided to assist him. Unfortunately Chaudhri's illness came in the way and he could not attend their deliberations. But the meeting was important for some reasons than one.

The whole Council were the guests of Seth Jassandhri throughout their stay in Wardsla of ten days or more. This hospitality offered by a Hindu to a group which was predominantly Christian was so whole-hearted and unreserved that they are not likely to forget it for a long time to come. Many of these friends wondered who this delightfully strange man was, who invited people of other faiths to meet under his roof and to express themselves as they liked. This little circumstance was an event in itself and had a lesson all its own.

An equally notable thing was the very friendly spirit that prevailed throughout the deliberations, though some of the subjects were very controversial. So far as these discussions went, a happy spirit of fellowship prevailed.

The other important feature of the meeting was that the Council discussed questions of anti-race legislation, as for instance rural co-operation. The subject was introduced by an earnest worker in the cause, Mr. E. R. Koffman of Deshobhik, who called his subject "Racial Discrimination as an Inter-Religious Issue." The title of the subject seemed to puzzle many, but Mr. Koffman's meaning was clear. "Could we not help the poor and the downtrodden and the depressed of all faiths without in any way

coming in conflict with their faith?" seemed to be the question he asked and replied in the affirmative. "Hindutva," he said in the course of his paper, "must find a way out for the Harijans. The must give them an equal place in her fold. It is of no use to complain about conversions. In spite of my abhorrence for conversions, as I know them in general, I must admit that I often have to throw up my hands in desperation when I meet the orthodox Hindu attitude on the Harijan question." The subject did not resolve the serious situation it deserved, however, as not many of the members had actual experience of reconstruction work in the rural areas. But Mr. Koffman suggested a number of methods in which a worker could help the villages without coming up against his religion—economic welfare, health and sanitation, litigation, etc. He himself had helped in cases where poor people were being cheated of the fruits of their produce, he was preparing to organize a voluntary unit of doctors, and he had already found people to work with him through the faiths to help in village disputes. Were other members ready to join him in this new mission?

The answer was supplied in a debate on Conversion. It was not an altogether fruitful debate, except from the point of view of enabling members to know and understand one another better. From amongst the members themselves, with the exception of the Secretary Mr. Paul there were few who seemed to rule out the method of proselytization. One of the members in the spirit of a hot pepper declared that his creed was "evangelism or perish", and though many did not say so at so many words, they meant pretty much the same thing. It was curious that the matter was presented from the point of view of the men or groups who were said to be in a bad way and wanted to be converted, though there was none there who represented them. "What are we to say to those who are downtrodden and who at every step in their life were confronted with classes and friction? If they wished to avoid the friction by embracing another religion, how could we say 'no' to them? There were cases where they were suffering from disabilities and relief seemed to be urgent. What were we to do? Were we to ask them to wait patiently until the hours of their evangelization were overcast? Should we not rather give them immediate relief by taking them into our fold? There were such in thousands which could be used by Muslims or Christians, but could not be used by Hindus. If the Harijans wanted to put an end to their disability by embracing Christianity, why should we not accept them in our fold?" The argument was put in a most plausible fashion, and was made brutally frank by a statement that these conversions had as a matter of fact no spiritual stigma in mind, that they were badly in need of material assistance, and if they could have them by

changing their religion, why should they not be allowed to do so?

Of course if a particular community wants to change its religion on grounds of convenience, there is no preventing that community from doing so. So much the worse for the community and for the faith which suffers its defection. But would the law hold that they authorize by any the right for those who remain? How would it be if even after embracing the new faith for the sake of gaining a few advantages, they adhered to their old faith and form of worship? And if religion was made such a matter of convenience, that religion would be at a premium which offered the largest number of advantages and chances to life. That surely was not the religion of him who declared that man does not live by bread alone. The fact, however, is that there are few such communities crying for convenience because another faith promises them more advantages. Hinduism is all the closer for the tenacity with which the Harjans adhere to it in spite of the maltreatment that is meted out to them by some of their enlightened co-religionists.

As for the duty of offering them relief, is acceptance of them in one's own fold the only way and the only condition? Is there not a more honorable way, a more noble and magnanimous way? Could not the communities that enjoy the assurance by peace of their different faiths refuse to enjoy them as long as they were in, as in their father men who were not in their fold? Could they not make an appeal to the enlightened men in those communities to put their houses in order? Is it not their duty to recognize the great movement of self-purification that is going on within the Hindu fold?

No, the difficulty lies deeper. The anxiety to give this kind of relief proceeds from an assumption of superiority, an assumption that one's own fold is superior to that of those in distress. It is not so much an assumption that a fellowship of faith can be based. A fellowship of faith cannot rest on this unwise foundation. As Gandhi put it in one sentence that he mailed as his message to the World Fellowship of Faiths in 1912, "Fellowship of Faiths is attainable only by mutual respect in action for (different) faiths."

M. D.

NOTICE

Intimations have been sent to those subscribers whose period of subscription expires with the month or on 11th February, 1914, at the end of the third year of the journal. The first issue of the next month, 1. v. February, or the first issue of the fourth year, as the case may be, will be sent by W. F. P. to each of those whose subscriptions are not renewed by that date, which they will kindly accept and acknowledge.

Manager

THE BULLOCK CART AND ITS FUTURE

A correspondent from Rold in North India wrote to Mahatma Gandhi some time ago inviting his attention to a contemplated move in the Bombay Presidency to exempt from the payment of road tolls bullock carts fitted with pneumatic rubber tyres. The correspondent pointed out how beneficial such a move was for the industry of carting and urged that immediate steps should be taken to counter it. Locally the need for expediting public opinion to secure the proposed exemption disappeared with the decision taken by the Government of Bombay to introduce a consolidated system of motor taxation and to exempt bullock carts from the payment of any taxes for the use of the roads. All the same, it was necessary that some investigation should be made into the grounds advanced in support of the proposed preference to be shown to bullock carts fitted with pneumatic tyres, and as to whether the gradual replacement of the wooden wheel with the iron disc by a special axle with roller bearings and wheels fitted with heavy tyres was justifiable from the standpoint of national road economy.

The investigation has been carried out on a scientific and thorough-going manner by Maj. R. S. Hall, Honorary Secretary of the Local Self-Government Institute (Bombay Presidency). The results of the investigation are published in the *Journal of the Institute*¹ and work passed by all who are interested in preventing the further decline of one of our surviving rural subsidiary occupations, namely, that of carting. In response to the official move referred to at the outset, a certain number of local bodies in the Bombay Presidency have already decided to allow special concessions to pneumatic tyred carts and though, as noted above, for the time being the threatened danger has been averted, Maj. Hall foresees a time when, under the influence of the organized interests existing to promote the use of rubber tyres, the various Provincial Governments in India — and the local bodies as well — may be induced to provide disinclination and heavy penalties for those who use beam-steered wheels and may even go so far as to prohibit ordinary country carts — as was once suggested by Mr. K. G. Mitchell, Consulting Roads Engineer of the Road Board — from plying on certain trunk roads. His conclusion is that any action of this type is bound to have a very deleterious effect on rural economy, but his opposition is based not on general economic considerations but on purely scientific grounds.

Drawing on his experience as an outside officer in the P. W. D. of the Government of

¹ *Proceedings of the Local Self-Government Institute of the Bombay Presidency*, Vol. 1, No. 1, p. 10. (1913.)
² *Quarterly Journal of the Local Self-Government Institute, Bombay* for October 1913.

Secretary and ex-President of the Bombay Motor-haul District Local Board, *Sgt. Falk* writes convincingly the main argument that cars with rubber tyres will cause less damage to the road surface than those with iron wheels. Although there is an element of truth in this assertion, *Sgt. Falk* proves that the extent to which damage is done to the road surface by iron tyres is grossly exaggerated. For if the conditions were correct, in pre-motor days when the sole traffic on the highways was that of carrying carts, the damage for repairs and upkeep of the roads should have been heavy, whereas exactly the reverse was the case. It is the iron motorcars and heavy traffic that runs up the highways and the only effect of converting the use of costly rubber tyres for cars will be to encourage such traffic that will add to the cost of the maintenance and repair of the roads at the expense of the taxpayer and the ratepayer.

The comparative condition of the special type of wheel that can be fitted to carts is another consideration that should weigh with those interested in the welfare of the agriculturist. The initial cost is down to less than half the average collector, so that any movement of carts for the use of rubber tyres is financially in favour of capitalists who may set up in the profession as landholders with large resources. As the manufacture of the wheel, the axle, the tyre, and the other appliances are controlled by large scale foreign corporations, there will be more of time taken to their own terms, while the local industries of the carpenter, the blacksmith, the ironworker and others will lose their Indian advantage that is claimed to that with the new type of wheels the carts can transport much greater loads than the ordinary type of carts and can also travel at a much greater speed. *Sgt. Falk* mentions a scientific method for tests for this claim. He thinks that on the whole if rubber bearings are used, there may be some advantage provided a new type of cart is introduced. But for the ordinary make of cart and for roads with gradients like those we ordinarily meet with in rural areas, no such advantage can be claimed. Speed is not of material consideration to the average cultivator who traverses short distances at his convenience, while it is the increase of speed which is responsible for the setting up of roads leading to an increase in the expenditure in their upkeep. In brief, all the arguments offered in support of preferential treatment for rubber tyres urged by manufacturing interests and their propagators in official circles are, as a dispassionate consideration, found to be without any solid foundation. But the most serious aspect of the case, *Sgt. Falk* concludes, is that in India today we cannot afford to have a single industry which is a source of livelihood to a number of our rural population, and certainly we have been the losers made by the

motorcar and the motorbicycle. The introduction of pneumatic rubber tyres will lead inevitably to an early extinction of one of the main subsidiary occupations of the agricultural population and one of the few surviving industries in our villages.

MYSORE REPORT

(For 1934-35)

Religion

Weekly *Harjan* are held on Saturday evenings in all the places where we conduct schools. In addition four new *Harjan* centres were opened by a *Harjan* worker. Ten *Harjans* were performed in *Harjan* quarters. During 'Navaratri' festivals *Harjans* and *Chate Hindu* celebrated school functions in Bangalore City, Bangalore Cantonment, Davangere and Mysore. During the Ganesh Puja *Chate Hindu* ladies visited the *Harjan* quarters in Bangalore City and offered worship at the *Harjan* Bhagavati Mandir.

Propaganda

In co-operation with the Mysore State Temperance Federation and the Deena, Sansi Sangh, the H. S. S. carried on intensive propaganda both in Bangalore City and Cantonment, and in the rural parts. There were in all 6 whole-time workers of whom all except one were provided with cycles to tour rural and visit the *Harjan* quarters from village to village and town down to town. In all villages were visited during the year. Tracts were given to the *Harjans* against drink, immorality, caste-criticism, extravagant expenditure on marriages, cultural meetings, and superstitious methods of worship, *Haraj* system of delivering minor girls to prostitution, etc. The workers also stressed the great need of sending the *Harjan* children to the existing schools and sending themselves of other facilities granted by Government. The workers also investigated the need for walls and arranged for petitions being prepared and sent to the Government and local bodies.

On the occasion of the cattle fair and festival special meetings were held and lectures were delivered with maps, lantern slides and pictures at 15 different places.

During the celebration of H. S. S. the Mahatma's birthday in the month of June a special Conference was held in Mysore with *Shri. Ramaswami Natar* as President, which was attended by many members of the Representative Assembly and in which a number of resolutions were passed and forwarded to Government.

Education

The Sangh conducts 14 day schools and 17 night schools with a total strength of 600 pupils and has spent during the year Rs. 100-15-0. These schools serve also as centres of social welfare work for the *Harjans*. In our night schools we have encouraged 2 students to

sleep there so that only in the morning they can have prayers and study before they go to work, and also find the school to be their own home. In Noidahatnagall the Harjan students of the night school have themselves prepared 50,000 torch bricks and have built a decent public school house.

The Sangh directly conducts 3 hostels with a total strength of 44 boys. It also gives grants-in-aid to two hostels in Bangalore City and one in Tagadur. The total amount spent by the Sangh on its hostels is Rs. 1,17,000 and as grants to other hostels Rs. 100. The Sangh has been able to secure half-grants aid from the Government to the Shimoga Hostel.

The Sangh grants very few scholarships but gives grants to the Government-aided hostels to meet half the boarding expenditure of a fixed number of boys. Thus poor Harjan boys are enabled to continue their education on the hostels with the average grant of Rs. 3 per boy per month the Sangh is able to give. In some cases clothes and books were purchased and distributed with a total expenditure of Rs. 80,000.

General

A grant of Rs. 150 was given during the year for medical relief and sanitary propaganda in Bangalore City, and 12,424 Harjan patients were treated during the year.

A sum of Rs. 175 was granted by the Central Board Harjan Welfare Fund and this was supplemented with grants from local bodies and collections from the public and four wells were constructed during the year.

In pursuance of the resolution passed at the meeting of the Central Board held in Delhi and the subsequent circular issued by the Central Office, the Privileged Board prepared an appeal and submitted the same to all the City and Town Municipalities in the State. Resolutions were also moved at the State Representative Assembly requesting the Government to make special grants to the Municipalities for the construction of sweepers' quarters and also for the grant of maternity benefits, sick leave and gratuity to the sweepers and scavengers employed in the Municipal Service.

The Government very kindly accepted the resolutions and recommended the same to all the Municipalities of the State. Bangalore City, Mysore, Kolar, Davangere, Mandya and Shimoga Municipalities have already taken steps to give effect to the recommendations. The Sangh is being actively helped by the municipal administrations throughout the State. At the request of the Sangh, Lady Mirth, President of the Mysore State Women's Conference, has issued a circular letter of appeal to all the municipalities for grant of maternity benefits to women sweepers and scavengers. The Sangh earnestly hopes that in the course of a few

years the living and working conditions of Harjans in municipal services will be very much bettered.

KIMACHANDRA
Inamdar

BALANCED FOOD AT THE ROOT OF HEALTH

[I extract the following from an article on "Health Maintenance" by Mr. Bruce Porter, R. I. L., U. S. O., M. D. in the "Indian Insurance Journal". Insurance companies are most interested in the longevity of their policy holders and hence the insurance of some of them is provided a regular medical examination free of charge to their insured. But even the best medical advice cannot do as much as compliance with the simplest rules of diet.

M. D.]

"The young are convinced that their state of health is unlimited, and so fail to give their bodies the same consideration which they would extend even to their motor-car. They do not realize that every breach of the laws of health is followed sooner or later by punishment and that every change drawn on the Bank of Health must be met. Owing to ignorance of these health laws we must today look on the bulk of the adult population as we would on unskilled workmen which had been in the case of unskilled drivers, machine which are not capable of doing their full work and are liable to all sorts of unexpected breakdowns.

There can be no doubt as to the truth of the statement of George Herbert, who said, *What ever is the father of Disease is idleness or untidy the mother.*

Damon Hudson arranged for a supply of foods best suited to the people dwelling in the various parts of the world, but man with the speed of so called civilization has steadily done his best to upset the schemes of Nature, and we find the best health today amongst the poorly paid agricultural laborers and not amongst the wealthy residents in our overcrowded cities.

Men who will pay an architect to watch that only the best materials are used in the building of their homes will try and secure their own bodies without the least regard as to the suitability of the foods they consume.

The composition of the body is very complicated and the number of ingredients very great, some are in minute quantities (in the case of some of the mineral constituents), but absence of any of these minerals may bring about death.

The vegetable kingdom is a great chemical factory and converts the minerals into such forms that man can make use of them, and yet we find many who eat little vegetable as food, if any.

I am of opinion that much of the general ill health of the population is directly due to this shortage of minerals. The waste material of these changes is thrown out mainly by the kidneys in the form of mineral salts, and in this way we get rid of between one and one and a half ounces a day; unless we make this good by intake, the shortage soon shows its effect.

Children fed on white bread lose the most important outside elements of food. Their bones and teeth suffer and the germs of disease get into their teeth, decay follows, the acids of fermentation are laid, and the crop is reaped in middle age.

Life cannot be maintained unless life is taken in, and this is best done by fresh uncooked fruit and vegetables.

There is on this question, as so many other, widely differing views amongst doctors as to the best sources of dietary, and this is not to be wondered at when we remember that until very recent dates nothing was taught in the medical schools on this vital subject, and it was so much easier for the ignorant to call those who tried to preach food reform "madmen" than to study the subject for themselves. But the more it is studied the more it is recognized that the food problem lies at the root of our health question.

It has been found almost impossible to change the habits of feeding once our naturally has been created, but it can be modified. I am convinced, and am supported in my opinion by all who have seriously studied the subject, that the best dietary is one first which must stress little if at all. Overuse of disease which flourish in the intestinal tract find their best growing media in badly digested meat.

Meat foods are especially bad for those living in the tropics, but, thanks to cold storage plants, the means are being more and more placed within the reach of the Europeans whose work takes them to the tropics to eat the diet of the colder regions, and the amount of life shortening which results from this habit is best appreciated by the medical men who practice amongst those who return from the tropics.

The liver is the organ which most deal with the toxins of meat foods, and it cannot cope with them in hot climates, so the man who feeds such puts it down to the climate rather than to his method of feeding, and falls back on alcohol which again must be dealt with by the liver. Soon a vicious circle is established, and the unfortunate individual comes back to his home a very much damaged machine, a nuisance to himself, and to those with whom he has to live.

The average individual is under the impression that the bowel acts as the main drain of the body, when it is really more of the nature of a main street in which the food is prepared for absorption into the tissues. The kidneys are the channels by which the most important waste is thrown out, and it must be in solution. When there is a shortage of water-consumption two things happen: some of the waste is left behind and the bowel becomes very sluggish with increased poisoning.

The value of the lungs is not determined by the size of the chest but by its elasticity, and failure to maintain a good range of expansion has a hampering effect on the action of the heart.

The heart has to work day and night all the year round, and in the average adult, must pump over 1,500 gallons during the twentyfour hours. A cramped chest makes this work very hard."

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HARJIAN

Editor: MANABENDU DEB

Under the auspices of The Harijan South Group

Vol. III No. 42

POONA — SATURDAY, JANUARY 21, 1939

[ONE ANNA]

SELF-IMPOSED IMPOWERNMENT

(By Dr. Subramanyam Tagore)

When a people's diet takes a violent path of its own impoverishment it causes a greater mischief than any sort of cruelty inflicted by an alien power. Such has unfortunately been the case in our province. There has been our staple food from which we have for generations received a part of our health, strength, energy and intelligence. But recklessly, carelessly, especially among the upper class of our community, a fatal epidemic of foolishness has become prevalent which allows the principal foodstuff of ours to be depleted of its precious nourishing element. Rice milk are necessarily spreading fast, extending throughout the province as widely as flies with malaria and other dangerous diseases of death robbing the whole people of it vitally through a constant wastefulness of its nourishment. We not only hold away an essential element of nutrition from our daily ration of rice but also use elaborate machinery to polish off its skin which contains the most vital gift. This is a self-imposed form of famine deliberately welcomed by a people who had already been suffering from the scarcity of milk and that of other of a comprehensive kind. One of the most serious diseases in the form of beriberi has spreadly claimed its victims from the Bengalis, who still remain indifferent to its losses.

There had been, I am told, some proposal to check the progress of this fatal evil through the intervention of legislature. I am glad that it failed, for the people must not be treated like clerical babies carefully protected by its appointed nurses from its own vital ailments. It is only for ourselves to exercise our intelligence for obtaining our food which must be wholesome and satisfying. It is for the people themselves to realize that in the long run it is not cheaper to substitute the various forms of machinery for the indigenous rice-huller, oil press and grind mill for crushing the wheat. Physical vigour born of healthy meals is valuable, not only for itself but for its power of enhancing one's earning capacity. Thus again, we have to take into account the immense importance of our rural economic life whose course has been greatly obstructed by the iron monster sucking our village women of some of their natural means of livelihood and

the following class of its right to gather its staple being out of the glenside from the people's own green field of life. It has gone on for long, this tampering with the time-honoured tradition of living, in this country causing huge human losses of privation in our villages. Would it be too much to expect a body of volunteers in Bengal to form a league whose members should take a solemn vow to use rice-huller, also for their meals not allowing its wastefulness to be stupidly thrown away by wasteful cooking? Could they not realize that it is the perpetration of a national calamity in which even if we are daily helping by instituting in our homes an industrious method of cooking?

Calcutta, India

December 24, 1938

A WORKER'S WOOD

A worker who is saving the Harijan worker.

"For several years I have been trying to spread education among the Harijans. I believe that any class must first eat clean food served by any other class man, and yet not to harm themselves. I have never had my hand resting on the same rice as Harijans. If I did so it would create an unnecessary expense, the Harijans would run away from me, and the Caste Hindus would boycott me. I have, however, never regarded anyone as an untouchable and have educated and treated even blind boys from other villages as an school.

This is my own Harijan. For four years I have been conducting a school, not a school for Harijans and not Harijan children. There are several students. I was a teacher for three years but for one year I have stopped teaching them, though the running of the school is in my charge. Through by poor Harijan campaign the Harijans have tried to come away Harijan children from the school, but in this they have not succeeded. But now has happened a little incident which has caused their fury as it had done some before. Nothing had happened before because a blind boy came to the village. On the 15th October a woman came with a basket of vegetables to sell. She placed her basket on the veranda of a temple near my house. A number of Caste Hindus came and women collected there to purchase vegetables. I

was one of them. I stood where in a corner stood a marriage woman who had recently come to our village. She was in clean clothes and she was smoking with her back to me, her old I know her. As I proceeded to return home, my next who is the wrapper in the couple started an argument touching the woman. I had not touched her until now, nor had I any intention to touch her, the wedding was therefore unaffected by it. I was provoked by the wedding and touched the woman doubting that she was at all so very untouchable. The post-convert tried to clean me, as though to save me from the taint of those that avoided me. I did not mind the abuse and continued to talk against the use of untouchability. Some of the people challenged me to touch the woman again, if I dared. I did so again. Some of them explained me saying: "Touch the other untouchable if you like, but not the thang!" I told them that I regarded no human being as an untouchable, and that they were entirely mistaken if they believed that I made any distinction between a thang and other thangs, that I had to remember to touch a thang as there was none in the village, but whenever I had an occasion I should welcome it.

Well that was the signal for an argument. The Brahmin teacher of the school left the school, children clapping and playing with my children, and I was declared an untouchable. The mother who brings the water for me struck work, the day school has had to be closed. The night school is in charge of a thang but who was a former student of the school. The boycott is less rigorous now, I am no longer being regarded as an untouchable, and other children do come to play with mine. But the world turns in a different way. The well set women like was the thing still goes in the house, sometimes even helping in cooking. You see she would take up her work, and I am sure up the pole. My wife has been delivered of a baby girl, therefore, a servant is badly needed. She is ill, and there is no one to help. What can I do in the circumstances? Shall I go ahead or shall I turn back? I am not worried about myself, but I am worried about my wife and children. This is a place where there is no post or telegraph, no railway and no medical help available. I have also to go out to other villages and I do not know what will happen in my wife or my children. Some years ago I was in the same predicament when my daughter died. There was no help from the village but fortunately there were other villages who rendered timely help. This time there is no such help available."

This is a typical instance of the hardships women have to go through, especially when they are working away in the interior of the country, where there is little education and where the people's prejudices and superstitions are yet unshaken. We have known instances of more ruthless social boycott, instances where not only the members of a servant have been

withheld but even food and drink have been denied to a reformer. We had occasion to narrate briefly the story of Nathu's life in these columns some days ago. He has had to go through much more suffering and as a result he has found shame in his suffering. The worker in the present case must not feel so helpless for want of a servant, he must not go out to other villages whilst his wife is ill, and he must in the household do his best. It cannot be that in the whole village he has no friend and no sympathizers. One could not imagine the case of a worker who has worked in his own village for over four years without having a friendly or sympathetic neighbour. If the stigma of the boycott has been related, as he himself admits, he must not give up the hope of the Cause himself relaxing. He should reason with them patiently. He must tell them he would prefer to go through any amount of suffering to giving up the cause that is dear to him. The suffering is bound to make their hearts.

And are there no Harjans in the village whom he has served so well during the past ready to help him? But perhaps he himself has not yet carried reform in his life to the extent of having a Harjan servant in his house. That is perhaps what he means when he asks whether he should go ahead or turn back. To go ahead is either to put up with the hardships or to engage a Harjan servant in the house or to invite the Harjan neighbours sympathize. It is difficult to say what the friend means by turning back. Does it mean retreating with himself, or offering an apology to the people, or to perform propitiations? The cause of reform, the cause of the Harjans, is too sacred to be given up at the first setback. The reformer's path is not covered with roses. The moment he chooses the path of reform he knows his loads, he accepts the cost and steps not until the goal is reached. The reformer was well described by the poet as:

He who never turned his back,
Has scolded tears flowed,
Never doubted death would break,
Though fight was sweetest, wrong would triumph
Not — we fall in the, are killed in fight later,
day in vain.

M. D.

NOTICE

Subscribers have been sent in their volumes when period of subscription expires with this month or on 11th February, 1936 at the end of the third year of the Journal. The first issue of the next month, 1936 February, or the first issue of the fourth year, or the same may be, will be sent by T. P. S. to each of those whose subscriptions are not covered by this time, which they will kindly accept and acknowledge.

Manager

SPINNING THE LAST CITADEL OF THE POOR

Until very recently spinning constituted the last citadel of the poor in their eternal struggle against the wall of the debt, and gave them their daily bread when all other sources had failed. And this is true not only of India. It is equally true of Arabia and other countries of Western Asia, as will be seen from the following beautiful story of a devoted Ibrahim in the Arabic *Alf Lailah Wa Lailah* (thick night II). The translation is Mr. Richard Burton's, slightly modernized here and there.

There was once a devoted wife of the children of Israel, whose family upon whom she lived, and he met every day to sell the yarn and buy fresh cotton, and with the profit he had a daily bread for his household. One morning, he went out and sold the day's yarn as usual, when there came him one of his neighbors, who complained to him of need, so he gave him the price of the thread and returned empty-handed to his family who said to him, "Where is the cotton and the lool?" "Quoth he, "Look a nice man! He said and complained to me of want, whereupon I gave him the price of the yarn." And they said, "How shall we do? We have nothing to sell." Now they had a comely brother and a pig; so he took them to the house, but none would buy them of him. However, presently, as he stood in the market, there passed by a man with a fat chick on an stick and a customer who saw would buy it of him, and he went to the Jew, "Will thou sell me thy chickable was for mine?" "Thou," answered the Jew, and giving his comely brother and his, took the fat and carried it home to his family, who said, "What shall we do with this fat?" "Quoth he, "We will broil it and eat it, till as please Allah in paradise (good for us)." So they took it, and dipping upon its belly bread broke a great piece, and held the head of the brother who said, "How yet it is played, if so, it belongs to some one of the folk, if not, 'tis a provision of Allah for us" so they examined it and found it belonged. Now, when it was the morning, the Jew carried it to one of his brothers who was an expert in goods, and the man asked, "O look a one, whence hast thou this good?" whence the Jew answered, "It was a gift of Almighty Allah to us," and the other said, "It is worth a thousand drahms and I will give thee that, but take it to such a one, he is both more money and still than I." So the Jew took it to the jeweler who said, "It is worth twenty thousand drahms and no more." Then he paid him that sum, and the Jew had two profits to carry the money to his home. As he came to his door, a beggar knocked him, saying, "Give me of that which Allah hath given thee." Quoth the Jew to the other, "But yesterday we were even as thou; take thou half that money," so he made two parts of it, and each took his half. Thus went the beggar, "Take back thy money, and Allah hath and prepare thee to it, I

am a Messenger (Angel) whom thy Lord hath sent to try thee." Quoth the Jew, "To Allah be the praise and the thanks!" and abode in all delight of life he and his household, till there came to them the Descender of delight and bestower of wealth, the bestower of peace and bestower of grace.

V. G. D.

A GLIMPSE OF ANDHRADESH

Here, also, also—also in the fields, also on each plate—to an extent not a little trying for a run eater! Yet what a beautiful country and what loving and welcome people!

I have been in Andhra several times before, but this time, though I only spent a week there, I saw it better than ever before, for the single reason that I left motor cars and took to my feet in the villages with the confidence here and there of horse or bullock.

The villages of the Khair, delta, though impoverished in comparison with what they were, are still grand specimens of what Indian villages can be. Fine artistic houses, temples of beautifully carved stone, schools and mosques, the Marika quarters, also, are not what they might be, but even they are better than in many other parts. In several of the villages I visited, the temples had been opened to the Marika, and I, a kinsman who may not draw water even from the Marika well in that village, was able to enter these temples, attend the ceremonies and receive prayer.

These villages are an encouragement, and the noble workers an inspiration.

I saw so many places, and met so many people in the short space of one week that it is not possible to remember everything now, if I could, would it be possible to put it all down in a short note. Public meetings and opening of exhibitions of course were there, but the things that stand out most in my mind are the workers of Sri. Srinivasulu Thangachari, the school, and villages served by Sri. Srinivasulu, and the organization of the Khair Samithi at Orissala. Amongst the many activities I saw hand-picking of rice, making of palm-leaf pens, the making of baskets, fans, toys, jewelry, etc., and the spinning and weaving of fine thread.

Of course while walking through the beautiful Andhra villages I kept my eyes open for the sanitary conditions, and though the centers of the villages were certainly better than usual, the outskirts were so bad as ever. I discussed the problem in detail at every opportunity, and, though nothing is yet being done, I found a live interest in the matter and realization of its importance.

When these villages become sanitary and the Marika quarters head into the rest, they will become patterns of true beauty.

W. G. D.

H A R I J A N

SATURDAY, JANUARY 11, 1936

A FATAL FALLACY

(By M. K. Gandhi)

Among the questions that a correspondent asked me for discussion in HARIJAN, there was one which I have kept on my list for some time:

"Don't you think that it is impossible to achieve any great reform without winning political power?" The present economic situation has also got to be tackled. No reconstruction is possible without a political movement, and I am afraid all this talk of political and economic reform, without this and so on and so forth is mere moonshine."

I have often heard this argument advanced as an excuse for failure to do many things. I admit that there are certain things which cannot be done without political power, but there are numerous other things which do not at all depend upon political power. That is why a thinker like Thomas said that "the government is that which governs the least." This means that when people come into possession of political power, the interference with the freedom of people is reduced to a minimum. In other words a reform that runs its affairs smoothly and effectively without much state interference is truly democratic. Where can't a condition be altered, the form of government is determined in some.

There is certainly no limit or restraint on the freedom of thought. It may be remembered that many reformers are nowadays laying the greatest emphasis on a new ideology. How few of us are going in for any reform in our spirit, can't Modern scientists recognise the potency of thought and that is why it is said that as a man thinks so does he become. One who always thinks of murder will turn a murderer, and one who thinks of honesty will be honest. On the contrary he who always thinks of truth and non-violence will be truthful and non-violent, and he whose thoughts are fixed on God will be godly. In this realm of thought political power does not come into play at all. Even so it must be obvious that political power or want of it is of no consequence to many of our activities. I would make a humble suggestion to the correspondent. Let him make a detailed note of all his daily activities and he is sure to find that many of them are performed independently of any political power. Man has to thank himself for his dependence. He can be independent as soon as he wills it.

The correspondent has asked the beginner of 'great' reform and then thought of it. He who is not ready for small reforms will never be ready for great reforms. He who makes the best of his limitations will go on augmenting them, and he will find that what seems absurd to him a great reform was really a small one. He who makes his life in this way will lead a truly natural life. One must forget the political goal in order to realize it. To think in terms of the political goal in every matter and at every step is to make unnecessary dust. Why worry much about a thing that is inevitable? Why do before one's death?

That is why I can take the largest interest in discussing economic and social problems and unpolitical ones. That is why it has become a matter of absorbing interest to me to find out how best to dress our Indians, how best to cure our people from the hideous sin of feeding Mother Earth every morning. I do not quite see how thinking of these necessary problems and finding a solution for them has no political significance and how an examination of the financial policy of Government has necessarily a political bearing. What I am clear about is that the work I am doing and asking the masses to do is such as can be done by millions of people, whereas the work of executing the policy of our rulers will be beyond them. That it is a few people's business I will not dispute. Let those who are qualified to do so do it as best they can. If and when leaders are being made changes into being, why should not millions like me use the gifts that God has given them to the best advantage? Why should they not make their bodies their instruments of service? Why should not they clear their own doors and surroundings of dirt and filth? Why should they be always in the grip of disease and incapable of helping themselves or anyone else?

No, I am afraid the correspondent's question betrays his laziness and despair and the depression that has overtaken many of us. I can confidently claim that I yield to none in my passion for freedom. No failure or depression has ruled me. Many years' experience has convinced me that the activities that absorb my energies and attention are calculated to achieve the nation's freedom, that therein lies the secret of non-violent freedom. That is why I invite everyone, men and women, young and old, to contribute his or her share to the great struggle."

* Translated from an article in 'The Independent' written about two months ago. M. D.

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Manager

WEEKLY LETTER

Japan's Post Visits Gandhi

It was in the teeth of the doctors' advice that Gandhi made an exception in favour of Japan's Post Taro Nagata, and invited him to visit him. "He is not going to discuss anything with me," he said, "I shall simply have the pleasure of listening to him." So the Post came and now Gandhi is too busy lying with a wet-soak bandage on his head, "I sprain from Indian work and so I lie Indian style that cures me," said Gandhi.

"In fundamental," said the Post, "we are the same, in the virtue of vegetism" — I wonder what he meant by it, was it self-denial? — of simplicity, of the nationless gesture with life, and I am here to give you a few words of admiration."

On Gandhi's asking him his impressions of his visit to India, he said: "India has deeply interested me. So many things I have seen that I had never dreamed of seeing. Sometimes I have had disappointments too. In the exhibit show at Nagpur I found a new India, people very busy working."

I was expecting something better and more detailed from the Post but he said nothing more. He asked Gandhi if he knew anything about Japan. "Nothing," said Gandhi, "except rough Edwin Arnold whose descriptions of Japanese life I read nearly 40 years ago with great avidity, as they were appearing in his letters published weekly in an English journal. He had married a Japanese wife and all that he wrote he did with intimate sympathy."

"You are right," said the Post, "Arnold's book is true even today. Without love and sympathy you cannot give a correct picture of a people."

"Yes," said Gandhi, "and it is easier to see the darker side. You must have seen our darker side, as we know the darker side of Japan through Japan's traffic and trade rivalry. But it is best to see the brighter side, and Japan's brighter side I know through Nagata."

Kasturba came and she was introduced to the Post.

"Don't you think," said Gandhi, smiling, "she is the picture of a Japanese woman?"

"Yes," said the Post, "she is like my mother."

Gandhi was apparently unimpressed with the very little that the Post said about India. So he said once again: "There is the most hospitable country in the world, I know. I hope you found my country at least a second best."

"No," said the Post, rather unconcerningly, "yours is the most hospitable."

He perhaps did not want to see Gandhi in his weak condition. He said: "I have nothing

to ask you since your life is an open book to me. You have had nothing to conceal." But as he was leaving he just asked if Gandhi would give him any message for Japan. "My message," said Gandhi, "is included in the message you have received from our Post. Taro Nagata's message includes all the messages that many of us can give."

Gandhi requested the Post to visit Ahmedabad and also arranged through Seth Anandlal Barchhad an invitation to him. But neither Gandhi nor the Post could go to Ahmedabad. Gandhi's condition gave room on the day he was to have left, and on the same day the Japanese Consul wrote to Gandhi to say that the Post was indisposed from overwork and could not go to Ahmedabad.

A Village Pilgrimage

In Anandlal's pilgrimage through the villages have recently come into vogue. A writer from Angulim describes a pilgrimage through 17 villages of Gandhara Tehsil. The party went armed with a wheel, talkie, a cooking bowl, a shawl. They did no more than 24 miles in 24 days, doing street cleaning and sweeping, giving spinning and carding demonstrations, explaining the message of the revival of cottage industries, of unpolished rice, plainness of life and pure living. Spinning could be done only in six villages as there were no mills during the rest of the tour. In street cleaning the villages co-operated everywhere and women followed with interest improved methods of spinning. The cheap spinning wheel with No. 1-4-4 has been given the appropriate name of 'Harjan charkhi'. It proves to be very popular. The party made a point of visiting Harjan localities everywhere and in some places persuaded Choti Khadas to distribute spinning wheels to Harjans. They collected loans and have lying about on the way and asked people to collect them carefully to turn them into money. They also collected metal statistics in every village — number of Harjan schools, of schools actually plying, of handloom thread weavers, etc.

The facts and figures of a village called Bharchhad-Rupali are very interesting. It has 111 houses and a population of 544. There are 22 schools and 5 looms working in the village, and 115 men and women handloom thread weavers. The rest also largely use thread made out of their own raw waste in the Angulim industrial zone. There are other cottage industries in the village, besides spinning and weaving, e.g. net-making, cane-work, mat-making, etc. There is little unemployment and nearly all the roads have been made by the villagers.

The plan of village pilgrimages can be adapted with advantage everywhere. Our correspondent mentions the instance of a spinster who stayed in the Ashram for two days, learnt

tail-spinning and purchased a wheel and cycled through the whole province, not collecting autographs as most cyclists-tourists do, but preaching the gospel of spinning. He piloted his wheel and his tail throughout his tour and had spun 18,000 yards when he finished his tour.

A Yag

In one of the villages called Paparimbas visited by these pilgrims there a Yag is comparatively common. To those who go to see him he prescribes the gospel of work and he lives up to it. He has himself grown 15 coconut trees and a number of mango trees on the plot of land adjoining his abode, and in 1930 made 2,500 coconut-shell buttons. Then, he began spinning and produced several bales of yards of yarn to the A. I. P. S. A. He has also been making network umbels and bags out of coconut yarn spun by himself and has sold nearly a hundred such bags. For four hours he works on his land and spins from there to four hours. From twelve to five during the day he spins, clearing strict silence during the rest of the day, devoted to his own work. He is said to be doing this life for the last 12 years and is a shining example of a life of toil converted from idleness.

A Piousworthy Announcement

H. H. The Maharaja Gokarna of Baroda, the Diamond Jubilee of whose accession is being celebrated throughout the State, could not have made a more piousworthy announcement than the creation of a permanent Diamond Jubilee Trust of one crore of rupees for the welfare of the poor and the down-trodden, — to use His Highness' language — for the improvement "of the conditions of the life of the rural population, especially those of the poor and of the depressed classes, supplementing the amounts which will be progressively devoted to such purposes in the various budgets of the State". In describing the details of the objects of this trust, His Highness said: "From the income of this trust will be made for rural schemes like extension of postoffice, to relieve overcrowding, village water supplies, communications, educational work of all kinds, etc. Special preference will be given (1) to the poorer areas, which probably have been neglected in the past and (2) to the needs of the backward communities like the Harijans, the Untouchables, the Thebaras, the Mahars, etc." These details are very welcome and will make the trust, which means a recurring grant of at least three lacs of rupees a year, far more effective than an identical grant announced last year for British India which has a population at least 100 times that of Baroda State. It is gratifying to find His Highness adopting the expression 'Harijans', a original term coined by moral writers in preference to the old term 'Untouchables' which conveys of racial inferiority and is still unfortunately used in certain

quarters. I wish he had also adopted the term 'Harijans' instead of 'Untouchables' which suggests inferiority and is resented by the Harijans.

M. D.

U. P. (EASTERN) REPORT

(For October 1935 to September 1936)

Propaganda

Propaganda to smother the seeds of untouchability was carried on in Moha and through Panchayats of the Harijans. Efforts were made to promote temperance during Holi and other festivals. In Allahabad alone propaganda was carried on in six Moha and one Jan and fifteen thousand leaflets and 1,000 pictures of Mahatma Gandhi were distributed at the fair held in the city and the district. The Sangh army ran puts up a camp in the Moha Moha to carry on propaganda against untouchability among the orthodox sections of the Hindu community. In the year 1934-35 alone the Allahabad Sangh organized 18 meetings in the town and 184 in the district. A District Harijan Conference was organized in Benares by the Harijan Sewak Sangh.

Education

It has been our policy generally to discourage separate schools for Harijans, but wherever we have been compelled to start such schools we have endeavored to have students from among the caste Hindus also. The Board had to add 24 Harijan schools to 99 already existing. Thus the total number of our schools in the Province is 123. Out of these one is a Girls' Welfare and Motherly Centre where women are trained from colleges and Universities are providing special facilities for Harijan students. Harijan students residing in the Central Hindu School and the Hindu University are exempt not only from paying tuition fees but from all other fees. The Board spent 1934-35 on scholarships. In 1935-36 we spent Rs. 1,92,540 and in 1936-37 Rs. 1,318 on this item.

Harijan Ashrams have been started at six places. The Allahabad Sangh proposes to establish a Harijan Colony at Allahabad. The Rt. Honourable Mr. Tej Bahadur Sapru has generously offered to give Rs. 1,000 for the construction and equipment of a hospital and a further sum of Rs. 1,000 for providing the hospital with electricity.

Temples and Wells

In all 245 temples were declared open to Harijans. Mahant Parmanandji of Mirzapur has thrown open 10 temples controlled by him to Harijans.

204 wells have been thrown open to Harijans. In addition to these, some Municipal and Local Boards have allowed the use of their wells to the Harijans equally with other people. It is feared, however, that the Harijans are not

always able to benefit in practice by this provision owing to the opposition of the higher caste. The Central Board sanctioned a sum of Rs. 1,500 for constructing wells for Harjans in the United Provinces.

General

The Congress branch has started a travelling dispensary which visits ten average quarters every alternate day. About a hundred prescriptions are being dispensed daily. Half a dozen religious and a dozen doctors in Mandalai have agreed to treat Harjans free of charge. There is an Ambuladaya at Baray (Gorakhpur) where 1,200 Harjans were treated free during the period under report. The Provincial Board spent Rs. 1,200-0-0 on books, slides and other educational aids.

During the period under report the Congress Municipal Board adopted a scheme for the construction of 550 new quarters out of which 180 have already been built. In 1934-35 it provided Rs. 14,500 for the purpose. Besides it has spent about Rs. 5,000 in providing lights, water-taps and other amenities. In Faridpur considerable clearing and lighting of Harjan quarters has been arranged by the Municipal Board. These wells have been repaired, and action is being taken to remove certain public latrines from the vicinity of the Harjan quarters. The Banda Municipal Board has provided

latrines for Harjans in their quarters. The Jaipur Municipal Board has constructed a decent double-storied house for the sweepers at a cost of Rs. 1,400 and has provided water connections. The Kashiapur Municipal Board gave free and compulsory education to sweepers and has met their needs in the matter of lights and water supply. The Gorak Municipal Board has secured a plot of land for the extension of the Harjan colony.

Religious

Hell was an occasion on which Harja Hindus mixed with Harjans throughout the province. They played Hell with one another and enjoyed music and dances together. Thousands of mixed Khatris and Khatris were organized. At the time of the last Anantashahi a Mandi was permitted to keep a Dola in Rural. He did it and the Dola was allowed to join others in Dakshinam procession. The Mandashahi did not record it.

All communications should be addressed to the Editor of *Harjan*, at the care of Mr. B. K. Arora, P. O. Box 4, Adalat, Harjapur, Harjapur, P. O.

Harjapur

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SURAT EXHIBITION

(By P. A. Shinde)

As the ideas and objects of the new movement incorporated under the auspices of the All India Village Industries Association become better understood throughout the country, there is a perceptible change in the outlook of those concerned with the improvement of backward conditions. Such exhibitions have now become a common feature of our politico-economic life; and along with various other centres, Surat decided to arrange an exhibition in connection with the Congress Golden Jubilee celebrations. The arrangements were entrusted to a band of local workers who are themselves seasoned workers in close touch with village life; and the Exhibition has undoubtedly been planned so as to bring out prominently the potentialities of village economic life and to illustrate as fully as possible activities that are sought to be popularized by the All India Spinners' Association and the All India Village Industries Association. Through the Exhibition is located in the heart of the city of Surat, the organizers have well-nigh succeeded in bringing to the area that they have selected a picturesque rural atmosphere by the use of thatched huts and branches and other material for the structures that they have put up and for the simple decorations that adorn the gateway and the walls. There are no blinding electric lights and the lighting that is provided is just what is required to enable visitors to see and study the exhibits and the demonstrations.

As is very essential, the Demonstration section constitutes the bulk of the Exhibition. The public of place is naturally attracted to the basic industry of handi, and visitors can see vividly in all the stages of manufacture from hand-spinning to weaving. The peculiarity of this Demonstration lies in the fact that the entire work is carried on by men and women belonging to the Harjapur communities who have—as could be seen from the figures presented through charts and the samples of their handiwork that are exhibited—made considerable progress since they took to this industry a few years ago. Some of them have become expert carders, spinners and weavers, and from the available charts that were put up one could see how these men and women had added to the earnings of their families and enriched their social life by taking up the new avenue of remunerative employment opened out for them with the advent of the Congress workers in their midst. The improvement in the quality of production was evident from the samples of yarn of various Harjapur women under training that were exhibited. The introduction of this industry has had the effect of changing the habits of these simple folk who formerly used to come to their homes with a shikharu cloth that they could weave with



HARIJAN

Editor: MARGARET CHENG

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[ONE ANNA]

WEEKLY LETTER

Service or Exploitation?

Our readers whether news agencies calling themselves 'News Service' are not news agencies of exploitation than of service. On the 15th evening Renter's and A.P.I. rang me up and asked me to confirm or contradict a London report that Gandhiji was in a grave condition. I contradicted it at once. But the collected had been done and I had replies from friends in London the next morning making serious inquiries. On the 16th, however, I was informed by being asked to contradict another foreign news 'service' report which had gone the only way needed after mine it had announced Gandhiji to be in a critical condition. It is so difficult to create inaccurate reports. It is impossible to override deliberate lies.

In the 15th December Gandhiji had a breakdown, the newspapers had already published the news on the 15th or 16th. On the 16th I read in a newspaper, which had been publishing news of Gandhiji's illness every day, a telegram under a wireman headline from "the Warden correspondent" that "he had heard from some of the close associates of Gandhiji" that Gandhiji was busy planning a new and final Civil Disobedience campaign. The report would of course be incomplete without photographs details of the plan and those were given in as plausible and attractive a manner as possible. I wrote to inquire who this "Warden correspondent" was, and who were "the associates of Gandhiji" from whom he had had this report. The editor of the paper was kind enough to respond immediately and said that "by a mistake of the office staff" the news which was translated from another paper was given as from their Warden correspondent. I took the matter up with this first offender, only to be told that it had taken the news from yet another paper and "by mistake" published it as from the Warden correspondent. I could not pursue the vicious chain any further. How few of our newspapers realize that they have a sacred function to perform and how often they stop to sleep!

Doing the Will of the Master

Two months ago Gandhiji suggested to me Gopabhai in order to make collections for Harijan work in the provinces. The annual budget

amounted to Rs. 15,000, and he thought it a shame that the amount should not be collected in Gopabhai itself. This, says the matter broke down in his hands. The tour was abandoned but Gandhiji said he would go and visit himself in Ahmedabad while Sardar Vallabhbhai and Thakur-bhai made the collections. When even this visit had to be abandoned owing to a sudden rise in Gandhiji's blood pressure, the Sardar asked to inquire if he might go to Warden. I told him that Gandhiji's health was not in the collection for the Harijan and that his duty was that the Sardar should not leave Gopabhai until he had made the collections. There were other collections going on in Ahmedabad and this Harijan collection was a different business. But the Sardar went from door to door from morning until midnight, and within four days telegraphed to Gandhiji that the amount was more than collected.

Among others who in their humble way did the will of the master in order to speed up his recovery were women who would not even go to see him though they were in Warden but made an extra effort in the work in which they were engaged. Mrs. Chen felt often like coming away from her village but she resisted the temptation and stuck to her job. Phansali has been speaking of how a day started of his usual 4 hours, ever since Gandhiji was moved from Nagpur to the old Ashram buildings he never rest and quiet.

Daughters' Games

Miss Marjorie Lester who had prepared as for her arrival nearly three months before it was due, arrived in Calcutta about the middle of December but would not think of coming until after Gandhiji was better. She is now a member of the household than a guest, but she had guests with her, one from Japan and another from China, who would want a talk with Gandhiji, and she decided to come after they had been to Travancore for the Women's Conference. They came and found that Gandhiji had another breakdown and they immediately said that they would not think of disturbing him, but would stay and see things until he got better. Miss Lester is sufficiently known in our circles to need a fresh introduction. She has returned from a successful postal tour in U. S. A., Japan and China and is devoting herself completely to the cause of pacifism and

anti-imperialism. During her stay here she attended several talks of absorbing interest on the grounds of the Kingsley Hall in the East End of London and her activities, on the anti-war activities in Britain, and on the wings of the International Workers Order led by Jack Apple and Pierre Curran, who demand the plain dress of an International Peace Army to counteract the ravages of War, she thrilled the whole of the globe by the simple beauty of her narrative. Here has been a beautiful exception. She lived a happy and comfortable life and went and settled in the slums of London in order to live a truly Christian life, in order to share for the sake of the life rich who grasp the flame of the poor and do not know it, in order to befriend the lonely and the lost. She has wanted numerous men and women from Delhi, and through India and China into their lines of darkness and gloom. But she is a 'dancer of men' also. It was extraordinary that she should have been able to persuade one of the finest women of Japan, who is extremely sensitive to all her country's doings in China, and a remarkable woman from China, to accompany her and to join them in their friendship. She trains in her Kingsley Hall young men and women for service of their fellowmen. One of her inspirations was Miss Gladys Owen, who inspired staying on in India working for the poor. The other two beautiful spirits that accompanied her were from China and Japan. Mrs. Iyan from China comes from the ruling class. Her uncle was foreign minister and China's representative in Yenchow in 1928-29. She used to be, as she said herself, a 'society woman' but came to see life differently, her husband and she both gave up their luxurious living, and on the death of her husband she moved into a slum settlement in Shanghai. Miss Lester's acquaintance which ripened into friendship became an inspiration to her, and though she is quite young she decided to take a trip to India and then to London for a year's work in Kingsley Hall, hoping on her return to bring experience of men and things and institutions in order to enable the life of her own people.

Dr. Kano

The fellow from Japan was Dr. Toshiro Kano, a professor in Japan Women's University, one of the best of Japan's women and a strong pacifist, who organized the numerous women's receptions for our feet when he visited Japan, and interpreted all his talks and speeches. She came to India on behalf of the 'New Living Movement' she represents. Her humility and deep culture strike you as you talk to her, and kindness and broad human sympathy well up in her as she talks of the poor and the distressed. "We wanted to Gandhi our common people's conviction in Japan where his inspiration is very much wanted like ours after a long period of drought," she told me.

"But do you really need Gandhi? What can Japan or Gandhi, Japan which engulfs India and strangles China?" I asked her. "The latest news from China is that Chiang and Kwei are, under the name of autonomy, being brought under Japanese militarism, and one does not know what is coming next. I can't persuade myself that Japan can have any use of Gandhi."

"No," she said, without in the least mentioning my remarks, "we want him very much. I assure you we the common people are not at all responsible for the Japanese militarism in China. Yet I confess I have not had the courage to pass through China, for the shame of the militarists' doings haunts me. We people have no shame of the shame. We have enough material riches, but we are in fear of losing our soul, and our people are yearning to get a ray of hope in the gloom that surrounds them. We have always regarded India as the land of Buddha, and though we may have quite a lot to teach her in the material sphere India will ever have to teach us in the spiritual sphere. We are tired of our prosperity which was as a sort of deadweight, we are spiritually materialized, we seem to have no purpose of living there in Kaguwa of course. But his influence touches only the small circle of Christians. We have only 150,000 Christians, but we want someone like Mahatma to inspire our Buddhists and Shintists."

Then she went on to tell me about the 'New Living Movement' which has sprung throughout Japan — the movement called Kuro Kuro Senryu Kuro Senryu. She said after whom the movement is called is a millionaire, and a Buddhist who gave all his wealth for the reconstruction of the life of the poor, and Yenchow has had the most reconstruction part of it for 10 years. "We had the same problems as you," she said, "and we have solved them. You know we had unemployment in Japan? These so called unemployed came from foreign lands, and did our dirty jobs like spinning cottons, weaving silk, etc. They used to live in loneliness, like the Jews' ghettos, and they used to be treated worse than dogs. All this was as bad as unemployment seems to be here in your country, but after the Restoration the whole thing went with a crash. As a child I remember being told to show these men — unemployed. But the present generation could not tell you what an unemployment is like."

"I am deeply interested," said I. "Please tell me something more about it. Was it ended by royal edicts or by the process of persuasion and reform?"

"The State did not want it, no doubt, and then we had what we used to call our horizontal movement which ruled out all the vertical strain — upper and lower, and put all on the same horizontal level. The process took about 20 years, I should think."

I hope to get some details from her on her return to Japan. I wanted to discuss the sewerage problem with her but she did not stay long enough to be able to come with me to Hiei, or did Miss Mizui Loria,

She talked about the sanitation problem as a part of prevention of disease with much knowledge,—her husband is a distinguished physician in Tokyo—and she was very much interested in what we were doing by way of popularizing unspiced rice and home-grown oil and so on. She said: "We have sanitation demonstrations in our village centers—pale centers, I should think, and free kitchens are run under their auspices where people, especially housewives are invited to study different kinds of foodstuffs. The economics and the physiological effects of the improved diet are noted and discussed periodically. I think these sanitation demonstrations have enriched our life and helped to give our villagers an intelligent outlook on things."

She talked to our Japanese girls on the life of the women in Japan, how motherhood is adored, and how a Japanese mother, the moment she becomes mother, casts off her ornaments and her dainties and her jewels and dedicates all to the growth and welfare of her children. She talked about the girls' clubs in Japanese villages where they pool the savings of their housewives and use them for the poor, the food-stuffs and marriage-settling out for the Aborigine Red Cross fund.

Talk with her was both an instruction and inspiration. She had studied all the books on Gandhi published in Japan and she had various questions to ask, and again, as she left, with tears in her eyes she pleaded for Japan—"The way we are going I am sure our country will fear Japan but not love or respect her. I want Gandhi's leadership not for the sake of Japan but for the sake of China, Japan and India. We have a common spiritual heritage, and we want Mahatma as an embodiment of that heritage. Maybe he is destined to be the living link between Japan and China. It is not for our immediate present that we need him, but for the future of the Orient for a hundred years to come."

A Creditable Record

The Eleventh Annual Report of the Health Department Cooperative Credit Society of the Kuria City Municipality is a creditable record of progress. It is due solely to the efficient single-handed effort of *Sgt. M. V. Nalk* who is the Chairman of the society and who has poured and poured it from his very blood. *Sgt. Nalk himself* is a Britishman and a sanitary inspector who draws his salary from the Municipality. His work for the society is a labor of love. He has had to work against odds of all kinds, sometimes raised by Japanese themselves and sometimes by others who work the

length of objecting to the frequent presence of *Hardyan* in his house as nuisance and no likely to wound the sanctity of the institution of the neighborhood. ²

Sgt. Nalk began very gradually by preparing a solid foundation and then carrying the structure thereon. The *Hardyan* in Kuria was powerful for there had hidden, some of most revolting money had occurred amongst them, and for a time it looked as if they were insupportable. Now they are in a position partly to manage their own affairs and can take intelligent part in meetings and subject committees. The whole capital of the society would seem to be their own, nothing having been borrowed from outside the total spare capital held by 34 members being *Rs. 1,671*, two of them holding shares of the value of *Rs. 100*, and 12 of them holding shares of the value of *Rs. 11* upon *Rs. 50* it should be remembered that these savings do not seem on an average more than *Rs. 15* to *20* per manum.

The society prospered during the year income amounting to *Rs. 1,581*, *Rs. 107* of which was for repayment of old debts—a total amount of *Rs. 1,147* having been written off for the amount. Two of the members are now absolutely free from debt.

That the society has worked as a moral force is apparent from the fact that thirty to thirty-five members have pledged themselves not to touch kaily and liquor and have been observing their pledges scrupulously for two years. There are trying to stop in others too. The society has also fostered the growth of thrift and honesty among the members, not a few out of *Rs. 20,000* advanced to loans during the past 11 years having to be written off as lost debt. The society has also cultivated good relations with the Police and the revenue authorities whose rate of interest has been reduced from 150 per cent to 100 per cent. The members live more cleanly lives and the custom of poisoning drink on marriage occasions is fast dying out.

The society has saved nearly *Rs. 1,000*, *Rs. 1,225* being the current fund and the rest being the amount of the undistributed dividend. *Rs. 1,175* have been set apart for building a little house for office, recreation, school, reading, etc.

A *Hardyan* *Bank* *South* has been formed, but cannot function effectively because there is no one who can live in the midst of these people and share their joys and sorrows. Even a *Sanitary* *Secretary*, it is said, cannot be found for the society.

Sgt. Nalk plans for a whole-time worker of character and ability, ready to live in their midst, and capable of educating their children, of giving them occupations for leisure hours of improving their habits and reforming their lives generally. *Sgt. Nalk* must be one such himself in the absence of anyone else. He should put

Here is a story from a reliable man reported in the HINDU:

"The prosecutor called the Brahmins who reported to V. Rajagga in both cases articles for him from a neighbouring village. Rajagga gave his cycle to Brahmins to do the journey. While Brahmins was returning to Yamsudi on the cycle, the second, who were Kappu (a minority among Non-Brahmins) saw Brahmins on the cycle. The idea of a Brahmin riding on the cycle in their very presence caused their indignation and they commenced the complaint to get down from the cycle. Brahmins got down from the cycle, but asked the second whether he was not entitled to use a cycle. Thereupon, the second lent Brahmins with a cycle."

The second pleaded still. They ruled that the case was the outcome of caste differences between the Madiga and the Rajas of their village.

The Sub-Magistrate, Ramakrishnaswami, who tried the case, estimated both the second to pay a fine of Rs. 100 each, or, in default, to undergo simple imprisonment for six weeks.

Against this conviction, the second preferred an appeal before the Joint Magistrate Mr. R. Gubbai, I.C.S. In his judgment this Magistrate observed that in both the articles quite strong to warrant a conviction, but he did not think "the lower court sufficiently convinced either the actual extent of the offences alleged, or the capacity to pay of the offenders. The lower court of an ordinary kind and the prison period belongs to a class which would not have thought it no doubt a few years ago."

If treating a Madiga with a shoe is an insult only of an 'ordinary' kind, and involves little dishonour as to be pursued, dishonour worthy a fine of Rs. 50 and not Rs. 100, resulting from it a Magistrate would be no doubt at all. At any rate the shopkeeper in the first case, much less learned than the I.C.S. Magistrate, did not think he was insulting the Madiga when he rented at him. As a matter of fact the poor Madiga did not think he was insulted and would not even give his name, much less file a complaint before a magistrate. Even so in the good old days European planters did not think they were insulting their labourers when they kicked them, and the courts did not think any gross offence was committed even when their kicks killed their victims. Those days seem to be gone, and I.C.S. magistrates will also soon learn the elementary principle that law is no respecter of persons, that treating a shoe at a Madiga is as gross an insult as treating a shoe at a magistrate. But it will take some education alike for the poor Madiga and the Magistrate to stand up to an insult and for courtiers and magistrates to learn that a human being has the dignity of a human being whether he is a Madiga or a magistrate, and may not be treated with impunity.

In the meanwhile we have to remember that we are situated in a society where this kind of education is badly needed. Jealousy about or fasting will serve no purpose. We have to befriend the Brahmins, break the quarters and hostels where insults are often heaped upon them, plead with their ignorant oppressors, and help to obtain relief, and wherever necessary seek the assistance of police and courts—it must not be forgotten that in the second case noted above both the courts convicted the accused—and drove all to take a highly improper interest in every detail of their life. In the first case in question, the correspondents might have followed the hinting to his quarters, tried to understand their condition, tried to find out why they are reduced to the plight of working for miserable amounts of money, and to find out if there is no other employment for them, and pleaded with the shopkeepers of the locality to be just and fair to the Madiga who serve them. The moment these reformers people know that they can look confidently to us in their difficulties and that we are treating them as our own kin, and that they will have a sense of their own dignity as human beings and will refuse to take on back lying down.

The correspondents letter and the Ramakrishnaswami case are shown following the direction in which the wind blows. The days are gone when insults were not regarded as insults and human beings were not regarded as human beings.

M. D.

THE STORY OF OUR BEES

(By C. Rajagopalachari)

I begin work on a story of the bee-hives in the Gandhi Ashram, Thiruvengudi. The first part is given below. The rest will appear in two successive issues. Ed. HARMAN.]

I

When I came back from the North at the close of 1911 laden with the Parliamentary policy of the Congress and was laying my plans to make the appeal to the electorate, my younger brothers at the Ashram were busy with quite a different kind of activity, planning to appeal to the bees to come and stay with them. Sri. Visweswathan had been in Calcutture with the T. M. C. A. people for a month and returned to the Ashram on 2nd June 1912. On this day, a professional honey-getter was seen disturbing a colony of bees in a cavity, in a stone wall, some 20 ft. from the Ashram. He had not completed his work of destruction. A box-wasp hive and necessary instruments for capture were brought down and the first attempt to adopt bee-keeping into the Ashram was successfully completed. It was Sri. Visweswathan gently removed two big plates from the wall with the result that nine beautiful parallel combs with bees thereon were exposed. The combs were full of honey to the

top part. The combs were one by one gently worked out from their attachment with a knife without disturbing the bees clustering thereon, and they were shaped and hung on to our frames with strips of plasticine. Five passed through the combs. All the combs were then freed, with minimum damage and placed in the hive box. Thus began the work of infecting the bees that remained clustered in their original hole to help themselves in their new home. The hive was kept as a closed frame without the board so that the bees could creep up into the hive from below. Thirvanathan put his head into the cluster of the bees in their wild home, and attracted his fellow Ashman workers by quietly taking out handfuls of them and emptying them into the hive from below—as they pour hydrogen into bottles.

The bees used their head and honey in the comb inside the hive, and then clustered alighted up to the combs. But they did not remain there united. Most of them returned to the main cluster in the stone wall. Thirvanathan examined the cluster and spotted the Queen whom he gently took out with his abundant cluster and let into the new hive. In a few minutes the main cluster melted with a hiss of wing and all the bees marched into the hive, with the characteristic puff blowing up and wagging their abdomens in joy. A few minutes of waiting for the few strays that were still hovering round the original home to find their way to their new palace, and the hive was closed with the bottom-board and removed to the Ashman where it was installed facing the morning sun.

This was Lakshmi, our first and our best hive. The whole operation of capture took nearly an hour and a half. Some of the bees that had gone to the fields and returned late were clustering outside their demolished fortress in dejected grief. These late arrivals were captured with the help of a mosquito net and transferred into the hive. Three days' food was put into the hive—4 oz. of Sugar Syrup. The bees began to bring pollen from the very next morning. Four days afterwards the hive was opened and the combs were found well stocked and the plasticine discs all cut and removed.

Roughly six months afterwards, we extracted honey from this hive—a full pound! Within a fortnight again it yielded 1 lb. and it so. On 14th January 1935 a swarm issued out of this hive at noon. Four days later another swarm went out with two virgin queens and took rest on the rim of a roof. There was a mortal combat between the two queens which lasted for 20 minutes, and one of them was killed and thrown outside the cluster. We captured the swarm with the chlorine-glass and re-united it with the parent colony.

Two days later another swarm issued from Lakshmi. We captured it and lodged it in a

new hive, but the colony deserted us after three days. Something there did not suit their spirit of adventure. In the middle of December 1934, a swarm issued again out of Lakshmi and was captured and successfully housed. This new colony is strong. Five days later an afternoon swarm issued again from Lakshmi, which we captured and subsequently united with another colony—Meghalaya. Lakshmi has given us, during the six and half years of the colony's life with us, 7 lbs. 14 oz. of honey.

To those that are versed in apiculture there is nothing remarkable in the above narration. But I have just given the story of our first hive in some detail, so that those to whom bee-life is a new thing may understand somewhat of this interesting work. Let me here give the bare minimum of knowledge necessary to follow any story about bees. The honey bee is a species of *hymenoptera*, an order of insects to which belong, besides bees, wasps and ants. A colony of bees consists of a queen which is a fertile female, whose sole duty is to lay eggs, several thousand workers who are entirely females, and some males called drones. The egg-larva has a caterpillar worm. This is the larva stage. The larvae become pupae, inactive stage between the larva and adult. The pupa grows into an adult bee. The larvae are reared on honey and pollen in the cells of the comb. Queens moult from larvae fed exclusively upon a special 'royal jelly' provided by the workers. Sterile eggs, laid without mating, produce drones, and fertilised eggs yield Queens and workers. All the work of the colony is done by the workers. Swarming takes place when the colony becomes too crowded, the mother-queen leaving with a number of workers, her place being taken by a newly emerged Queen. A Queen lives for several seasons; drones and workers are short-lived. The workers visit flowers for food and carry pollen and nectar to the hive. The Queen makes only one nest and this is done outside the hive in a wooden flight, and the drone dies as a result, a honey police for love. The Queen lays many thousands of eggs Quarterly and does not leave the hive except when it has decided to start a new colony and goes out with a swarm.

(To be continued.)

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INTER-BELIGIOUS CO-OPERATION

(By S. K. George)

The Council of the Federation of International Fellowship in India met at Wardha during Christmas Week last year. The Fellowship, I believe, has rightly made religion its basis. 'Under Heaven One Family' is its motto. In fact from the constitution of its membership and its preoccupation with the problems of inter-religionism are words like 'the inter-religious Fellowship' would not better characterize its activities than its present name. This preoccupation and this basis are, I believe, essentially right. For religion is one of the most diverse forces in the world, certainly in the India of today, while it can and ought to be the strongest of integrating forces. Someone has rightly said that we have enough religion to hate each other but not enough to love one another. It is, therefore, the duty of those (to whom the solidarity of the human race is a religious belief and who have walked through religion the power to overcome evil with good, armed with love, to make it operative in the divided and distracted world of today. But if it is to do that, disintegrating tendencies in religion itself, needs of exclusiveness and intolerance within it, have got to be recognized and rooted out. Such tendencies are, present in most religions of the world. It is those which, led in the religious voice and persuasions of it. Though there has been a general growth in tolerance, so that inquisitorial methods of persecution may never again be revived, the old spirit of intolerance and exclusiveness will survive. It is particularly present in militant missionary faiths like Christianity and Islam. In their attitudes and expressed expressions what these religions offer to their adherents is not co-operation but conversion or condemnation. That is the position that Roman Catholicism, e. g., takes up on behalf of Christianity, and I would submit that if the fundamental belief of Christianity as commonly accepted by all orthodox churches be true, viz. that Jesus is the one and only Son-revelation of God, then that is the only logical position to take up. For if that is true, then Christianity has something to offer which no other religion has, and the proving of that by every person is the supreme duty of all Christians. There is then no need and place for co-operation with other religions. But if Protestant Christians are prepared to enter into an inter-religious fellowship and can speak of co-operating with other religions, it is either because they do not see or have not the courage to maintain the implications of their fundamental belief, or in the face of the glaring evidence of Christianity in the West—the Indo-European War being only the latest instance of it—there is less confidence in and less inclination to stress the uniqueness of their faith. There is often a less commendable motive, I am afraid, consciously

or unconsciously sharing the arguments of Christianity in India in the Fellowship, and that is the desire or the belief that the meetings of the Fellowship can be used as opportunities for the presentation of the gospel, that the Fellowship at least affords the point of contact which can be improved upon elsewhere for presenting the non-Christian with the unique fact of Christ. All this leads to confusion and stress of mind, whereas the experiment of the Fellowship is taken seriously, which however is very seldom. The present attitude is, therefore, a plea that the religious basis of the Fellowship should be made crystal clear so that there may be no suspicion of compromise, or of ulterior motives being brought into its meetings. And this the writer would urge on the leaders of the movement not out of any academic interest in the matter but because he believes there is definite, much-needed work to be done by the Fellowship. India and the world are not needed by faction fights, even with the sanction of religion, and there is also need for concord and harmony. There is much that men of goodwill, whatever religion they may belong to, can do together in making life easier, purer and more beautiful for all concerned. But they can only do that, they can only pull their full weight at it, if they are agreed on a common basis, and do not weaken their strength by hesitations on each other's scale all the time they come together.

I should not be understood as advocating the acceptance of a common faith, a single Universal Religion by all mankind. That is the dream of the utopianism of the mid-eighteenth century faiths, of the Roman Catholic, e. g., or the Orthodox Mussulman, each with regard to his own particular faith. I do not think that is at all possible. Diversities of religious faith and practice will continue till the end of time. But I do believe that behind and underneath these diversities there are elemental truths on which all living religions are and do agree. Essentials in religions are few and simple and they ought to be conceived and stated in the broadest spirit, so as to exclude no honest seeker after truth, no true believer in goodness and no real seeker of beauty. But it will exclude the fundamental, the spiritual of all religions. There is really no place in an inter-religious Fellowship for one who believes that his own religion is not only all-sufficing for himself, but the only true and satisfying faith for all mankind. For such there are numerous contradictions within the different religions, in which they are weak for the propagation of their own particular dogmas, acceptances of which they may honestly hold to be the sole pathway for all to the life of mankind.

To make my meaning more clear, at least to Christians, I would refer to the analogy of the Federal Christian Council of Ministers in India. The various Christian bodies represented in

that Council believes that they have a sufficiency of common belief to justify their meeting in public. The Anglicans and the Wesleyans, &c., are willing to let each other alone without using the common meeting ground for interfering with either in the interests of one's own additional beliefs, because they grant the sufficiency of the essentials they hold in common. The emphasis is on the joint work to be done, which they believe can be better achieved by pooling their resources, and not on sharing the additional beliefs which they hold differently. The Roman Catholic Church has not come here that cooperatively because it does not accept their common basis and is not prepared to let the other members alone without seeking to present its own additional beliefs, which it regards as equally vital. It offers conversion, not co-operation, to the other missionary bodies in the land. Even so, religious which claim to be unique and final, which are confident of their basic assumptions, do not need co-operation from other religions and had better stay outside the inter-religious Fellowship. All their talk of sharing with other beliefs is but a euphemism for selfishly enforcing other people's doctrines and greatly moving the primary question. But what is needed is joint action on behalf of peace and goodwill by those who are agreed on a few fundamentals and who have the sense and the humility to allow themselves of additional beliefs and practices. Whereas the need and the opportunity, now the challenge, for joint action is recognised there will be less inclination to and less talk about sharing the more secondary elements in each other's faith.

But the Fellowship, as it is, has not met the challenge for joint action, at least not to any satisfying extent. It has not formed itself as an advance body, a forward group, pointing the way to a new and better world-order, because in doctrinal religion its members have found a new bond of union transcending, while not destroying, the old and lower loyalty. Perhaps it may be claimed that it is doing a service in bringing together round the same hearth-stone for amiable talk and unfettered discussion people holding divergent and mutually antagonistic beliefs. Listening to their confessions and unobtrusive discussions one wonders where it is all going to lead to. Perhaps it is not meant to lead to anything, for the members are expected not only to hear all their confessions with them, but to cling fast to them. That has been claimed to be an achievement, a distinctive feature of the movement. But if that is all the Fellowship does at, I would warrant in all humility, that it is not worth the Society for the Propagation of Friendship in spite of Religion.

HARIJAN WELLS IN ASSAM

The Harijans in this province, it must be admitted, suffer from the same disabilities in respect of water supply as Harijans all over India suffer from. In the districts of Dibrugarh and Lakhimpur, however, it is pleasant to note, they are generally allowed to take water from public tanks of which there is a fairly large number in these two districts. But here also in towns, villages are not allowed to draw water from common tanks or wells. One well has been thrown open to them at Dibrugarh.

The system of water supply in Assam is probably the worst in the whole of India. Villages, specially those living on out of the way places and in jungles and hills are the worst sufferers. Nearly five thousand persons die of thirst every year. Last year in the district of Kamrup alone 1,180 men and women died of this disease within a month. "Rural areas starve," says an official report, "accounting for 2,477 out of the total of 2,548 deaths" in the year 1932. The source of this trouble is generally a polluted water supply. There is not a single year in which drought has not visited this province. Kachari, Jorhat, Dimaas, Lakhimpur (these Indian States) are perhaps the worst sufferers from this disease. They generally live in villages in the country and are absolutely very backward, and therefore unable to make a trade.

Therefore it is also our duty to sink new wells for Harijans in order to relieve them from this disease to the extent it is possible for us to do with our limited resources. We have made a survey of a number of villages and have found out that in nearly 500 villages wells are urgently needed. We have constructed two new wells and repaired three more, and the cost we have incurred so far is Rs. 412. Besides these, three tanks have been made from local donations, and wells have been constructed by the United Local Board at our request. The Dibrugarh and Jorhat Municipalities have provided two wells to their poorer employees. This year we have budgeted for Rs. 1,000 out of the Pious Fund and Rs. 1,500 out of the Harijan Wells Fund for the sinking of new wells.

D. N. BHARMA
Provincial Secretary

To receive membership card, subscribers are requested to enclose their Rs. 10 and their communications to the Manager.

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HARIVAN

3010

Editor: MARGARET SINGER

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[ONE ANNA]

WEEKLY LETTER

Laughter and Tears

For days together Jannabadi had stood guard at Warba protecting Gaudhiji from all visitors and even the inmates of the Ashram and the members of the family. But on the last day he relaxed and allowed those who wanted to see him to be near him for a minute or two. There was one among them whom Gaudhiji wanted to stay at Maganewadi during his absence. She was not very happy about it, as she had hardly any company. "May I trust you to live cheerfully and not to make me worry about you?" he asked.

"Yes," said she, "I have made up my mind to stay and have prepared a three-table which will keep me busy the whole day."

But the doctor who was there interrupted the conversation and said: "You have been treating everyone all these years and you know the result."

"You don't accept the peasant company, I hope," said Gaudhiji whilst everyone burst into laughter.

Then came Madan. As she bowed, Gaudhiji said: "How is it that no one is worried about you living all alone in the midst of thousands of men and that all trust you? What have you done to deserve that trust?"

"I have done nothing," said she with tears of joy in her eyes. "It is yours doing."

"But I have not treated you with any partiality, as you know to your cost!"

"Even then it is you who have put that trustworthiness into me, the determination to live one's life in the midst of millions."

When we started for Bombay, Dr. Jivraj Mehta and Surabi Vaidikbhai travelled with us. Gaudhiji had not expected this. He was had bothered him with the details of the arrangements. As the train started and he found the doctor and the doctor's being themselves up in the third class compartment, he asked, "Why need you have done this?"

"It would be absurd," said the doctor, "to pretend to have worried you without travelling in the same compartment with you!"

But the doctor need not have done so. He had the explanation ready. "When the doctor who usually travels first, travels third today

after 15 years, I thought I must keep him company."

The doctor played the concert very well, seeing to it that just those windows should be open which should be open, that Gaudhiji should sleep on a bench which would be most useful, and so on. But the next day as we left Kalyan he arranged us all by his careful and skilful arrangement of all articles of our luggage. He had them collected and himself helped in collecting them--each group in its proper place, suggested how the number might be reduced to a minimum, by collecting things placed together, and had the whole luggage so arranged that it could be unloaded in the minimum time.

As Gaudhiji watched all this, he said: "Doctor, you worked me very strongly of Gdha. He would do all his packing himself and attended meticulously to every detail. He was a mathematician and his skilful arrangement and accuracy was brought to bear on all these occasions. When he left South Africa there were some 45 addresses of welcome--huge photo frames, carpets, etc.--to be carried to India. He saw himself to their packing and to their being put where they should be in the train or compartment, as the case might be."

The day in Bombay was as useful and quiet as it should have been. Everyone co-operated most heartily. Shantani, Sarojini would call every day without ceasing him. One afternoon she left this note for Gaudhiji: "For the fourth time I am being denied the pleasure of making you laugh your toothless laugh. Hence these tears."

Our Village

Still a year ahead, Sri Gopalan, Yash has been able to induce one more peasant to purchase the right-will measure from us, at the bounty rate of course of 4 annas a unit. He has also induced two people to erect their own trench latrine in their small yards, and they will themselves see to keeping them clean. We have on our part resolved to invest the proceeds of the sale of the measure in having public trench latrines one after another. Each will not cost more than eight or nine annas, the digging of pits being done by Sri. Naik and other workers from Maganewadi, when and if they are available. Sri. Naik cannot yet get

cooperation in this respect, but even that may come. His patients are irresistible.

In the meanwhile we have a number of visitors to inspect themselves in our experiment and in the one being carried on in her village by Mrs. Lester. Miss Lester went out to find one morning and would not be satisfied until we allowed her to have her full share in rearranging and carrying the baskets. The work deeply thrilled her. She wondered what must have been the plight of the village before we appeared on the scene and of the village where we work of this kind was going on. I told her that the Sen, our kindly helper, had been at our service all these centuries and so also the umbrellas. But these had not always succeeded in preventing epidemics. When I told her that the problem had attracted the attention of that great master of suffering humanity, Miss Florence Nightingale, about 50 years ago, and that she had failed in spite of her tremendous effort to have the village reserved for improving village medicine, she was surprised and boreed a sigh of despair.

Sanitation comes in various ways and from various quarters. And when Miss Lester told me that our system of disposal of excreta was the cleanest she had seen and that whilst she could not rival the Japanese and Chinese methods of disposal she could work with us for any length of time, I thought even our stand had no silver lining.

The Japanese System

She proceeded to describe the most filthy and surely Japanese "on-village" system, and put me in mind strongly of the description given of it by Dr. Cousens in his "New Japan" some years ago. "True," said he, "in the matter of personal convenience, Japan holds her beautiful site in wood and clay to the aid of human waste—but in the matter of disposal she acts against her traditional ability in securing the most perfect perfume in incense, a decoration, an enticing odor which is as cheap a contrivance as her rapidly telegraph poles to fend off an unexpecting noxious disease. One man, however, has not been away from the ugly sight, but there is no escaping from the head-on-front stench of accumulated and fermented excreta which follows a rhythm of intensity from one visit of the scavenger's cart to the next, and permeates through rooms and paths and verandas reaches to every part of the house, obscuring (for a sense of olfactory insensitiveness) the beauty of form and colour and arrangement that the eye, if one were all eye, would rejoice in.

"At regular intervals the accumulation of Japanese night-soil are taken away. This process announces itself to a wide area. At my public lectures in the University hall I have occasionally been forced, rather than invited, to request the closing of the windows

on one side of the hall. These accumulations are taken by men carrying slanted wooden baskets to collecting stations. During the season of growth, the feces infuse every farm the cooling pool beside each farmhouse two basketsful of 'incense' along at the ends of a bamboo shoulder-pole. With a hole that one would put into an exhibition of artistic handicrafts he distributes the stuff to his growing crops and his fumes to the wind. Our house at Otsuwa' was on the forward side of the fields, and our 'despatch' morning hours were periods of nasal misery until we made up our minds to accept the inevitable with as little consciousness as possible."

Well, earth is the best deodorant, and though in the case of earth holes have to teach a lot to the world, many of our towns present the trying spectacle depicted in Dr. Cousens' book. If village-falls could be converted to the use of earth, the problem of our rural sanitation would be half-solved. In towns where the scavenger has still to do the dirty job of hauling filth-sceptacles, the use of earth every time a latrine is used, would serve both to ward off flies and to save "nasal misery" to all. In villages where people could not be persuaded to have trench latrines or to confine themselves to distant fields, our workers would do well to insist on the use of earth, no matter where they will spend.

Remarkable Results

That workers are achieving remarkable results will be evident from the following report by Dr. Ishihara Maki of work in a Kansai village: "Our sanitation work is going on regularly and steadily. Yet such, an aged goldsmith and a great flesh-devoter accompanied us every day. There is now very little scavenging to do, though of course we cannot yet say that there is no dirt or filth in the village, for whenever strangers come they blunder. There are some old women too who cannot but throw rubbish or filth on the streets. On the whole, however, there is less scavenging or scavenging to be done. We have put up 11 trench latrines for women. We had fully expected that some of them would not be used, but they are all very much in use. Very near the village we have dug five oblong pits for children. Most of the adults and elderly ones go to a vast stretch of land full of weeding bushes on the bank of the river. In order not to disturb them and not to waste the measure, the village post-boy has dug 12 trenches 22 feet long and 1 foot deep. These are all used and covered with earth after use. The land which used to be once one vast open latrine and stinking hole is a perfectly clean spot. For women who would rather go so far there are five similar trenches at some distance from this place.

"In order to give the womenfolk thorough instruction in the clean use of these trenches,

we had the women's meetings in different parts of the village, and I must say they are making a fairly good use of the trampoline. I say, "fairly good", because there are still some who will not use the trampoline and squat on the open ground, simply to save themselves the trouble of using earth.

"We have not yet been able to deal with the mud-heaps in the village properly. We should like to remove them far out of the village, but we have not enough work land for them. And as these mud-heaps are almost always used for performing calls of nature, they are not as clean as we would wish them to be.

"But the trampoline and latrine are being well used and we hope to make a good amount when in two months' time we erect the new houses. Two persons have made trampoline in their own fields and they invite people to go to their fields, not without such response, I am glad to say."

M. D.

THE STORY OF OUR BEES

(By C. Ranganathan)

II

We have two-spoken bees now in the Ashram. Most of them are from one to six months old. Everybody knows that we do not use adequate rules in our area, and that ought to be the rule. Not only men and cattle, but even the poor insects suffer by reason of this. They are more numerous than men, but, alas, even they depend on the grace of the clouds. We have not, therefore, been able to shed much honey from the store of our winged guests, but that is not the thing. The bees have added real joy to the life here. When previous bees honey are the things we gain from the company of these wonderful little creatures. To learn to deal with them is a continual lesson in the great art of love, gentleness and consideration, an education of heart, mind and hand, and a process of true civilization. Observation of the life and manners of the bees teaches man most valuable lessons about the advantages of order, co-operation, loyalty, industry and restraint. These bees have been written about and praised thus without number, but they rightly deserve all that praise and more, and actual observation is something very different from reading or hearing.

Half a dozen of the Ashram workers can handle the bees and some friends outside the Ashram at Palapatt, Chittabandur and others have also been taught, but hard and shoulder above the rest is Sgt. Vismannath. He is a born brother of the bees. It seems as if the bees knew him by sight, they certainly know him by smell. He gently puts his hands into a cluster of them in their wild home, as a catfish would take flowers out of a basket. He knows almost

everything about them and indeed seems just to be one of them, a large bee-winged bee himself, stirring his little stings like a true brother. He searches out the wandering wild ones, houses them, feeds them, guards them against enemies and marauders, saves their bees and in a hundred ways finds joy in loving and serving these little daughters of the Sun.

Inside the hive in the Ashram, a number of colonies are kept by friends round about. Sgt. P. Naganth Gowder, the young commander of our village has four hives in his garden.

Our teacher Sgt. C. K. Ranganathan has no less than eleven hives in his field-house two miles off and is nearly as good as Sgt. Vismannath in apiculture. Our Kumbhar's cousin at Palapatt, Sgt. P. N. Nandhar Gowder, has five hives. Two of our workers have two hives at Chittabandur. There are three colonies kept by Sgt. M. Sumanthadas Adyar, a practicing lawyer there, has successfully assisted in the capture of a wild swarm at the time of the exhibition where two of our hives were on show. Another 15 hives distributed by us are kept by friends outside, besides our own 27 in the Ashram.

Since this activity was taken up in the Ashram, we have extracted nearly 25 lbs. of honey. The largest yield of a single colony was 7 lbs. 14 oz. (Lalitha). The sources of pollen in our area are mainly clover, lucifer and common flowers. The sources of nectar are neem, tamarind, cotton and palm-tree, besides many varieties of wild plants. The sweetening season here is from December to June and in the month of September. The honey-flow is from January to May and September. During November there is a short flow.

What is the difference between apiculture and the work of the wild-honey gatherer? The latter does nothing for the bee. He destroys the combs and honey when extracting honey. The working bees if any must build a new comb somewhere. The honeygatherer however first one of the deadliest enemies of the species. In apiculture, the beekeeper constructs and well-protected hives and have all the advantages of their natural home without its dangers. They therefore multiply in safety. The bees are not destroyed by the extraction of honey. The bees use the upper half of the combs for storing water, honey, while the bottom is reserved for keeping their brood. The apiculturist's hive is so constructed as to let the upper combs be taken out separately, so that in extracting honey the brood is not disturbed. The apiculturist does not crush the combs and larvae as his wild brother does, but gently takes out the top combs and without any harm to them, reserves them in an apparatus designed for it. The honey is then taken out by centrifugal action, and the combs are returned to the bees where the bees readily accept them again. Comb-building is a great part of the bees'

(Continued on p. 187)

H A R I J A N

SATURDAY, JANUARY 20, 1934

MRS. SANGER AND BIRTH CONTROL

In Several Aspects

Since the time Mrs. Margaret Sanger, the famous leader of the Birth Control movement, paid a visit to Wardha, I have seen several different aspects of her. First as she appeared to me then during those remarkable interviews with Gandhi — interviews in which she appeared to Gandhi as a great moral teacher "to advise something practical, something that can be applied to solve the problem of the 'frequent child-bearing'". "to give some message to those who are not yet sure but who are anxious to limit their families". She seemed, during those conversations into which Gandhi poured his whole being, desperately anxious to find out some point of contact with Gandhi, to find out the utmost extent to which he could go with her. And he did indicate the extent. Her second aspect was revealed in her article in the *ILLUSTRATED WEEKLY OF INDIA* in which she discusses what she calls Gandhi's "banning" word of "having" known the experience and the aspirations of thousands of women in India. Mrs. Sanger approached Gandhi in Wardha for the solution of a long's problem, because she herself said, "There were thousands, millions, who regard your word as that of a saint", and yet she ridiculed his claim to know these women's "aspirations and experiences", thousands of whom marched to jail with her. All she is concerned about in this article is to prove that Gandhi does not know the women of India. She offers not a word about the points of agreement she sought at the interview, and the extent to which Gandhi said he was prepared to go with her. The third aspect is revealed in an address on "Women of the future" that she delivered before the World Fellowship of India. I shall come to this later in my article.

The Interview

To come to the interview. As I have already said, Gandhi poured his whole being into his conversation. He revealed himself totally out, giving Mrs. Sanger an intimate glimpse of his own private life. He also disclosed to her his own limitations, especially the desperate limitation of his own philosophy of life — a philosophy that seeks self-realisation through self-control, and said that from here there could be no solution and no sleep. "I could not recommend the remedy of birth control to a woman who wanted my approval. I should simply say to her, 'My remedy is of no use to you. You must go to others for advice.'"

Mrs. Sanger said some hard words. "I agree,"

said Gandhi, "there are hard cases. The birth control enthusiasts would have no man. But I would say, do divide ourselves by all means, but the remedy should be other than the one you advise. If you and I as moral reformers put our feet down on this remedy and said, 'You must fall back on other remedies,' those would surely be found." Both seemed to be agreed that women should be emancipated, that women should be the arbiters of her destiny. But Mrs. Sanger would have Gandhi work for women's emancipation through her pet device, put no believers in violence want Gandhi to win India's freedom through violence, since they seem to be sure that non-violence, can never succeed.

She forgets this fundamental difference in her impetuosity to prove that Gandhi does not know the women of India. And she claims to prove this on the ground that he makes an impossible appeal to the women of India — the appeal to resist their husbands. Well, this is what he said. "My wife I made the wife of all women. In her I studied all women. I came in contact with many European women in South Africa, and I have practically every Indian woman there. I worked with them. I tried to show them they were not slaves either of their husbands or parents, not only in the political field but in the domestic as well. But the trouble was that some could not resist their husbands. The remedy is in the hands of women themselves. The struggle is difficult for them, and I do not blame them. I blame the men. Men have legislated against them. Men have regarded women as his tool. He has learned to be his tool and in the end found it easy and pleasurable to be such, because when one keeps another in his full the divorce is easy. — I have told them during the years still left to me if I can drive home to women's minds the truth that they are free, we will have no birth control problem in India. If they will only learn to say 'no' to their husbands when they approach them sexually I do not suppose all husbands are brutes and if women only know how to resist them, all will be well. I have been able to teach women who have come in contact with me how to resist their husbands. The real problem is that many do not want to resist them. For resistance backslapping upon themselves will be necessary in 99 out of 100 cases. If a wife says to her husband, 'No, I do not want it,' he will make no trouble. But she hasn't been taught. Her parents in most cases won't teach it to her. There are some cases, I know, in which parents have appealed to their daughters' husbands not to force matrimony on their daughters. And I have some women amongst husbands too. I want women to learn the primary right of resistance. She thinks now that she has not got it."

What is there in this to show that Gandhi did not know the women of India or did not

know women, I do not understand Jones who set the seal of his own blood upon his precept "love thine enemy", and "rebel not evil", would be bold to have entered the precept in ignorance of mankind, simply because we are far away from realization of that principle!

Mrs. Sanger takes the photographs of "errandmen, druggists, and thwarted longings that life Gandhi's advice would bring into the home", of the absence of "loving glances" and of "tender good night, kisses" and of "words of endearment", forgetting all the while that birth control and all its kinder or vulgar accompaniments have contributed to America to countless invitations and druggists, divorce and worse. But the American we know through books of a realist reformer like Upton Sinclair would seem to be different from the American that Mrs. Sanger claims to know. She cited cases of great nervous and mental breakdowns as a result of the practice of self-control. Gandhi spoke from a knowledge of the enormous battle he waged every week, when he said to her that "the evidence is all based on manipulation of instinct. The consequences are not drawn from the practice of healthy-minded people. The people they take for examples have not lived a life of even tolerable satisfaction. These examples assume that people are expected to survive self-restraint while they continue to lead the same dissipated life. The consequence is that they do not survive self-restraint but become lunatics. I carry on correspondence with many of these people and they describe their own ailments to me. I simply say that if I were to present them with this method of birth control they would lead far more lives."

He told her that when she went to Calcutta she would be told by those who knew what have contraceptives had worked among unmarried young men and women. But evidently for the purpose of the conversation, at any rate, Mrs. Sanger confined herself to propagation of knowledge of birth control among married couples only.

Mrs. Sanger reacted at what she calls Mr. Gandhi's "appalling fear of immorality and over-indulgence" following upon a life of unrestrained birth control, and she pointedly asks, "Has he ever thought that the same frequency can come during the nine months of a woman's pregnancy?" I must say that in advancing this argument Mrs. Sanger is less than fair to her own sex. Now but the most thoroughly honest or suppressed would submit to even legitimate sexual abstinence during pregnancy.

What was to be done with couples who wanted to avoid the burden of one and yet could not do so?

Sexless and Sexless

Mrs. Sanger was thus led on to her apostrophe of "sexless", which she said "is a relationship which makes for goodness, for completeness between husband and wife and contributes to a truly understanding and a greater spiritual harmony." An obviously sexless proposition, but full of confusion when in the same breath one identifies love with lust and then tries to separate the one from the other. The distinction that Gandhi drew between love and lust will be evident from the following extracts from the conversation:

Q.: When both want to satisfy sexual passion without having to suffer the consequences of their act it is not love, it is lust. But if love is pure, it will transcend animal passion and will regulate itself. We have not had enough education of the passions. When a husband says, "Let us not have children, but let us have children," what is that but sexual passion? If they do not want to have more children they should simply refuse to coite. Love because lust the moment you make it a means for the satisfaction of animal needs. It is just the same with food. If food is taken only for pleasure it is lust. You do not take chocolate for the sake of satisfying your hunger. You take them for pleasure and then ask the doctor for an antidote. Perhaps you tell the doctor that acidity keeps your teeth and he gives you an antidote. Would it not be better not to take chocolate or whisky?

Mrs. S.: No, I do not accept the analogy.

Q.: Of course you will not accept the analogy because you think this sex expression without desire for children is a need of the soul, a condition I do not endorse.

Mrs. S.: Yes, sex expression is a spiritual need and I think that the quality of this expression is more important than the result, for the quality of the relationship is there regardless of result. We all know that the great majority of children are born as an accident, without the parents having any desire for conception. Children are two people drawn together by the sex not by their desire to have children. . . . Do you think it possible for two people who are in love, who are happy together, to regulate their sex act only once in two years, so that relationship would only take place when they wanted a child? Do you think it possible?

Q.: I had the honor of doing that very thing and I am not the only one.

Mrs. Sanger thought it was illogical to maintain that sex union for the purpose of having children would be love and union for the satisfaction of the sexual appetite was lust, for the same act was involved in both. Gandhi immediately explained and said he was ready to describe all sexual union as partaking of the nature of lust. He made the whole thing absurd.

directly alone by taking hints from his own life. "I know," he said, "from my own experience that as long as I looked upon my wife carnally, we had no real understanding. Our love did not reach a high plane. There was affection known as always, but we never stayed and closer the more we or rather I became restrained. There never was want of restraint on the part of my wife. Very often she would show restraint, but she rarely resisted me although she showed discrimination very often. All the time I wanted sexual pleasure I could not secure her. The moment I had goodbye to a life of sexual pleasure our whole relationship became spiritual. Last day and love ridged fused."

But Mrs. Sanger probably regards every day entrance as an act of love and a married life without sexual relationship and its pleasures means a dull tedious affair. Gandhi's own personal witness made no impression upon her. She dismissed it as that of an "Medit", as appears from her wilder ones at "that small group of idealists who have subordinated their own energies into creative action into the activities of his own National Congress". I do not think during all his conversation Gandhi ever once alluded to the Congress or Congressmen. Mrs. Sanger forgets that all moral advancement has proceeded on the practice of a "small group of idealists", and that even the apparent progress of her own movement depends a lot on the slow way in which she teaches her doctrine and describes it as the upward path "demanding of us who inhabit this globe all that we possess in intelligence, knowledge, courage, vision and responsibility". She said that "leads to the fulfilment of human destiny on this plane."

A Possible Way Out

Mrs. Sanger is so impatient to prove that Gandhi is a visionary that she forgets the practical ways and means that Gandhi suggested to her.

"Must the sexual union take place only three or four times in an entire lifetime?" she asked.

"Why should people not be taught," replied Gandhi, "that it is harmful to have more than three or four children and that after they have had that number they should sleep separately? If they are taught this it would banish this custom. And if moral reformers cannot impress this idea upon the people, why not a law? If husband and wife have four children, they would have had sufficient sexual enjoyment. Their love may then be lifted to a higher plane. They have been cast. After they have had the children they wanted, their love transforms itself into a spiritual relationship. If their children die and they want more, then they may want again. Why must people be slaves of the passion when they are not at others? When you give them education in

birth control, you tell them it is a duty. You say to them that if they do not do this thing they will interrupt their spiritual evolution. You do not even talk of regulation. After giving them education in birth control, you do not say to them, "Thus far and no further". You ask people to drink temperately, as though it was possible to remain temperate. I know these temperate people."

And yet as Mrs. Sanger was so drastically in error Gandhi did mention a remedy which could completely appeal to him. This method was the avoidance of sexual union during certain periods extending it to the "safe" period of about ten days during the month. That had at least an element of self-control which had to be exercised during the unsafe period. Whether this appealed to Mrs. Sanger or not I do not know. But Gandhi spoke Gandhi the truth-seeker. Mrs. Sanger has not referred to it anywhere in her interview or her DISCOURAGED WOMAN article. Perhaps if both control was to be satisfied with this simple method, the birth control clinic and propaganda would find their work done.

Incontinent?

But I come to a third aspect of Mrs. Sanger. She alludes to the World Fellowship of Future in most striking. She finally speaks there on behalf of her country where "there are more advanced theories proposed than in any other country in the world. The national total of abortions has been estimated to top 1,000,000 per year. This total does not include the number brought about by drugs or by instruments used by the pregnant women herself." Let it be remembered that it is not only the married women who is thought of here. It is the unmarried women too, and Mrs. Sanger would not really mind arming them with contraceptives. "The infinitely more complicated problem of abortion" are to my mind, she says, "by a proper, safe, dependable means of birth control." In the present state of society abortions are inevitable, and as birth control is also inevitable! The vicious circle is complete. Mrs. Sanger makes a fervent appeal for preventing the "masses and tragic waste of the greatest creative love within human nature lost." She forgets that contraceptives will provide the most rational outlet of that waste and abuse.

But I have come across in her address a startling argument which would take away from the substance of all her other arguments. "Japan is breaking her own record for population increase! The whole world in the Far East—is according to the pace of the world at large—grows out of this 'full speed ahead' crash competition between Asiatic races. Is it not time for the League of Nations or the world court to have on this sad traffic light? Japan's determination to find an outlet for this surplus population precipitates the world's 'unbalanced

war' against the Chinese, the creation of the puppet state of Manchukuo, the breaking of Chinese treaties, the starting of the seeds of another 'World War' Another yellow peril! Is it a coincidence that speaks here in some-one really different therefore? I wonder.

M. D.

THE STORY OF OUR BEE

(Continued from p. 324)

bees, and if bees are provided in proper conditions, their energy is conserved.

Let there be no mistake. There is in my opinion no virtue in keeping bees. Beekeeping is unscientific imperialism. To do without honey is best, but if we must have honey, it is better to get it in the apiculturist's skilled way.

In addition to the bee's natural enemies mentioned in the Bulletin as "Bee-Keeping", No. 35 of the Agricultural Department, we have noticed in this locality a kind of wasp smaller than the Indian bee, which persistently punts the bees. It appears to be their most serious enemy here. Without exaggeration, in certain seasons, the loss of bees due to this wasp may be put down at no less than 50 per cent from a colony. We sent samples of this wasp to the entomologist at Colaba. He identified it as belonging to the genus *Sitta*. We also noticed an *Orissa* Drone in the landing on the backs of some workers and drone in one of our colonies (*Monarda*). It seems, however, that this causes no marked damage to the colony or disturbance to the routine of their work.

Some notes of observation may be of interest to others engaged in apiculture work. Once the Queen in Colony Sukhadra was noticed to be in a state of alarm. A larva was found inside the brood box. The Queen was in the last frame, restless and alone. A number of workers were busy drinking honey preparing to swarm out. The Queen then suddenly flew up and went round and round above the hive 3 to 5 ft. high. After a couple of minutes she came down and reentered the hive from which we had removed the swarm.

Young Queens just emerging from their cells when let loose in the air were observed to return to the hive in a few minutes.

A Queen was disturbed for some unknown cause. All the bees except six entered a neighbouring hive without meeting with any opposition. The six workers left behind were engaged in moving the disturbed mother in vain.

A normal and fairly strong colony was captured by us. Later a specimen colony was captured and this was united with the former already, no fight was noticed. The united colonies continued normal life.

Once we captured a swarm with the help of a broad comb taken out from another hive.

All the bees were in one hive except a small remnant on the tree where they had clustered. We thought we had the queen in our hive and so our capture party came down from the tree. In a few minutes we found that all the bees flew back and our hive was left empty. The bees reached the cluster and made a flight from there to another tree and settled on a small branch that could not be reached by hand. We kept the bees with the broad comb, hanging to a branch of a tree close by and applied a little smoke from below to the cluster. This was successful. The cluster melted and all the bees by themselves entered the hive that we had hung up at a little distance.

We have a lone queen in the *Adiantum*. The sting about her back does not offer a safe means to attract the bees, which looks like a reaction from vegetation on the part of the bees to the manners of their predators — the wasp.

Even *Vermorel* has been stung once or twice: "On the morning of 7th December, 1935, I was examining a specimen colony. The bees made an attack on me and gave me about 40 or 50 violent stings mostly on my left hand. I slowly moved away a few yards but the bees were flowing like a river from the hive towards me with the fanlike high note. I held my hands out to save my face from the every food, and they stung my hands to their hearts' content and returned to the hive. I closed the hive and returned. The stings were removed painfully. There was swelling and bleeding. I moved to my hospital near by, with stitches of breath and palpitation, my face flushed and with great red lesions and swellings all over my body. I was unable to stand. I lay down immediately. I took Calor Lactar Ore, 30 and *Adrenalin* 15 mg. orally. This was repeated in the evening and *Insulin* was applied. Next day the lesions began to disappear itching continued for three days. I took a purgative and repeated the Calor Lactar, and I was soon all right."

(To be continued.)

IN CHINESE VILLAGES

(By Shree Laxar)

I

While I was staying in the villages of China I thought of India. Now that I am here, my thoughts go back to the rural reconstruction there. Some of it was sponsored by their own Government who have put one of China's ablest men in charge of the nation-wide movement. He took us round the Hunan District. The village workers find the peasants eager to co-operate once they realize that they can improve their stock by using the facilities he is making available. They are perhaps even more keen on getting a school going in each village, fathers and mothers as well as grandparents pore over the same books as the children study

from night to night. A Public Health Service has been identified which provides short term training courses in First Aid, Village Hygiene and Sanitation. Once a village gets organized it can send one of its own inhabitants to acquire experience, and on his return they may open a village clinic in some distant temple. I saw this done with great success. An eminent doctor, famous throughout China and the United States, Chairman of the China Medical Board, told me in Peiping that the national medical service that the Chinese Government was now setting up was pouring its effort and spending its supply that he thought it likely that in fifteen years or so China will lead the world in public health work. I happened to be speaking at the first conference ever held in China of Women Health Workers and nearly all of them were working in villages.

In these village centers they recognize that man is not only an eating, drinking, working, clothing and sleeping animal. They know that the quality of life depends on other values also. Even a healthy, clean, fertile peasant may be like an infectious pest to the village if he is quarrelsome or a drunkard or an opium smoker. His character blemish is given the weight. The village workers are called in to settle quarrels. In one case a disagreement between two families that had dragged on for months and caused much expenditure on litigation was soon settled satisfactorily. Not only were the two families reconciled but the big of land they had been quarrelling about was donated to the village center to extend its usefulness.

A CHINESE RURAL RECONSTRUCTION CENTRE

[I take the following from one of Miss World Lester's circular letters from China. M. D.]

Chang Pu Liang drove my car to one of the two Rural Welfare Centres, explaining their aim as well.

The programme sounded good enough but the flesh and blood activities were better: first of all the cleanliness, the enthusiasm, the sort of spiritual glow about the workers. The actual program met the new era. The Welfare Centre was housed in a temple. "Temple into clinic" sums up accurately much of China's new energy but it does not necessarily signify any trend to materialism. These really kept, efficient herbs, medicines, diagnostics and consulting rooms have displaced the host of "green in, tea spit" high figures of fasting looking Buddhas at altars, with fasting eyes, dry breath and pointed teeth. Rural family temples are also used for health work. So long as the temple are preserved showing the peasantry assembly, and so long as they may assemble all their relations there at New Year, the family gods

are glad to have the place put to such good use. In one temple functioning as a school, looking across behind a curtain hang in all seriousness, the gold-painted Buddha sat. The same emblematicism was suggested for another nearby village, but after serious deliberation they decided that they wanted to keep their temple, so they paid for a school building.

The workers in these centres are young men and women, doctors, midwives, teachers, agriculturalists, and just "common-sensible" people who know how to make friends, how to live together and work by standards, how to keep their own personal standards high and yet to identify patients with other people's failures, how to serve God and man and love the "abundant life" themselves. They take only small salaries. Of course the villagers have come to trust them. They bring their law suits to them now. Just imagine these young people feeling themselves faced with an old family quarrel involving hundreds of people which had been dragged through the courts for months and was now to be taken up to the Supreme Court. It was all about a small bit of land, two-thirds of an acre. Neither family, the Tangs or the Lins, would give way to the other. "Then what about giving way to the new Welfare Centre?" suggested someone. This idea appealed to both sides. They accepted the invitation to meet at the village temple and apologize to each other. The dispute was over but the land not yet apportioned. Neither side wanted or needed it, but each was unwilling to see it appropriated by the other. So they gave it to the Centre.

This successful arbitration was the foundation of other arbitration bodies in many villages around, all formed of local leaders, in which many disputes have been amicably settled.

Then there was the formation of volunteer fire brigades, with cheap hand-pumps, hoses and fire-hooks. Each district is divided into teams, and each team, usually composed of five or six farmers, keeps possession of the equipment for a month, being responsible for all turn-outs during the time.

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HARIJAN

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POONA — SATURDAY, FEBRUARY 1, 1936

[ONE ANNA

WEEKLY LETTER Is an Attorney's Chamber

My Fairness is one of the senior members of a famous solicitor's firm in Poona. He is also a member of the Village Industries Association. I once casually asked him if he was doing anything to push on the village industries in his own office, and he invited me to visit his office. I knew that he and his senior partner Mr. Chitambar had been exhibited themselves for years, but the visit to their office had many surprises in store for me. In Mr. Mangaldas' chamber side by side with cupboards of legal books stood two cupboards full of articles of village manufactures. The bulk of one of these was devoted entirely to black and various specimens of articles of daily use—table cloths, curtains, towels, napkins, shirtings, shawls, saris and so on. The other was a little museum of village industries. These included everything from capitalised run to all varieties of hand-made paper and village-made fountain pen ink and dyes and shampoos of unadorned kind. But these were not there just for show, as they well might be. The articles were regularly being sold, a clerk was specially maintained for the purpose and he kept books and accounts of things sold on behalf of various associations. Mr. Fairness's firm seemed to use hand-made paper not only for letters, notices, etc., but for documents and correspondence, and he told me that sometimes it so happened that certain articles which failed to attract notice in Village Industries Association shops and lay there unused for days together found ready customers here. All these customers were the firm's clients of course, but often enough their letter paper and documents attracted the attention of other firms which placed orders with them.

Here is an example which may be copied everywhere, especially in medium towns by pleaders who come in daily contact with their clients and can influence them in various ways. The doctors too may have similar cupboards of products of village manufactures and they may add health and medicine shampoos and articles of diet like capitalised rice, pure sham-poon oil and gurgles.

Efficiency of Takk

The hand master of a national school (Tangar) in C. P., sent the other day five yards of cloth—

two shirtings—for Gandhi, worn out of talk given upon by the boys on Gandhi's birthday. I wrote to him for further particulars in order to find out how much exactly little boys can do with their takks. The hand master's letter in reply is full of interesting particulars. Three takks were kept playing for 24 hours by 25 sets of these boys working at three by turns, each spinning for two hours, and 24 hours by 24 hours in all. The average speed per hour was about 150 yards, and the 24 yards of cloth was the result of the total output of about 15,000 yards of yarn. There are 25 boys in the school, about 25 or 30 of whom are very young. All of them have to spin on the takk for 40 minutes every day but the pace of these runners runs is not wearisome. The average speed attained is about 150 yards an hour.

It will appear from the foregoing facts that 25 hours' work on a takk working at an average speed of 250 yards an hour—much less than the average speed attained by a good takk-spinner—was enough for five yards of cloth. This means that a year's output of this rate would be nearly 25 yards of cloth, i. e. almost twice the average per capita cloth consumption in India. Thus every boy or girl by just playing the takk—or playing with the takk—for an hour each day can produce enough yarn for his or her clothing needs; and those who are able double the speed—as many boys and girls do after a few months' instructed practice—can not do more than half an hour's spinning on the takk. As a matter of fact, instructed practice steadily improves the speed, as we saw from the figure of takk-spinning in a Balmoral Ashram given in these columns about six or seven weeks ago. His weekly practice enabled the slowest spinner to improve his speed from 120 yards to 214 yards in half an hour and the fastest spinner from 230 yards to 340 yards in half an hour. A little application is all that is needed.

Extraordinary

What application, when it is exercised by one with the skilled dexterity and intense concentration of Vinoba, our address is apparent from the result of an experiment he has been making for some time. We know that he has been working at his wheel for eight hours a day for some months, and that he has achieved the skill of working the wheel with both the

left and the right hand at practically the same speed. When the right hand was tired, the left seldom is. He has tried the same experiment successfully with the mill in many instances both operating for half an hour or past that in the spirit of a moment and Vinoba does this infatigably over and above his wheel-spinning. He started spinning the mill with the left hand on 12th October. The speed on the first day was not more than 46 yards an hour. On 12th December the speed had increased to nearly 150 yards an hour! Vinoba is one of the very few cases in which we find an intellectual giant willing and able to switch off from intellectual to manual labour and obtaining a extraordinary results in the field of manual labour as in that of intellectual labour.

True Appreciation

Shoos women, not of the pure as devotedly spun by Vinoba have been rapidly accumulating and as he rapidly practices the use of nine pennies, it was rather difficult to decide how to dispose of the beautifully woven shoos. The wish was that the first pair must be given to his father, but what about the steadily accumulating pairs? There were customers of course ready to pay fancy prices for shoos woven out of the pure spun by such a pure-soiled man as Vinoba. But Jannabail found out a respectable worker of the gift, and placed it at once beyond the reach of customer's bids. He has been making nothing but shoos for the temples of Lakshmi and Venkates in his family temple (the last to be opened to the Harjans in India), and he has now reserved the shoos exclusively for the gods in the temple. But even the need of these gods must be limited, and devotion of gods in other temples which are open to the Harjans must also register their claims with Jannabail, who has considered himself satisfied of the deity.

Catechisms and Catechists

But there are catechisms and catechists. We have to be worthy catechists, the Jannabail, of things asked and given. The following letter from a place in South India shows how difficult it is to perform the function of a catechist.

"The temple of Sri Lakshmi Narayanaiahval at Mangalagiri is a very ancient temple of high repute. Its annual festival attracts thousands of pilgrims. Last year, the eve festival fell off on 25th March. Four persons of the Congress creed tried to place your photo on the car. As the ladies were against it, they insisted. There was some disturbance and eventually the congressmen were prevented from doing the act. A car was put up against them and they were confined. This year the eve festival will take place on 14th March. I understand there is to be a more determined and organized attempt on the part of some congressmen to place your photo on the car. It is so purely religious

evening that the trustees object to your photo being placed in the car. I know you view such attempts to glorify your name as misguided and inefficient. Will you please express your views on this question in that manner you think best, as I trust the mass will have a salutary effect, of course you can not ask my help in to allow things to be managed in a peaceful manner. I am sorry to give you trouble in your present state of health."

If the facts are as stated by the correspondent who, by the by, is a trustee of the temple in question, those who tried last year to place Gandhi's photo on the temple car did not do honour to Gandhi and did not certainly enhance their postage as devotees of Gandhi. Let us hope that the thoughtlessness will not be repeated this year. There is only one way to do honour to our sacred ones, and that is to do their will, i. e., the work that pleases them most.

M. D

SEGAON NOTES

A Few Facts

Now that I hope to start out work and experiments in Segau, and to give notes on my experiences from time to time, it may be as well, at the outset, to give a description of the village.

The lands vary from light and sandy loams to heavy black soil. The crops are chiefly: Jowar, cotton, mil, wheat, gram and linseed. There are one or two small gardens with guava trees, orange trees, bananas and sugarcane. Orbits here and there, and especially along the small streams, are early fruit date palms, which are often tapped for toddy. The village lies in the middle of the fields, five miles away from Wardeh, and there is no road within four miles. The only means of communication are by bullock-cart tracks and foot-paths.

The population is 419, a large majority of them being Harjans (Mahar 171, Mangs 181, and Kachis 167), Gonds (30), the rest belonging to miscellaneous communities.

There are 24 wells, 11 belonging to "upper castes," 4 to Mahars (the Mangs reserve water from the Mahars, but are not allowed to draw water).

There is a District Board primary school in which 15 boys and 20 girls are reading.

There are 2 temples — (1) Patils — for upper castes only (5) Patils — (for Mahars) which Mahars are not allowed to enter.

Industries

1. TDE making
2. Mat making (from palm-leaf leaves)
3. Weaving (mill run)
4. Toddy tapping.

There are 3 small supply stores, and one hot where you can take an odd and gambling is carried on.

The Mang womenfolk are the mistress of the village, and while on this duty are permitted by the high caste to enter even the kitchen.

All the houses eat fish, more or less, of goat, chicken and fish (with a few exceptions including the Brahmin family). The Marthas drink pretty freely. The upper castes do not drink much—a few take wine and spirits.

The total lands of the village are about 1250 acres, and the government has 1213.

The lands are divided as follows:

1. Jannalaidi	50 acres
2. Balasubrah Brahmin's share	550 .
3. Thirty small landholders:	
15 Gouds, 15 Koudas and	
Marthas, and 15 Mahars	1,250 .

The Mangal share of the village are divided as follows:

Jannalaidi	25 .
Balasubrah Brahmin's	25 .

The Sanitation Experiment

Even in Mysore I am trying a new method of teaching the most urgent question. The preparations are not yet made finished, but I can at least give an account of the plan now, after which I will report on its progress from time to time.

For the first two or three weeks after coming here I did nothing but study the habits of the villagers, and let them get used to my presence in their midst. Then, when I had got to know something of their ways, I chose out 7 squatting grounds in parts already used by the people. (My experience of India had taught me the danger of trying to change the habits.) Then, on three sides of the village I am arranging squatting grounds, one for men and one for women in each direction, and one fourth ground for women in a part where there is extra pressure every morning. No choleraic latrines are being made; the ground (some 25-35 ft. long and 15-25 ft. broad) is simply being cleared of grass and bushes, and buildings are being put round on the exposed sides. For the women one big space is quite sufficient, as they have the habit of sitting all together, but for the men small divisions inside the enclosure are being made. For rendering the excreta from 5 of these enclosures a big pit 4 1/2 ft. deep and 20 ft. square has been dug on one side of the village, and, on the other side, a smaller pit 4 ft. deep and 8 ft. square for serving the two remaining enclosures. More pits will be dug as needed. A Mangal and his wife have been engaged on Rs 12 per month, and they will keep the enclosures clean, as well as sweep the lanes and open spaces of the village each day. The neighborhood will be first opened to the pits, with street sweepings

thrown and earth. Within a few months after the pits are filled they may be dug out, and should produce good fertilizer manure. The Mangal has been promised a bonus of one anna on every cartload of manure. The value of the manure should repay the cost of the enclosures and the Mangal's wage. For the more some other ways of preparing the manure will have to be adopted, but of that in due season.

The object of this experiment is to try and find a self-supporting method of sanitation which is capable of being worked in countless villages. Good as it is for us to do the work with our own hands, we cannot cover such small round 750,000 villages!

In Mysore of Mysore it is, of course, Jannalaidi himself who is bearing the cost of this experiment, and in the work assisted I am having the whole-hearted co-operation of his estate manager and his farm workers. Other villages are already watching our efforts, and if we can make this a success there is no doubt the thing will spread. The unemployed Mangals, of whom there are many in Mysore and round about, are busily watching with the hope of work in Mysore.

As I write, the enclosures are being erected. Two for women are already finished, and with this our difficulties have begun! However have gone round that those who use the enclosures will be made to pay 4 annas each month. It is now stipulated that I must be getting paid by Government, and that some sort of taxation is bound to be the outcome of all this! But better women are already taking courage. I have to be continually moving about among them that it is not money but courage that we want in return for our labors!

To Visitors

Visitors to Mysore, who are now beginning to turn up fairly often, in spite of the five miles across the fields, will kindly remember that here supplies are small and time is precious! They will therefore please bring their own food with them when they intend coming for the day.

W.H.A.

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W.H.A.

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HARIJAN

SATURDAY, FEBRUARY 1, 1936

ENSURE A LIVING WAGE

The *MOONSHI* Review for December contains an article by Mr. Karam, General Manager Tata Iron and Steel Works, which shows that prevailing rates in India in quarters unrepresented by an Khadi movement for the first time revealed the extent of unemployment in the country and the length to which the unemployed were prepared to go in order to earn a wage, no matter how meagre it was. But Mr. Karam's description of the conditions of the labourers on the iron ore mines shows that even himself, though it gave a meagre wage, offered it under better conditions than those under which the 18000 odd labourers on these mines are getting it. Writes Mr. Karam:

"I have been up, I went on a trip to the Mines. We have used a lot of money by bringing out conditions on the tender system. In fact, the cost of working on at one of our Mines had dropped from seven paise to seven annas, but I might tell you that I have found one, on enquiry, that the average wages of labour at one of our Mines has dropped to three-quarters of an anna per day. The price of iron has dropped a good deal, I have. But at the same time I noticed my men the wages that our contractors are paying at this mine is not credit to the fact that iron and steel companies, and it is more than that we have more money action to improve to the workers a wage sufficient to keep their houses and their children for the part these wages. Mr. Karam has been improving the fact of my child, working, even and night. While we were at one of the Mines, a girl, who was about eighteen years of age, carrying a baby in her arms, who could not be over ten months, stopped my wife's cart. The girl's house was not only outside but they were digging. Although my wife could not understand the local language, even an outsider could gather that the woman was trying to show that her child was starving, and, pointing to her belly, that the child was looking in fact, and threatened the child's condition by lifting one of her breasts. Instead of the child being appeased, although it appeared to be receiving milk, it kept on crying, which only emphasised the fact that there was no milk in that breast."

We can not turn our eyes to the work. Let us by all means not believe Mr. Woodcock and have all our people on strike in accordance but let us also think of the thousands who live back in the hills, many of whom live on top of the ore properties which we now own and whose children have died there for

centuries. Let us realize this that our wages that these workers get a living wage."

The A. I. S. A. and the A. I. V. I. A. did the right thing by adopting a policy of ensuring these workers under their auspices a minimum living wage. That the new scheme is well under way appears from an article in the *MAHARASHTRA KHADI PATRIKA* for December which describes the result of a week's working of the scheme at North, A. I. S. A. (Maharashtra) famous production centre. It was no use, the workers walked, merely asking the spinning wage. It was necessary to take steps to make the spinners increase their production in order to enable them to win the full living wage. With this end in view they concentrated on introducing improvements in the existing wheels and in the spindles. This they have effectively achieved by putting an additional wheel on to the existing spinning wheel and thus nearly doubling the revolutions of the spindle. Besides, the spinners were induced to extend the A. I. S. A. workshop in order to learn working on the medium-sized loom with a full set. It was also shown to them that one spindle ought not to be made to bear the strain of more than 20 minutes' spinning at a time, for at the end of twenty minutes the rate begins to decrease. If, however, the pace is made off at every twenty minutes the output in an hour is much longer than it is when one spindle is worked for an hour on end. The part-windings were also improved. Results have been as far very encouraging. A woman of nearly 60 years who spun 1,321 yards of 12 counts of yarn in 7 hours and 37 minutes before the new experiment was started, spun, as a result of a training of several weeks, 1,447 yards of 12 counts in 7 hours and 48 minutes and earned 3 annas and 3 paise. Two more spinners now undergoing training in the workshop have attained a speed of 460 to 475 yards an hour of nearly 12 to 13 counts yarn. One of them is 60 and the other is 48 years of age. The following figures of a week's earnings by the spinners at North will show how they very nearly earned the wage of three annas a day fixed by the Maharashtra Government:

Spinner	Age	Wage per day (12½ hours work)	Remarks
1	50	4-4-4	With the new wheel added
2	48	4-4-11	12½ to 13
3	50	4-4-11	12½ to 13
4	50	4-4-11	12½ to 13

Encouraging as these results are, we must bear in mind that a few workers do not make a minimum and that we have to strive much before a living wage is secured to every spinner. Above all, there is a crying need for the awakening of public conscience to the matter of giving wages for all labour. Let everyone, wherever he has directly to deal with labour, voluntarily or involuntarily given, conscientiously refuse to accept that labour until the

laborer has been paid a living wage for a day's work. Mr. Eusman's article should be an eye-opener not only for the Times but for everyone who should refuse to accept forced labor of any kind whatsoever.

M. D.

IN CHINESE VILLAGES

(By Mabel Lister)

II

From Nanking these straggle a network of village centers. One in particular interested me. It was founded by a college graduate, some of whose students have heard more about human nature, about God and about life through going out with him for a day or so each week than by ten years of theological study. They have set up a humble little building where the farmers and peasants even feel quite at home.

After the field work is over they frequent the Chinese village roads, to plan improvements, to acquire harvest or just to chat. The day I was there they wanted to hear how the people in England, their equals in poverty and anxiety, met their problems. When I told them how completely cut off we were in East London from nature to land, to fresh air, to space, they were amazed. They followed eagerly the story of how we had bettered our condition by voluntary work, self-discipline and co-operation.

Farm boys from adjacent villages came to this center for a few weeks' training course and then go back to spread their newly gained knowledge of improved methods of agriculture. After a very simple communal supper with them I had the privilege of visiting another village. Though it was not late, the people, many of them, were already in bed, but as soon as tidings of the professor's arrival spread, they came running out to greet him. Benches and beds were pulled out of the mud hole into a meadow courtyard, and for a quiet leisurely hour they discussed, after the manner of Chinese people, completely unself-conscious, with a lively interest, almost a wariness for facts, and with independent judgment. Throughout their speaking and stretched history the Chinese seem to have acquired the habit of thinking, by no means an uncommon accomplishment as one might suppose.

They asked me where I was going next. When I answered, India, there was demonstrable special interest. One of them announced he had once seen some Indians. He is the traveled member of the community. He has been to Shanghai where the police in the International Convention are all Sikhs. Though many of the temples are neglected in China, a few some of reverence is to be found in the people. This one villager, knowing I was a Christian, asked that I should pray for the whole company seated there. It was a strange privilege for we did not know each other's language. I remembered,

however, that their word for God in Heaven and we were all sincere worshippers. An added sense of truth, sincerity and peace came upon me. I think I told you in my last letter that one of their proverbs is "When I am in harmony with Heaven, my relationship with others is like a constant spring." Here is another to ponder on: "It is waste of good material to turn a man into a soldier."

After a night spent in this rural reconstruction center, we visited a model municipal office of a new sort of Mayor, an intellectual who is throwing himself into service of the people. He refused to have his office among luxurious town-dwellers but has placed it in the country, where economy, efficiency and consideration of the taxpayer are the first requirements. He has got rid of "spoons," the bigness of Chinese life. Many institutions are set up all over his district so that instead of corruptible tax collectors, the peasants themselves bring in what they owe.

It is not only from their culture and art that we in the West are learning from China but in their rapid transition from mud to efficiency.

KHADI IN GUNTUR DISTRICT

The Guntur District Khadi Association has completed another year of useful activity with the close of the calendar year 1935. I give hereunder the important figures relating to its work.

	To Rs. Ps.
(1) In production accounts to	40,399-18-11
(2) In purchase	
(a) within the province	21,526-4-4
(b) outside "	2,923-12-2
(3) In net sales - total	21,573-4-4
These are distributed as follows:	
(a) Sales through its own depots	12,594-4-4
(b) " " barter	11,511-2-4
(c) " at the province	20,283-4-8
(d) " in retail	1,981-5-1
(e) " outside the province	1,215-11-2
total ..	1,40,554-13-4
Less returns ..	24,519-4-2
Net sales ..	75,273-4-2

These figures compare favorably with those of year 1934. The figures for production, purchases and sales of that year were respectively Rs. 31,764; 18,324; 85,735. There is all round improvement. The production has increased by 55%, the purchases by 55%, and the sales by 47%. One noteworthy feature is that the bartering accounts for about a third of the total sales, and the bartering generally takes place in the villages. Another important fact is that the exports to other provinces are quite negligible, being only 2% of the whole. (The returns relate mostly to the barterers' accounts.)

The work in 1935 has not yet come to the standard of 1933; but it is in very close proximity thereto.

G. STRANGEWAYS

BANGALORE EXHIBITION

Sri H. B. Kumbhgi, the Secretary of the A. I. R. A. Karnataka Branch, has sent an account of the Khadi and Village Industries Exhibition opened at Bangalore on the 22nd of December last by His Highness Mysore Wodeyar. Exhibitions of this kind are now held in different parts of the country and are growing in popularity as shown by the large crowds of visitors they attract wherever they are held. They have proved their usefulness by, on the one hand, promoting the urban people by an appeal to their instincts of beauty and patriotism to purchase rural handicrafts, and, on the other hand, by inspiring confidence in the craftsmen themselves as also by showing them improved methods of work and meeting demand for their work. The demonstrators and the exhibit sections of the exhibition at Bangalore, as elsewhere, represented these two aspects of the purpose sought to be achieved through these shows. The industries represented in the Bangalore exhibition belonged to two different categories—those that at one time were in a progressive condition but had now either suffered extinction or were on the verge of it, and others that would now be probably introduced in towns and villages.

In both sections of the exhibition khadi naturally occupied the central place. Demonstrations of the various processes of Khadi manufacture—hand-grinding, carding on a newly devised machine, spinning on the various kinds of wheels used in the State, weaving on a 72" broad loom, silk and Muslin weaving, shaggy printing on silk and cotton fabrics—had their own educative value and attracted the attention they deserved. In the exhibit section there were some valuable models, pieces of very fine texture, sent from the Maharaja's palace. "All these pieces," says Sri. Kumbhgi, "were manufactured in the 18th century. It is said that the Maharaja of Mysore invited artisans from different places and called them at Channarayana Srirangapatna. These models were manufactured by these artisans. The yarn in some pieces was of more than 100 counts. One piece of 24 inches in breadth and 18 yards in length weighed only 12 mds. They were specimens of exquisite workmanship. Even after about a century and a half they look quite new."

Among the other demonstrations there was one of weaving made on a loom with spindles used in the warp and reel threads as wool. "The industry is easy to learn, and the raw materials are easy to obtain and do not cost anything. Those who want an occupation will do well to learn this handicraft." The various Government and District Board industrial institutions of the State had co-operated by sending demonstrators to show the processes of manufacturing lacquerware, toys, hats and

concentric shell buttons, aprons, gun-bellows, wire of musical instruments, etc.

Working judiciously with the help of a beam on a heavy iron-work knitting, underslating, basket-making, coopersmithing by the cold process (shown for the benefit of those whose work is made away from home use) etc., had also their places in this section. Some of these industries show great possibilities of development provided encouragement is forthcoming from the public. The fact that a potter's wheel in the exhibition attracted much attention of the visitors who admired the skill with which beautiful vessels of various shapes were turned out, had a real significance, as it showed that town-dwellers have lately lost touch with village artisans and their work. It will be well if these exhibitions bring home to them the utilization of the home played by imported machine-made articles particularly corrugated iron sheets, in the poor potter's industry which is now dying a lingering death.

In the exhibit section articles were kept for show as well as such woven articles, silver-white silk prepared from black earth plant-pressed silk, woven combs, coils and also ropes, hand ground flour, artistic specimens of gilt-work and beryllium, hand-made dyes and silk pencils, and articles made of sandwood and ivory, represented the skills and manufacturing skill of the people of the State. Health shorts sent by the State Health Department, shawls and food articles displayed by the Indian Institute of Science, a few temporary cartoons, as also a sandwood model of a movable frame-wheel lathe added to the educative value of the exhibition. Specimens of Khadi woven out of yarn spun by self-spunners deserve a special mention. There was a cloth in this section woven out of yarn spun by a Khadi weaver, Sri H. Shrinivasa, who had himself done all the processes of spinning, reeling and weaving. The cloth seemed to be new even after a whole year's wear.

The more calculations we have of this type, the better. The time is fast coming when we shall have to have a conference of organizers of exhibitions in different provinces to compare notes to find out which of the sections attracted greatest attention and which of the crafts can be successfully revived. Exhibitions in future will have to be organized exclusively from that point of view and not because of their monetary value. The Karnataka Exhibition seems to have been organized from that point of view.

C. S.

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Manager

W. J. WHITE & K. A. HECHT

1. *Journal of Management Studies*, 1997, 34, 1, 1-14.

1000

The Saugh conducts a teachers' training class at the Cove Ashram, North, some August 1964. It has turned out to be 45 workers and a crew of No. 110-401 has been sent on it.

Under the auspices of the Bank on campus at Xarel and a board of Filial are also conducted. The Filial Reading House sponsors about 10 Xarel students who receive education at the State High School, and the cost of maintaining it amounts to No. 1,424-31-1. The school at Xarel has 12 Xarel students at a cost of No. 507-12-0 from the Regional Scholarship Fund. In addition to theory education, these students were taught speaking and reading, arithmetic and music.

During the year under report 67 Hispanic students were accepted admission into public schools, 15 new day and 11 night schools were opened. One Hispanic girls' school was started at Des Moines.

At the close of the year the Board conducted 58 day and 48 night Haryana schools with about 1,445 students including 685 caste Hindu boys and 150 Haryana girls on roll. Scholarships to the value of Rs. 442-0-0 were awarded to Haryana students. 1255 Haryana students were supplied free with books, slates, pencils, etc worth Rs. 129-10-0.

100

One Hindu temple at village Andriya and Diagon in the Kotha State was thrown open to the Marikans. 145 Hindu temples were left to Marikan control, 102 others were seized by Marikan authorities.

100

4451 sundary rounds were taken in Harjan quarters. At Durgapur the teacher with the help of his pupils cleaned the Harjan mohallas and constructed a sleeping path leading to the Harjan quarters at a cost of Rs. 4-8-0 only which would otherwise have cost Rs. 100.

The Jangpura tribes called a meeting of 100 Chamber representatives from neighboring villages at which they took some not too serious and resolved to be a party of Rs. 11 for every offender. At the Poshkar Fair a huge Pandit of the Hindu from various parts of Rajasthan, was arrested and resolutions for giving up drink and flesh-eating were passed, being commuted fine for offenders. The Chamber is the Jangpura State with few exceptions have resolved to give up the habit of drink on ceremonial occasions. The Khanda of Aggar have abandoned the custom of drink on ceremonial occasions. The Bawal Rajpoots of Jangpura took a vow never to eat carrion. The Hindu of Chaudh (Jangpura) have given up drink.

100 Kachas and 10 mixed meetings were held during the year. 50 more lectures lectures against drink and prostitution were given. As most of my mission efforts were made to celebrate the 1st festival on retired lines. Decent songs were sung in place of obscene songs. Billboards sang both by Hariyana and Caste. Billboards.

The Board and its branches spent during the year under report a sum of Rs. 12,713-2-2. Out of this Rs. 12,713-4-4 or 98 per cent were spent on welfare work.

THE STORY OF OUR BEE-

1. **Be a** **Researcher** **!**

Acknowledgements



LAURENCE (H-4-204) The story has already been shown.

Kayman: (19-4-1914) The original home of this colony was in a cavity in the basement stone of a house in Puchaplogov village. The colony was very weak. It collapsed in two days after capture. On 11-4-1915 1st. swarm found. 11-5-1915 -- A swarm moved out and was captured and hived. Scott. 14-11-1915. A virgin queen was introduced into the colony as an experiment. She was readily accepted. TH 20-11-15 both the original and new queens were in the colony. But on 11-12-1915 we found only one queen that was the younger one. She had been introduced.

STURGEON (50-6-1855) Original home in a stone composed wall. It was the lady that was disturbed by the Board. Total quantity of woodwork 1 lb. 4 oz.

[JAWARD, 19-5-56] Taken from a heap of stones in a well, to which two small stones were subsequently added. On 19-5-56, we noticed

preparations for swarming and so on the next day we removed 2 brood-combs and 1 empty comb with the old queen and kept them in a new hive a few yards away from the parental hive. This new hive is Indian—a case of *successful apiculture* division. On 10-2-33 we successfully (failed with several) another small colony. On 1-4-34 brood was putted and taken to the Salem Exhibition by box at night. The hive was as above. The bees adjusted themselves remarkably to the noise and crowd and the house of the Exhibition. The hive was given away to Sgt. M. Deschamps, Lynn, Vaill, Salem. We had taken 10 lbs. 12 oz. of honey out of brood.

PADMA. (10-2-1934) A village from Mahad (five miles from the Ashram) brought a colony in a clay guard. We purchased it for four annas and transferred it into a hive. In the morning a few puffs of smoke drove the bees into our new hive. On 4-2-1935 a primary swarm issued out of this and a week after this an after-swarm. On 10-4-1935 we brought and added to this a small colony. On 12-5-1935 a party went out of this but was captured and reunited with the parental colony. We removed all the queen cells to stop the swarming. Ten months afterwards a primary swarm issued which was captured and became Shik. Total quantity of honey extracted from Padma is 2 lbs. 4 oz.

GOVIND. (17-1-1935) Original home in a cavity in the stone basement of a house in the village. Colony very small. On 10-4-1935 a swarm issued and was captured and united directly with these brood combs full of bees taken from Indian. There was no fight. This became Radha. Govind is still a poor colony.

KANALA. (12-5-1935) Taken from under a heap of stones. Some boys were at the time one morning for taking the honey to the snake trap. We went there at 2 p. m. and saw only a cluster of bees hanging in a cavity, all the combs having been removed and thrown out. We took a hive with a brood-comb from Radha and captured the bees. The colony settled down and made rapid progress. We have taken 2 lbs. 2 oz. of honey from this hive. Kanala went to the Salem Exhibition by motorcycle on 1-9-1935, and was then given away to Dr. P. S. Karmacharya, Salem.

INDRANI. (1-9-1935) This is an isolated division from Indral and has given 1 lb. 3 oz. of honey.

KALI. (7-9-1935) This was a swarm from an old hive of ours which has since been merged with another. Kali started life with a fierce battle with another swarm and continued violent for many months.

KATPATANI. (10-4-1935) Original home—Ashram compound wall combs were removed

with bees. The queen was on a comb and it was attached to the frames and the bees were easily captured. In the course of one fortnight in Dec. 35 there were no less than five separate attempts to swarm out which we frustrated one after another. The last time we found the queen moving outside the cluster on a mossy comb and captured her. We came down the tree with the queen and dropped her into the original home and destroyed the queen cells. All the bees returned to the hive.

RADHA. (10-2-1935) A small swarm from Govind and 2 combs with bees from Indian united directly became Radha. On 10-10-35 a primary swarm issued from Radha and was captured and kept separately (Nagabhadra). Another swarm issued but was captured and reunited with the parental colony.

SAGRI. (11-5-1935) Swarm from Kanad to which a large number of bees from Kali were united directly. On 12-10-35 a swarm issued from Sagri and was captured and kept separately (Uma).

UMA. (10-4-1935) An empty pot happened to be placed on a tamarind tree branch in the Ashram and a swarm of bees settled in it. For about 15 days it was left undisturbed and on 18-5-1935 we transferred the pot to a chosen spot and after three weeks we broke the pot and removed and attached the combs to frames in a new hive. The queen was imprisoned and we lifted her with a feather and dropped her into the hive. The bees soon entered the hive. The progress is slow.

MIRA. (10-4-1935) Also from a cavity in our stone compound wall. We recognized the queen while transferring the bees. We tried to take her by her wings, but she flew away while handling. Within a few minutes, however she returned to the cluster and the cluster was removed by hand to the box. On 12-12-1935 a primary swarm issued and was captured (Tamsana).

MAKPI. (12-5-1935) Also from our compound wall. Combs covered with queen and bees and easily kept.

(to be continued)

It is earnestly requested that subscribers are requested to enclose their M. or all their communications to us.

Manager

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HARIJAN

Editor: MARGARET BOWEN

Under the auspices of The Harijan Sevak Sangh.

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POONA - SATURDAY, FEBRUARY 8, 1935

[ONE ANNA

WEEKLY LETTER

Our Village

I have been silent about Khadi for two weeks and must return to it. I have regular reports, of work there, which is steadily progressing. The night-school scheme is now being disposed of as soon as it is ready, there being now regular customers for it. Sh. Gajanan Mali has dug a long trench latrine for women. He had feared that it would not be used for some time, but after a couple of days hesitation, quite a number of women have begun to use it regularly. They will not put take to the use of earth, but they will do so in reverse of this.

When two or three months ago no one would let Sh. Gajanan, now there well, let him now the free use of a Brahmin's well where they claimed him as they would a tiger, they have begun inviting him to dinner. Now, almost without work cannot but fail.

The other day our friend gave a demonstration of making home-made (churning and breaking bones to pieces) on the field of one of the men who has consented to set aside part of it as a demonstration farm. Oil pressed at Nagardoli is so sold at Sh. Gajanan's hut, and he is having steady custom. A demonstration was given in churning, and one of the villagers will make his own cup.

The night-class is getting popular. Women and Harijan boys sit together, and occasionally some girls also attend. The sessions attend from 5 to 7-30 P. M. and the adults from 8 to 9 P. M.

Teach-children to Gujarati

Steady improvement in Gurdip's condition enabled me to leave him for a couple of days last in Gujarat. The teach-latrine is working on. I visited a village in Bardoli territory where one of our workers has been invited by the villagers to settle down. There was just one man there who knew him to the village. He has been a believer in Khadi all these 15 years and he possessed more has used nothing but his own home-made Khadi. Last year his family spun enough to make 125 yards of cloth, and they have now pledged themselves to have not a scrap of other cloth in their home, not only for personal wear but for any other use. He has been a regular reader of Harijan and

Margachand and a firm believer in the constructive use of village products. Since the arrival of our worker, his enthusiasm has increased, he has put up his own latrine and is inducing others to use it, and there are now several such in various parts of the village. The village school has also run. I saw them all, and they were all clean and well kept. There is no prejudice against the 'upper' caste, but customers to still flow and the worker makes a point of going on his scavenging round every day and seeing that every latrine is scrupulously clean. I also saw the teacher that had already been used. No one would suspect that they had been so used unless he was told about it. All this work has told and the village expects the Local Board to make a substantial grant for a number of latrines.

Thirty-five spinning wheels have been introduced and quite a number of enthusiasts are doing the 'side hour' spinning experiment which has been introduced ever since the resolution about the living wage was passed. Among these were "high" caste Hindus and "backward" class dhotis and Harijan sitting side by side. The evening among the dhotis was sitting. They attend the night classes, the spinning classes and go round in pairs dance in which they were to excel. Last year a troupe of these dancers visited thirty villages in the village in Bardoli where they were told and led.

In a Bardoli Village

And the community now feels that they too must have their share in the village activities. When twelve years ago they would not be induced to go to a night school without difficulty, and when a worker had to fast for eight days in order to vindicate the right of these folk to learn in the teeth of the opposition of people who would not treat them as in any way better than slaves, all the opposition seems to have disappeared, and crowds of adults and boys and girls come flocking to our night schools. The number of these must be nothing less than 500 in the Bardoli villages. I saw their girls leading pairs dance in which high caste girls also took part and some of them doing beautiful singing and spinning. The singing and spinning class is itself held in a palatial house belonging to a Patidar,

At nearly ten o'clock at night more from a distant village a group of men, women, boys and girls singing *Shajans* and dances to demonstrate their skill in *potho darsan*.

Among Santipara People

The visit to Taldah, the center of work among the Santipara people, was a pure delight. The name of Rama is greater than Rama himself, says Taldah, the great post-salt and devotee of Rama. Even so for those times taken the name of Chaudhri has been more than Chaudhri himself. Few of them have seen Chaudhri, almost all of them are uneducated and few have even ventured out of their Taldah. But they have listened to the message of love and purity and spinning and it has transformed their lives. One of them devoted to Khado and all its work, died a short while ago. He left his two little kids to be used as a temple and a school and reading room and I could not help feeling a kind of sadness about the place. Mine was a surprise visit and yet I found their home models of order and cleanliness, and their lanes and streets free from dirt and filth. Their walls and their surroundings were beautifully clean. No permission was needed to walk thru up the new trash latrine. They devised their own cheap design, made them out of the raw material available at home, and have put them up on their fields. The new maximum wage scheme has been enthusiastically received and I found Santipara men and women having already reached the scheduled speed and count and production for a full three-week wage. Here is the table of progress achieved by a Santipara youth:

Week	Count	Pao Per Count	Average speed per hour (Rate)	Standard speed to be achieved (Rate)
Second	31	34	144	300
Fourth	141	66	177	300
Fifth	96	76	277	300
Sixth	28	81	378	300
Eighth	31	74	380	300
Tenth	38	60	380	300

This experiment has served to hasten in them habits of regularity and application which they never had before. Here is a record of five months work done by this youth:

Work	Hours	Quantity
Cotton cleaning	31	29 lbs. 3 tops
Spinning	31	" 41.50 " 100 "
Other work	1	
Total	63	Wage earned Rs. 10/14/-

Yet Another Village

Here is a village where the people suffered a lot during the Satyagraha movement. One of the workers, a high class Brahmin and belonging to a respectable family, has settled down there quietly doing weaving, spinning and teaching his wife who has suffered long years

of imprisonment, due strict training and non-swinging, when he goes out to other villages. He uses exclusively village products, holds night classes, and proposes to cultivate a field himself, which he is matching with the night soil manure collected out of the three shifting latrines he has put up on the field.

A remarkable feature of all these Santipara villages is that no worker has had any difficulty about securing a house to live in. The people are so appreciative of the work rendered, that they place their houses unreservedly at the workers' disposal. In this case a house-owner who had given his house for use found the house so beautifully kept that he insisted on the worker using another of his houses for school and reading room use. When months ago there was an atmosphere of apathy and distrust, there is now appreciation, co-operation and trust.

Visit to these villages and talks with these devoted workers was a kind of tonic the value of which it is impossible to exaggerate.

A State's Noble Work

All these workers used to stay in Congress houses, which were taken possession of by Government during the Satyagraha Campaign, and which still continue to be in Government's possession. But they have found good people to lend them the use of their houses and so they have not felt the deprivation so much as has Shantani Manjusha Manjusha, who has been giving all her time and energy to the dispensary which used to be housed in Congress Buildings which are still in Government's possession. The dispensary is now housed in a rented building in Bardoli.

It is not my work to advertise dispensaries in these villages, but this one has features which are well-worth noting. Shantani Manjusha, after taking her medical degree, came down to Bardoli and opened under Congress auspices, a dispensary, especially for the benefit of women. During the Satyagraha Campaign she felt very much like closing the dispensary and taking the plunge, but Chaudhri told her that she had taken up a task that was sacred and might under no circumstances be given up. Since then she has stuck to her job, all these years, devoting to salary and maintaining herself with her actual food expenses, which amount to nothing more than Rs. 10 to 12 monthly. It is one of the most efficiently organized dispensaries I have ever seen. The fee charged for treatment and medicines ranges from one pice to two annas according to the means of the patient. Patients are treated free, and there are two beds for in-patients, which are cradled of two old *dhoke*-*dhoke* (including *dhoke*), *dhoke* and others. Their relatives may stay with them and cook food for them. This little place has broken through all caste barriers. The number of patients averages from

40 to 60 a day, about 80 per cent being males and 40 per cent being females, it is avoided equally by Hindus and Moslems, and the classification of patients according to the profession shows that half of them are agriculturists, and the rest are laborers, artisans, merchants and salaried men. It seems something over 150 villages, including Manipal, holding itself in readiness to attend to patients almost at all hours of the day and night, living a life of rigid ascetic simplicity and laying greater emphasis on prevention than cure and on patients changing their mode of life than running to the doctor for treatment. The account of income and expenditure shows an annual deficit of Rs 120 which is a striking statement, in view of the number of villages and patients served, and which any philanthropic person should come forward to pay.

M. D.

THE STORY OF OUR BEES

By C. Ranganathan

IV

PARVATI (12-7-1935) From a colony in the basement of a village house 14 miles away from the Ashram. Captured in the usual manner into a portable hive and this transferred to a wicker hive on 7-12-35. Primary swarm issued and captured by Mr. N. P. Kanna, newly married. We named it after his wife, Neelgauri.

MUSALI (12-9-1935) From a small field up well. The colony was very tender. The combs were removed and smoke was used to drive the bees out. The bees swarmed out and formed a cluster on a stone near by. Our box with combs was placed above the bees and the cluster broken up by hand—easily done.

DURGA (11-9-1935) Was captured from Ranganathan (2 miles from the Ashram). The swarms went on a cyclone storm. The colony was inside a wash in the basement of a house. "Removed one stone and found the colony to be queenless. Recovered nearly 30 without wings. 1 or 2 on the face immediately swelling on the cyclone and lips. After a few releases the colony became quiet and the combs were removed with bees and some queen cells. A few combs were attached to the frames and the rest placed over the top of the frames in the portable box. The box was closed and tied to the center of the cyclone frame to Ashram. Transferred the bees to a hive and all the combs properly attached." On 12-9-1935, a queen emerged from one of the cells. The colony is still very weak.

CHANDALA (12-10-1935) A swarm from one of the hives in my landlord's house. On 1-11-35 a swarm issued out of Champaika and was captured and named Madhavi.

BARANATHI (15-10-35) This was captured from a colony in one of the sides of a dry well about twenty feet from the bottom and 10 ft. below the top ground level. Two long narrow were about 5 ft. apart and ropes tied to them and to the four corners of a net which was let into the well to reach the colony. Striking on the net the stones were removed and the combs taken out. The colony was irregular and the bees could not be handled easily. A few puffs of smoke were used inside the colony. The bees swarmed out and clustered on a tree near by. The branch was gently cut with the cluster and brought near our hive. The cluster soon entered. On 15-10-35 we showed the hive to Tula Rajendra. Passed when he was here. On 16-10-1935, a small swarm issued but was captured and reunited to the original colony.

MADHAVINI (16-10-1935) First swarm from Padma. A swarm from Lakshmi on 16-12-1935 was united directly to this.

NEELGOURI (9-12-1935) From a hollow tree-trunk two miles away from the Ashram. The entrance hole was enlarged and the combs removed. A few puffs of smoke brought the queen out from the cavity accompanied by a large number of workers. We caught her by her wings and dropped her on a hand-naph. But she flew up and took shelter under the roof of our hive that was hung held in the other hand. The bees followed her and formed a cluster. We took the cluster to the Ashram and placed it in a dark room. Next morning the bees were transferred to a hive.

NARAYANI (1-12-1935) Swarm from Parvati.

MADHAVI (2-12-1935) Swarm from Champaika.

BARANATHA (17-12-35) A swarm was captured in a which we had to guess with an adopted process. We offered a daughter of Mine and she was accepted. She had her capital flight on the Congress Jubilee day at 4-50 p. m. She was later found swarming on the ground two weeks to fly. She was picked up gently and returned to the hive where she was eagerly welcomed by her family in happy contrast to her earlier wanderer's fate.

CHANDLA (17-12-1935) Swarm from Lakshmi.

YAMUNA (21-12-1935) Swarm from Mine.

GENA (31-12-1935) Swarm from Padma.

UMA (32-12-1935) Swarm from Sathi.

NOTICE

Subscribers have been sent to their subscriptions when period of subscription expires with this month or on 11th February, i. e. at the end of the third year of the journal. The first issue of the next month, i. e. February, or the first issue of the fourth year, at the same time, will be sent by V. F. F. to each of those whose subscriptions are not renewed by that date, which they will hardly accept and elapse.

Manager

H A R I J A N

SATURDAY, FEBRUARY 8, 1938

FALSE ANALOGY

Mr. George Joseph wrote me a letter which he wants me to publish in these columns in its entirety. I do so gladly.

I have no quarrel with Mr. Joseph's creed or faith which he espells with a capital F. It is enough to note that in the twentieth century there is a class of people who believe that one of the renowned teachers of mankind was the only incarnation of God; that he founded a church to last until the end of time; that he left human representatives coming one after another whose infallible word were adding themselves onwards of God are pledged to carry out; that this class of people had a direct revelation from God and that there was the only revelation on which the truth they claim to teach is founded. They are welcome to their taste and their beliefs. One may wonder then that these beliefs amount to a belief in propositions like these: that God began to hear the Goss only 1800 years ago, that God's word can be revealed within the furnace laid down by a particular people who may be here that their faith is the only true faith, and that whatever is contradictory of it is false, that the powers of God could be limited by the limitations of human understanding. But they are welcome to all these beliefs and more. God is the incarnation of love suffering and can put up with any amount of calumnies, protestations and misbeliefs.

But my quarrel with Mr. Joseph arose from the fact that though his task was confined to addressing a congregation of Catholics, he went out of his way to address Hindus, that though he professes to have no predilection for "stirring controversy" he indulged in the course of his speech in a lot of slandering of Hindutva which Hindus alone would tolerate. Catholics, says Mr. Joseph, teachers teach founded on revelation and reason. Does this Catholicism also teach or imply that it is the duty of a Catholic to describe Hindutva as synonymous with infant marriages, suttee, untouchability and worse? Misconceptions of old need to drop Hindutva in those terms. Some of the present day are what Mr. Joseph, a Jesuit, continues to be a vain, hairy a man, one of the old type.

Catholicism, it seems, can teach anything like Mr. Joseph, many things that it has not yet taught other Catholics. He argues that Hindutva can justify itself only by helping Christians to fulfil their religious duty of converting Hindus to Christianity. I had simply

mentioned the astounding argument without the more astounding reasoning behind it. But as Mr. Joseph has made that reasoning part of his letter, I must deal with it at some length. "The argument is not mine" says he, "I learnt it from the Hindu leaders of Congress in 1918-20. In 1918 we were told that it was the religious duty of Hindus to help Muslims in the maintenance of the Turkish Khalifat over the Arabs in India-which became Muslim Swarthana and political leaders agreed so that it was their religious duty. It went against the grain, because it meant the endorsement of a foreign government over Arabs. But, Hindus had to stomach it, because it was urged on them as part of the religious duty of Hindus." Mr. Joseph had not then understood the Catholic faith, and was in the national movement. I am not aware of his having then said that he had to "stomach" an advice which was against his grain, for the advice to help the Mussalmans was not addressed to the Hindus alone but to the whole of non-Muslim India. But Mr. Joseph's conversion to the Faith has made him even forget history. The advice was against an nationalist India's grain, for the simple reason that they were not asked to support what Mr. Joseph now describes as "the Muslim demands of a foreign government over Arabs." This was the Muslim claim as Gandhi called it in Young India: "Nobody put, its claim is that the Turks should retain European Turkey subject to full powers for the protection of non-Muslims under the Turkish Empire and that the Sultan should control the holy places of Islam and should have sovereignty over Hauser-ul-Islam & a Arabia as defined by the Muslim scripture subject to self-governing rights being given to the Arabs if they so desire." This statement of the right of self-determination to such Arabs as wished it was repeated by the Khalifat delegation those without number. The claim was not only enormously true, but morally just, because the Muslims were asking nothing more than what British ministers had pledged themselves to give. The whole nationalist India backed the Muslim claim, because it was a protest against a broken pledge, against "the dishonesty and hypocrisy that pollute the peace here", to use the language that Gandhi used in those days. That the pledge "not to deprive Turkey of its capital or of the rich and renowned lands of Asia Minor and Thrace which are predominantly Turkish in race" was a solemn pledge was attested by Mr. Lloyd George himself: "The effect of the statement in India was that movement went up appreciably from that very moment... It is too often forgotten that we are the greatest Mussalmans power in the world and that one-fourth of the population of the British Empire is Mohammedan. We gave a solemn pledge and they accepted it. They are disturbed by the prospect of our not holding by it." And a man like Mr. Charles Roberts, once an Under Secretary of State,

described the pledge as bleeding upon the British nation as a whole and its breach is any part as a gross breach of faith on the part of the British nation.

There was no question of waiting peace with Muslims at any cost, as Mr. Joseph, so late in the day, uncharitably suggests. The question was entirely one of the Indian nation standing up against the breach of the pledged word of the British Cabinet. It would have been nothing short of cowardice on our part, as a nation, to have swallowed the breach.

So much for Mr. Joseph's wrong history. That he should have cited this wrong history in support of the argument that Hindus should demonstrate their tolerance by accepting the Catholics in converting them to Christianity only shows how the new faith has vitiated Mr. Joseph's logic and warped his judgment. No Muslim and no other Christian has yet claimed that right to the Hindus' support or co-operation on any reasonable ground, to any nothing of the co-operation given to the Christian question. It is strange that Mr. Joseph cannot see the obvious absurdity of his position. A General Dyer, in the grip of a full-blown rage may expect a Sahyagrahi leader to serve him back to life, but not even a Dyer could be so heartless as to make the absurd claim of expecting Sahyagrahis to help him to perform his duty of doing those heinous Sahyagrahis to death. In taking up the position he has done, Mr. Joseph has, I am constrained to say, done Catholicism itself a disservice for which no Catholic will thank him.

N. D.

SEGAON

Day by Day Experiences

I had just lit my lantern at the end of the day, when a young man came and sat down by my door. After a few minutes he said: "But, I have had an awful headache since mid-day. Have you some pain? I can apply?"

"No", said I, "I don't keep kaka, but your headache is due to something wrong inside. Let us try to find that out and cure it."—Fever, you, a sharp attack of malarial fever in the afternoon, with the poison still working in his body. Eight grains of quinine at once, and two more for the next day. "But", said I, giving him the pills, "you must drink milk after taking them." He agreed, and went away to buy half an anna's worth of milk from the Gurkha over the way. It was Saturday night and he was anxious to get to the Wardha house on Sunday.

After a little while he returned. "The Gurkha won't sell me milk, but they say they will sell it to Mahan on Saturday and Sunday." "But that is absurd," said I, "You must explain to them that you need it as a medicine." He shook his head despairingly—

"It's no good, they won't listen." Then we will go to them together. I will reason with them, but if they won't sell it to you perhaps they will sell it to me." I had often been to the Gurkha before to attend to them when they were sick, and they knew that after giving pills they had had to take milk. I reminded them of these things, and out of sheer shame, they sold the milk to the sick Mahan.

As we came away the young fellow started to borrow this darkened age of autochthony. "Yes," I said, "it is very bad indeed, but you must not forget that you took the Mung even worse than the upper caste treat you." His face fell. "You won't let a Mung even to come into your courtyard," I said. "Oh yes, we do," he said, as a bright idea struck him, "we let their women come right into our houses at the time of a birth." "That's a fine thing to tell me. Don't the Kachis do even as much?"

And the best of it is the Mungs have no serious competition. They simply play music at village occasions and make bhang and the like, at home. "We want to do one very best to help you," I said, "but remember: As we sow, so do we reap, it is God's Law; and as long as you persecute the Mungs and other lower caste it will be very difficult to save you from yourselves!"

Two days later a Mung came to me as I was drawing water from the well, and said: "Mother, we badly need your help; be merciful to us." "What is it?" I enquired. "Our well broke down and filled in during the last rains, and we have not the wherewithal to dig a new one. The Mahans won't let us draw water from their wells, and we have to stand and wash all evening will give it to us. But who will have the patience to give sufficient water for three houses? We are large families and need much water. So we are reduced to taking our water from the dirty stream (now nearly dry) which runs at the back of the village. Mother, our position is most pitiable!"

The next day I went to see their broken down well, and also the place where they take water from the stream. The well had never been more than a deep hole, walled round with local clay, and was now merely a dry dent in the ground. The place where they get their water at present, is a shallow hole scooped out near the back of the stream. I turned to the Mung at my side and said: "Now supposing I am able to interest Sethji in your case, and he agrees to assist you in any way towards a new well, will you allow Bhagya and Channan to draw water from it?" "No, no! Mother don't ask that of us!" "Then you can take it from me there is nothing doing." I conversed with him a little and he finally said, "Well, you must do as you think fit, and we will agree."

Truly it is from the Struggle upwards that we must be all vigilance!

* * *

Since the last fortnight I have been holding general prayers every evening. Some four or five children attended for the first few days, but gradually they have increased. Now their numbers vary from ten to twenty, with a few grown-ups as well. From the first day one of the most enthusiastic attendants has been a small Muslim boy, and it gives one food for thought to see the way the upper-caste children accept him happily in the front row, while the Mahans they try to keep to the back. The Mungs don't dare to put in an appearance at all, so far.

We may have everything ready and open for all, but until we see open the hearts of the people themselves toward preservation from one another is the inter-relations of daily life will continually hold back progress.

* * *

The sanitation problem is still occupying most of my time. On the whole the women are taking to the use of the latrines. But there are still those who will insist on squatting just outside the meeting, or on the road itself rather than inside. "Times, please! don't stop here!" I will say to a woman whom I see preparing to squat on the path only a few yards from the latrines. "Don't you worry me", she replies. "I have a pain in my stomach and shall sit where I like." And does so! Another I noted as I sat her making for some open space beyond the latrines. "You go off to your house", she says sharply. "We villagers are not in the habit of sitting in latrines."

Four of the seven latrines are now ready, the remaining three will be finished this week. I shall then have my work cut out for me trying to get the people take them.

Mini.

A NOTEWORTHY ADDRESS

[We take the following extracts from a noteworthy speech by Rao Bahadur L. C. Guruswami, M. L. C., as president of the first District Ambedkaryas Conference held at Chikabote. The Ambedkaryas are Andhra Harijans. —Ed. Harijan.]

The Work of H. S. Sangh

"Apart from the Government some high-minded and noble individuals and organisations have also come forward to help us. To them our gratitude is due. I may mention among such institutions, Depressed Classes Missions in Mangalore, Poona and other places. But, by far the most extensive and best organised body that has been established for the purpose of helping the depressed classes, is the Harijan Sevak Sangh started about three years ago by Mahatma

Gandhi. It has its headquarters at Delhi and branches all over the country. I am myself a member of the Board of the Madras City Branch of the Sangh in this District. The work of the Sangh is varied, Education, sanitation, cottage industries, Mahans—all these are promoted, but more than everything, the Sangh is creating an attitude of friendliness and service in the minds of the higher castes towards the depressed classes. You all know how Mahatma Gandhi was prepared to fast unto death to prevent the depressed classes being put into separate electorates in connection with the present reforms and how when he commenced the fast, the leaders of high caste Hindus and of the depressed classes put their heads together and devised an arrangement which has become known as the Poona Pact, according to which we get a representation in the new legislative councils which is consistent with our numerical strength."

No Political Ends

"I am sorry that some persons who ought to have known better, have mixed up the Sangh with the Congress and have very unjustly expressed doubts regarding the manner in which the funds of the Sangh are expended. As I have already told you, I am connected with one of the important branches of the Sangh and and so am well acquainted with the Depressed Classes like Dewan Bahadur B. Srivastava, Rao Bahadur M. C. Raja, Rao Bahadur V. Channalingam Pillai and several Bahajans. On behalf of them and myself let me assure the public that every pie of the collection is strictly accounted for, that the Sangh is a non-political, non-Party organisation that it is an independent, registered association and that many of us are in political matters even opposed to Mahatma Gandhi. Though we differ from him in politics, we fully appreciate his deep and sincere love for Harijans, and we would not be worth our salt if we did not express our grateful thanks to him for the great service he has done us by opposing our cause. The reports and statements of the Head Office and branches of the Harijan Sevak Sangh are regularly published and I ask, why do not these would-be critics of the Sangh take the trouble to peruse them?"

Remains in The Field

"There is one more body with which I should deal before bringing my address to a close. I am glad to note that recognised leaders of the depressed classes in South India, like Dewan Bahadur B. Srivastava and several Bahajans, have strongly disapproved of Dr. Ambedkar's move and attitude as I see, I should like to join my voice with theirs, both on my own behalf and on behalf of our Ambedkaryas community. We, people of South India, more than they in North India, are experiencing social injustices, yet we do not want to change the religion of our fore-fathers for, like the

English poet who sang "England, with all thy faults, I love thee still". We love Hinduism still with all its faults. It is futile to run from one religion to another and from one community to another just to escape social ill-treatment.

But at the same time let us recognise that within the last fifteen years there has been a very great improvement in the attitude of the higher castes towards us. Governmental activities, political reforms, Mahatma Gandhi's appeal of one caste, the growing realisation by the people that our wretched condition is a source of weakness to the nation as a whole—all these are slowly dissolving the age-long prejudice. All this sympathy is shown to us because we are in the Hindu community. Neither the Labour Department nor the Harijan Sevak Sangh nor the Hindu Maha Sabha, nor any other organisation will pay us special attention if we cease to be Hindu; and when the special help is withdrawn our progress is bound to be much slower than at present—painfully slow as it is. Because we are an oppressed community in the Hindu fold, we are treated with sympathy by all enlightened folk. If we change our fold we shall become the objects of contemptful jealousy instead of sympathy. Our clear duty, therefore, is to remain within the Hindu fold to work for our own liberation and to purify Hindu society by ridding it of the cause of untouchability."

CORRESPONDENCE

To the Editor,

Harijan,

Sir:

M. D. has had hard things to say about me in reference to my Presidential Address at the Catholic Congress. He and I approach the problem of Conversion from such opposed viewpoints that real debate is impossible. Wendell Holmes has said somewhere that controversies on large questions are impossible unless there are common premises. There is no common ground whatever between M. D., a Gandhiite Hindu, and me, a Catholic. We cannot have a debate; there will only be confusion and bitterness of spirit, ending perhaps in a slanging match. I have no predilection for slanging matches.

All that I can hope to do is to indicate the starting point of my Sagarar Address. I was speaking to Catholics there and there was no need to lay down the fundamentals. The *Sanctum Sanctorum* with the Catholic Mission in India where the subject was studied is a series of careful papers by experts, and my address was only an introduction from the layman's point of view.

The fundamentals are these. The Lord Jesus Christ who lived in time as a man chosen

hundred years ago was the Incarnation of the Second Person of the Blessed Trinity. He founded a Church to last till the end of time; He laid the command on that Church to teach all nations and baptise them in the name of the Father, Son and the Holy Ghost; the Church is the Catholic Church in obedience to the Holy See; Catholic missionaries in India are here in fulfilment of the task as laid on them by the Pope; Catholicism teaches truth founded on revelation and reason, and whatever is contradictory of it is false.

Since this is the Faith, what are we to do to persuade those not of the Faith of their error and, when they are convinced of error to ask them to receive baptism, the sacrament of conversion. Two things are forbidden: force, and fraud.

Missionaries are not politicians: the Catholic Church has no politics. Especially in India, the foreign missionaries are of all nations. They are here for the love of God and in obedience to His commands. And as men living in the world, they are subject to lawful authority in the State, as long as the State does not infringe the fulfilment of religious duty. It has happened in the history of the Church that the State has helped in its work, but it has also happened that it has hindered even unto death; but the Church has gone on, and will go on till the end.

Only one word more. I argued that Hinduism can justify itself only by helping Christians to fulfil their religious duty, and the whole of it even though it included the duty of conversion to Christianity of Hindus themselves. The argument is not mine: I learnt it from the Hindu leaders of Congress in 1919-22. In 1920, we were told that it was the religious duty of Hindus to help Muslims in the maintenance of the Turkish Khalifat over the Arabs in *Jum'at-ul-Azhar* because Muslim theologians and political leaders asserted us that it was their religious duty. It went against the grain, because it meant the maintenance of a foreign government over Arabs; but Hindus had to consent. It, however, it was urged on them as part of the religious duty of Hindus. Why there should be a different reasoning now today because it is the Christians that are involved is more than I can understand. The only difference is that there are 75 millions of Muslims and there are only 4 millions of Christians. It may be worth while making peace with Muslims because they can make themselves a threat to the side of Nationalism; Christians do not account because they are small in numbers and because as a matter of history, most conversions have taken place among the depressed classes. The second is of less, nothing else.

Muslims,

Yours,

January, 24, 1936

GEORGE JOSEPH,

'HOW OLD IS AN OLD MAN'

[The other day I read about an old woman in Ireland aged 188 who was telling people the secret of a long life. But a long life by itself would hardly be considered the common secret of life. A long life was towards the end of which one does not find himself too old to work in a life worth living. Maltese Deepard at the age of 85 addressed a public meeting some weeks ago. For Dr. Josiah Oldfield, the cotemporaneous vegetarian reformer, has achieved a novel secret of a happy old age. He runs a happy community of old men, a community in which the members are anything between 65 and 80 and in which all have some work to do and enjoy doing it. Dr. Josiah Oldfield is an old friend of Gandhi's. Readers of Gandhi's Autobiography will remember a reference in it to Dr. Josiah Oldfield. The friendship formed in youth was renewed in old age when Gandhi was in England for the Round Table Conference in 1931. Ever since he has kept himself in touch with Gandhi and he has now met in a setting in which his happy community of old men is described. I am sorry I cannot give the beautiful illustrations of the men who work there for health and pleasure, of the old farm laborers who help in producing food for the community, of the carpenter who works oak for paneling and the doors, and who also grows lettuce, celery and beans, of the bricklayer of 74 who spends his time bricklaying and between whiles grows flowers and vegetables on what used to be waste patches of ground. Here is a description of the community at Dodington where old men have not retired into unhappy limbo, but have transformed a desolate estate into a happy, thriving and almost self-supporting community. "They have done it for pleasure, not for pay." The description is from the *Weekly-Illustrated*. M. D.]

Not all old men want to "retire" and sit still. Many old men can only be happy when they are at work. Whenever they try to get work to do they are told they are "too old"—and they know very well in their own minds that they are not. Leave them to get on with the job quietly and they can produce good, useful work, neatly planned and honestly carried out.

One of the few places where old men get a chance to work is in the colony founded by Dr. Josiah Oldfield, frolicsome and healthy sailmaker, on what was once a desolate estate at Lady Margaret Manor, Dodington, in Kent.

By his own hard work and with the help of a company of too-old-for-work-men, he has transformed the place into an active, thriving colony

which is almost self-supporting. The old men who come here wear all aspects from the laboring market, doubtful, many of them, of their own ability to make a success of a country life.

But here they have put up walls and buildings, made concrete walks, constructed furniture and built themselves a chapel. Most of the work is signed by the men who did it—some of it with their initials, while the paths are signed with their handprints as well.

Dr. Oldfield's colony puts no one out of work and conflicts with no trade union principles. The work they do for themselves and those about them. It is work which, if they did not do it, would be left undone and it is done for health and pleasure, not for pay. The men of this colony do not receive wages, but are given their house and their food—most of the food they eat they grow themselves.

A sum of pocket money is given them each week and another small sum banked for them, to accumulate, so that if they want to go away—as they are free to do at any time without notice—they have something to keep them going.

"The world," says Dr. Oldfield, "is so constituted that work is essential to health and happiness. Everybody who wants to be healthy and happy is bound to work." It would be a fine thing if work such as this of Dr. Oldfield's could be extended so that the old could find happy occupations in ways that would not keep young people out of jobs. Today their choice is too often between doing nothing, which they hate, and clinging on to a job which a younger person ought to have.

NOTICE

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Manager

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